



*The United States Catholic
Magazine and Monthly Review*

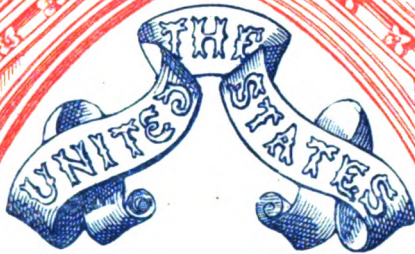
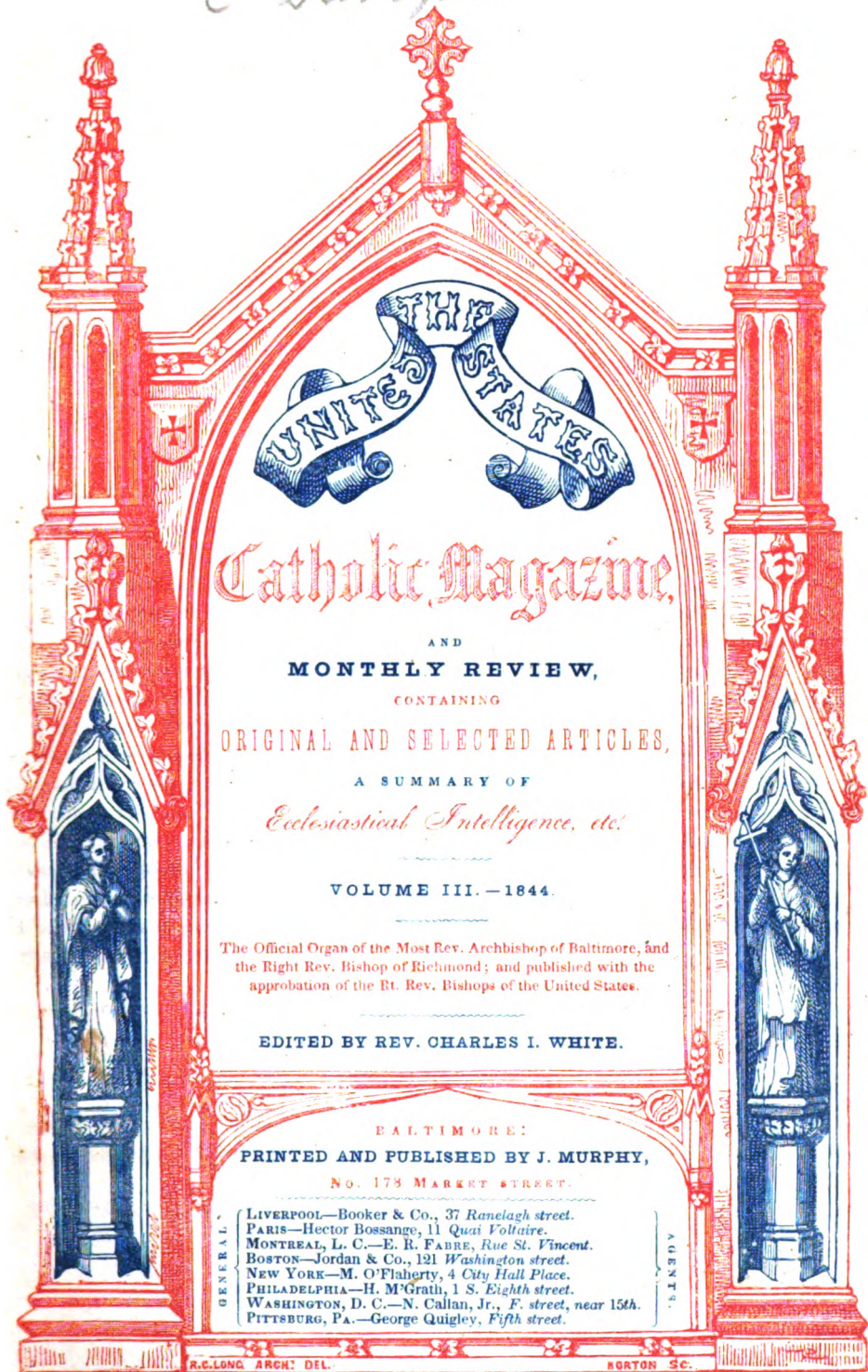


THE UNITED STATES
CATHOLIC MAGAZINE.

1844.

Complete

C. Dunigan



Catholic Magazine.

AND
MONTHLY REVIEW,

CONTAINING
ORIGINAL AND SELECTED ARTICLES,

A SUMMARY OF
Ecclesiastical Intelligence, etc.

VOLUME III. — 1844.

The Official Organ of the Most Rev. Archbishop of Baltimore, and
the Right Rev. Bishop of Richmond; and published with the
approbation of the Rt. Rev. Bishops of the United States.

EDITED BY REV. CHARLES I. WHITE.

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NOTICE.

IN completing this volume of our Magazine, we think it due to its patrons to express our grateful acknowledgment of the encouragement which they have given to our efforts, convinced as we are that this encouragement has been in no small degree conducive to the advantage of religion, the great object contemplated in our publication. We have the satisfaction to know that the character and spirit of the work, in general, meet with the approbation of those whose judgment is most worthy of consideration, and we are authorized to infer, in connection with the circulation it has received, that the Magazine has not been unsuccessful in its attempt to promote the good cause. For this result we are mainly indebted to our collaborators and subscribers, who contribute their respective parts to the usefulness of the periodical, and we accord to them the full measure of thanks to which their important co-operation is entitled, while at the same time we express the hope, in view of the good which their continued concurrence must certainly produce, that they will sustain the work in the accomplishment of its laudable objects. No efforts will be spared on the part of its conductors to merit this favor, and to render the periodical worthy of universal patronage.

For the particulars relative to the ensuing volume, the reader will please to consult the notice of the publisher, which accompanies this number.

APPROBATION.

WE earnestly recommend to the clergy and laity, *THE UNITED STATES CATHOLIC MAGAZINE*, a Catholic periodical published monthly in Baltimore. It is calculated to promote the honor of our holy religion, and will, we trust, have a place in every Catholic library.

BALTIMORE, *Circumcision of our Lord*, 1842.

† SAMUEL, *Archbishop of Baltimore*.

I hereby establish the *United States Catholic Magazine* my official organ of public communication with the clergy and laity of the archdiocese of Baltimore. Should it become necessary to address them on any subject before the regular period for the publication of the Magazine, an extra sheet will be issued, corresponding in dimensions and style with those of the periodical.

Feast of St. Mark, 1843.

† SAMUEL, *Archbishop of Baltimore*.

The undersigned wish to express their approbation of the manner in which the *United States Catholic Magazine* has hitherto been conducted; and their confidence in the able and zealous directors who superintend its pages, authorizes them to recommend it to the patronage of the faithful of their respective dioceses.

† BENEDICT JOSEPH, *Bishop of Boston*.

† MICHAEL, *Bishop of Mobile*.

† JOHN BAPTIST, *Bishop of Cincinnati*.

† GUY IGNATIUS, *Bishop of Bolena and Coadjutor of Louisville*.

† ANTHONY, *Bishop of New Orleans*.

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† RICHARD PIUS, *Bishop of Nashville*.

† CÆLESTINE, *Bishop of Vincennes*.

† PETER PAUL, *Bishop of Zela, and Administrator of Detroit*.

† JOHN JOSEPH, *Bishop of Natchez*.

† JOHN M., *Bishop of Claudiopolis, and Vicar Apostolic of Texas*.

Having within my jurisdiction no press through which to publish the official documents of the diocese, I have selected for that purpose the *United States Catholic Magazine*, and as such recommend it earnestly to the reverend clergy and laity thereof.

† RICHARD VINCENT, *Bishop of Richmond*.

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ERRATA.

Page 91, note, instead of *Robinson* read *Robertson*.

" 157, in some copies, instead of *Sachat* read *Lachal*.

" 173, second column, line 26, instead of 1773 read 1774.

" 179, first column, line 34, instead of *usually* read *casually*.

" 227, second column, at the end, instead of *were it not*, read *had it not been*.

" 249, first column, line 15, instead of *his* read *its*.

" 398, second column, line 16, instead of *Clement XV* read *Gregory XV*.

" 459, first column, line 3, instead of *Kalberstadt* read *Halberstadt*.

" 511, second column, eighteenth line from bottom, instead of *Jane* read *Alles*.

" 513, second column, for the date of Archbishop Neale's death, read 18th June, 1817.

" 549, second column, instead of *gold worships* read *gold-worship*.

" 552, second column, instead of *rolled* read *rolling*.

" 554, first column, instead of *spire* read *epic*.

" " second column, instead of *poor living* read *poor-loving*, and instead of *death-labor*, *fosterings*, read *death-labor fostering*.

" 555, second column, instead of *about* read *anon*, and instead of *air* read *ave*.

" 555, second column, line 19, instead of *dormence* read *darkened*.

" 556, first column, line 4, instead of *just to* read *just and*.

" 596, first column, line 24, instead of *Tuenlana* read *Fuenlana*.

" 645, first column, line 2, instead of *Malta* read *Rhodes*.

" 677, first column, instead of *Holland* read *Belgium*.

" 691, second column, line 23, instead of *weir* read *wey*.

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

JANUARY, 1844.

BRANDE'S ENCYCLOPEDIA.

An Encyclopedia of Science, Literature, and Art; comprising the history, description and scientific principles of every branch of human knowledge, &c. General Editor, W. T. Brande, F.R.S. L. and E. &c. N. York: Harper & Brothers.

NOTWITHSTANDING the vast number of encyclopedias of every form that have crowded the literary market during the last century, that of Mr. Brande has been extensively circulated, and has no doubt flattered many a purchaser of the work with the idea that he possesses, at least on the shelves of his library, every branch of human knowledge, and that, in the highest degree of perfection that science has attained in this enlightened age. It cannot be denied that the new encyclopedia has numerous advantages over its predecessors. Among its contributors are several gentlemen who enjoy a high reputation in Europe for their learning, and who are capable of writing with accuracy on the latest developments that have been given to chemistry, mineralogy, geology, zoology, mechanics, physics, botany, and other sciences. Its contents also have not been suffered to expand into a collection of several huge volumes, which are equally appalling to the understanding and to the purse of the general reader, but they have all been compressed within the moderate compass of thirteen hundred and fifty-two pages of a closely printed octavo.

VOL. III.—No. 1.

We do not intend to discuss the utility of encyclopedias. Whether publications of this nature contribute to the improvement of society, or whether their injurious influence is not more than sufficient to counterbalance that diffusion of knowledge which results from their use, is a question, the affirmative and negative of which have each their supporters, and we will not undertake to pronounce upon the subject, when the advocates of the contending views are not likely to be shaken in their opinions by the reflections that we would offer. It is alleged on the one hand, by the editors, publishers, and patrons of such works, that the people being shut out from the libraries which contain the treasures of science, many branches of knowledge remain the exclusive property of a few learned men; that knowledge is useful only when generally diffused, and that to effect this, we could not adopt a more rational method or one more easy of accomplishment, than to explain in alphabetical order, and in a brief compass, whatever is embraced in the various departments of science; that an encyclopedia, in a word, may not be inaptly compared to a reservoir ever full, and always dispensing freely its superabundant waters. The advocates of the opposite opinion, who are perhaps of less enthusiastic propensities, contend that the trivial advantages arising from the use of encyclopedias, are fully balanced by the disposition

which they create in most individuals, to be satisfied with a superficial knowledge of things. To hear men talk, frequently with an air of pedantry, on subjects of which they are ignorant, is considered by the opponents of the scientific omnibus as a lamentable evil; and according to them, the interests of society require that the number of sciolists should be diminished instead of being augmented. The human mind is like a river; it will invariably lose in depth what it gains in superficial extent. Moreover, the preparation of a useful encyclopedia supposes an amount of knowledge and a comprehensiveness of judgment which no one man possesses; and, if the task be distributed among several individuals, the combination of effort will most probably result in a mass of incoherent views or false assertions, which will tend to perplex or mislead the reader, as we shall perceive more fully in the examination of the work before us. One of the writers who produced the *Encyclopedie Francaise*, has thus drawn the character of the undertaking and of those who were engaged in it. "Those encyclopedists were a detestable set of men, who knew nothing and yet boasted of knowing every thing; aspiring to the reputation of universal learning, they invaded all the branches of science, and by intruding their enormous scythes into other men's harvest, they only gave rise to a deplorable confusion." Be this as it may, we hold to the opinion that an encyclopedia may be productive of real good; as a work for occasional reference, to instruct us partially on subjects which circumstances do not permit to be thoroughly investigated, a repository of this kind may have its advantages. For this purpose, however, its statements should be accurate; and hence it is to be deeply regretted, that the publication superintended by Mr. Brande, was not conducted by men of more enlightened and liberal views, whose better judgment and more extensive knowledge would have withheld them from assertions, equally erroneous in themselves and unjust to the religious principles of a large portion of the community.

It is a lamentable fact, that religion in general, and more especially the Catholic religion, is under little obligations to the compilers of universal dictionaries. Under this point of view, the introduction of these works has

been a most prolific source of misrepresentation, calumny and error. The first French encyclopedia was undertaken about the middle of the last century, and was prepared under the immediate superintendence of Diderot and D'Alembert, the leaders of that philosophic school in France, which considered revelation as an antiquated prejudice, aimed at the total overthrow of Christianity, and marked out as the objects of its ridicule and contempt, the doctrines, practices, ceremonies and sacraments of the church. But the impious teachings of these men were not delivered from "the chair of pestilence," with an incautious disregard for what they considered the weakness or misfortune of their age. The venom of the serpent was hurled with all its artful cunning. The dictionary to which we have alluded, was not universally characterized by a hatred of religion; but its contents were so dexterously arranged, that the reader was referred from some harmless article to another of a more suspicious character; the latter would suggest a doubt, and by directing the inquirer to another portion of the work, it prepared his mind for still more objectionable matter; and in this insidious way, he was led to the consideration of various topics, which furnished an occasion for the open assault and derision of religious truth. A second undertaking of this description, but of a more gigantic form, comprising upwards of two hundred volumes, was commenced in France a short time after, and under the auspices of the same pretended philosophers. If the Abbé Bergier, that uncompromising champion of Catholic faith, contributed the theological portion of this work, his co-operation can be explained only by the supposition that he was deceived. He could not, under different circumstances, have permitted his defence of religion to be coupled with the impious filth of the other contributors. Among the encyclopedias hostile to Catholicity, we will mention that of Rees, which has enjoyed a patronage to which it was never entitled in a religious and historical point of view, and to which at the present day it has no claim of any kind. Its scientific explanations in reference to chemistry, geology, mineralogy and natural history, are now obsolete, and altogether unsuited to the nomenclatures of modern times; but under a religious aspect it is still more undeserving of

notice. It would have been difficult to handle the points controverted between the Catholic and Protestant churches, with less of decency and self-respect than is to be found in that publication. The writers seem to have dipped their pen in gall, whenever they ventured upon any subject relating to Catholicity, and their bigotry and fanaticism led them to ferret out every term in history, religion and geography, that could furnish a pretence of bringing some injurious charge against the church of Rome. We hope that the time is not far distant, when these effusions of sectarian rancor against the religion of the vast majority of the civilized world, will be considered too contemptible in this enlightened age, and even more antiquated than some of the chemical and geological theories of Rees's Encyclopedia.

We have already observed, in relation to the work mentioned at the head of this article, that a spirit of religious bigotry and partiality was observable in its pages; and we regret this the more as the general scope of the dictionary seems to have excluded articles of a decidedly religious character. It purports to be "An Encyclopedia of science, literature and art;" why then should purely religious questions have been introduced? The authors of the work, aware that they could not embrace every subject within the limits that they had prescribed to themselves, discarded all proper names, all geographical terms, and all matters that are strictly historical; why did they not also discard those higher questions of religion, which it is so difficult to treat judiciously and *inoffenso pede*, which cannot be well associated with a mass of trivial and profane topics, and in the dictionary before us are comparatively lost in the immense variety of discussions on mechanics, mathematics, and other branches of natural science? Will the distinguished names that swell the list of the assistant-editors, guarantee the truth of the sectarian views that are here put forth? Or has a Protestant propaganda adopted this method of confirming existing prejudices, or reviving oft refuted charges, in the hope that the misrepresentation, vague hypothesis and false assertions which are discoverable in certain parts of the work, will be readily passed off in the company of the *exact demonstrations*, which are contained in its scientific articles? Such

a result could scarcely be expected; for learned names in zoology, chemistry and natural history, have of themselves no great weight in theology, and the fact is as common as it is deplorable, that a man may have penetrated deeply into the abstruse questions of mathematics, and not have devoted a serious thought to matters of religion. A chemist may have analyzed an immense variety of organic and inorganic substances, of the animal, mineral or vegetable kingdom, and not have bestowed the slightest attention upon his duties as a rational being, upon the grounds of the Christian religion, or upon the existence of a society the sole depositary of revealed truth. A *savant* may be perfectly acquainted with all the distinctive characters of a mineral, a molluscan, articulated or radiated animal, and be enveloped in worse than Egyptian darkness in relation to the doctrines of Christianity. In short, a man of genius, wit, and penetration in worldly affairs, is but too often that animal being whom an apostle has described, and who "perceiveth not the things that are of the spirit of God" because he neglects to qualify himself for the right comprehension of these matters, which demand the same attentive, sincere and persevering study that is required by the natural sciences. Whatever may have been the views of our encyclopedists, we shall proceed to examine those portions of their work, in which ignorance or prejudice has taken the place of that sober and enlightened spirit from which it was their bounden duty never to depart. It would be impossible, in our small space, to exhibit all the objectionable matter of the volume; a glance at a few articles will sufficiently determine the degree of confidence which it merits, as a channel of religious information.*

*By confining our remarks to this aspect of the work, we do not mean to intimate that, in a scientific point of view, it is free from inaccuracy, or that it presents in full the actual state of human knowledge. In some articles we have noticed important defects and omissions. For instance, in speaking of the dipping needle, the writer describes many peculiarities which a good dipping needle should possess; but not a word is said about the necessity of reversing the magnetic poles of the needle, even in those cases in which we aim at only a tolerable observation of the dip. No reliance whatever could be placed on an observation of the dip, unless this precaution of remagnetizing the needle in a contrary sense were taken, because it is very difficult to make the centre of gravity coincide with the axis of the needle. In the article *Pneumatics*, the old co-efficient of the dilatation of gases 0.00375, is given as determined by Gay Lussac; but although the inac-

In the article on celibacy, we are treated to the following luminous observations.

"This condition was subjected by the laws of the Roman emperors to a variety of penal consequences, from which however they were successively relieved by later laws passed in the decline of the empire, and especially after the mistaken zeal of the Christian divines of that age had invested celibacy with attributes of sanctity. It was at an early period in the history of the Christian church, that ministers were exhorted to celibacy by those who had claims to a higher degree of sanctity. At the council of Nice, in A. D. 325, the proposition to enforce it as a general law was rejected. But at that of Arles in 340, it was adopted; married persons being indeed held admissible, but only on the terms of separating from their wives on ordination. It had become the common practice of the Latin church in the reign of Gregory the great. . . . In the Greek church, celibacy was ordained for bishops at the council of Tralle, A. D. 695, but clergymen below the degree of episcopacy are allowed to marry. Hence the higher dignities of that church are necessarily filled by monks."

Rarely would we find so many erroneous statements crowded together in so limited a compass: and we do not hesitate to affirm that they were aimed by the writer at the celibacy of the Catholic clergy. But why does he confound the celibacy prohibited by the Roman laws, with that which was sanctioned and encouraged by the church of Christ? Does he not know that the former had nothing of a religious character, and that the laws condemnatory of it had no other object in view than to cure the misanthropy of one class, and in another to check that incontinency which was averse to the restraints of lawful wedlock? Who, that is acquainted with the history of ancient times, will deny, that virginity was held in the highest estimation by the Romans and the philosophers of

curacy of this co-efficient has been well proved, and is generally admitted, the rectification of it, anterior to many late discoveries and improvements mentioned in the Encyclopedia, is omitted. Again, we have looked in vain for an allusion to Ampere's theory of magnetism; a theory which, if not admitted, should at least be known as an hypothesis, on account of its beauty and simplicity. The *Armenians*, a body of Christians in Asia, are called *Arminians*, who were a Protestant sect in Holland two centuries ago. In a work containing so many learned etymologies, the province of *Armenia* which gives its name to the former, should have been carefully distinguished from *Arminius*, whose disciples bore the latter appellation. We notice these errors *en passant*, and would very willingly overlook such inadvertencies, were there not other portions of the work of a far more censurable character.

old, and was looked upon as a qualification peculiarly commendable in those who held intercourse with the Deity? Were not the Vestals, for this reason, subjected to the law of perpetual celibacy? So universal and so deeply seated was this conviction, that even the obscene Tibullus himself was not insensible to it.

Vos quoque abesse procul jubeo discedite ab aris,
Quis tulit hesterna gaudia nocte Venus.
Casta placent superis, casta cum mente venite.

But what idea do the encyclopedists wish to convey, when they tell us of "the mistaken zeal of the Christian divines in that age, in investing celibacy with attributes of sanctity?" Do they pretend to sit in judgment upon the ecclesiastical discipline, which was approved and enforced by the fathers of the church, in the primitive days of Christianity? Do they affect a theological knowledge which displays to their mind the errors of by-gone times, and the delusions of the most distinguished men of antiquity in inculcating the practice of clerical celibacy? If this is the case, what a pity that the mistake was discovered so late! What may not come to light after this wonderful disclosure? If St. Paul were cotemporary with the encyclopedists, he would undoubtedly qualify the language which he once addressed to the Corinthians, and perhaps he would retract altogether that counsel which he professed to be dictated by the spirit of God, that "he who giveth his virgin in marriage doth well, and he that giveth her not, doth better." "I say to the unmarried and to the widows; it is good for them if they so continue, even as I. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided." (1 Cor. vii.)

In the passage which has been quoted from our Encyclopedia, we are informed, that at the council of Nice "the proposition to enforce celibacy as a general law, was rejected." The following is the canon of the council, which contains all that was decreed on the point in question. "The great synod absolutely forbids bishops, priests and deacons, to admit into their houses, any other women than their mother, sister, or aunt, and such

persons as may exclude all suspicion.”* If our authors deduced their bold assertion from this statute, we acknowledge ourselves utterly incapable of understanding their dialectics or their principles of exegesis; if they gathered it from a circumstance related by the historian Socrates, they should have been aware that this narrative is considered by some critics to be involved in deep uncertainty. At all events, the canon of the council speaks for itself.

If we call attention to the slight anachronism of the writer, in placing the council of Arles in the year 340, when it was held about one hundred years later, we do it in order to convey some idea of the care and attention bestowed upon this and similar portions of the work. But even had no chronological error been committed, the assertion of the writer would be perfectly illogical; for the council of Arles was not a general synod, and in enforcing the observance of clerical celibacy, it did not proclaim a new institution; it merely confirmed by its decrees a practice which was universal in the church. It is true, the Encyclopedia intimates that, because the observance of celibacy among the clergy had become general in the Latin church in the time of Gregory the great, it was not so before this period; an inference refuted not only by the council of Arles, but by innumerable testimonies of ancient synods and ecclesiastical writers; so much so, that not one single instance can be produced in the Latin church, of the lawful use of marriage after ordination.

We have but one remark to add, in relation to the singular paragraph which contains so many errors: but the observation will exhibit, perhaps still more clearly, the superficial knowledge of those gentlemen who have undertaken to explain every subject, and aspire to the honor of universal learning. The council in Trullo, A. D. 692, (misnamed by them the council of *Tralle*, and misplaced in 695), did impose upon bishops the obligation of celibacy; but it is an error to affirm, that priests and deacons were allowed to marry after their admission to holy orders. They could retain their wives, if they had been married previously; but subsequently to their ordination, they were not permitted to enter the conjugal

state; and when they who had a wife wished to celebrate the divine mysteries, they were directed to prepare themselves for this function, by passing several days in a state of continency. It must be observed, that the Roman pontiff refused his approbation to this decree, and if, in the course of time and for the sake of peace, the Latin church tolerated this custom among the Greeks, it was considered an exception to the general law; as a practice permitted *ad duritiam cordis*, and not as a derogation from the propriety and even necessity of ecclesiastical celibacy.

2. The views which the encyclopedists have hazarded in the article *Cross*, are not more enlightened than those on the subject of celibacy. Witness the following:

“Tertullian says that the early Christians were accustomed on every occasion of daily life, *frontem crucis signaculo terere*, ‘to make the sign with the fingers upon the forehead.’ This extravagant profuseness in the use of a symbol naturally led to superstition, and the cross appears to have become the object of actual adoration as early as the fourth century, when that practice is made a reproach against the Christians by Julian. The allegation of the later Romanists, that it is not the wood of the cross, but Christ figuratively present, that is worshipped by them, appears to have been put forward occasionally at this time, but sometimes not without reproof from the ecclesiastical authorities.”

In perusing this article, the Catholic reader is at a loss whether to indulge a just feeling of indignation at the bold misrepresentation of the writer, or to pity his miserable blundering and infatuation. The early Christians charged with *extravagance* in using the symbol of our redemption!! The reproach does not rest on them only; it falls with equal weight upon the apostles themselves. Tertullian, it is well known, was born only fifty years after the death of the last apostle, and he speaks of the practice mentioned above, not as a custom introduced during his time, but one which was universally observed and permanently established among the faithful; a practice consequently which must have originated in the age, and received the sanction of the apostles. Protestants aspire to the name of Christians, and yet they accuse the primitive Christians of *extravagance*! and they advocate views and opinions which lead directly and inevitably to the conclusion, that the mission of our divine Saviour and his apostles had

* Conc. Nic. apud Labb. t. ii. p. 40.

scarcely any other result than to build up new errors and superstitions on the ruin of idolatry and paganism! Is it not self-evident that the true spirit of Christianity is to be found among those who practised what they believed, who suffered imprisonment for the faith, and who sealed that faith with their blood, rather than among others who, centuries after the introduction of the Christian religion, weary of its austere precepts, unequal to its sublime virtue, and alarmed at the death blow which it aims at the pride, voluptuousness and ambition of the human heart, advance in the arena and boldly assert that all their predecessors in religion were nothing more than a set of blind, extravagant, or enthusiastic devotees? As to the other assumptions of the writer, they are altogether gratuitous. The cross was *never* adored in the church, in the sense that *divine* honors were paid to it; and to found such a conclusion upon the testimony of Julian the apostate, who was a violent enemy of Christianity, is indicative of a lamentable want of judgment and good faith. The historical bungling towards the close of the paragraph is not less remarkable. When did the ecclesiastical authorities reprove the "allegation" which maintained the legitimate practice of venerating the cross? Has not this custom, properly understood, been always prevalent in the church? If in later times, since the rise of Protestantism, it has been more frequently a subject of discussion and explanation, the reason is obvious; it presents itself at once in the outcry of modern sectaries who, instead of recognizing the doctrines and practices of Catholicity as they are, have been so blind and fanatical as to charge upon the church of the Augustins, the Bossuets, the Descartes, the most absurd and impious views. The Catholic doctrine on this point is expressed by the council of Trent with a clearness and simplicity that leave no room for cavil, and can be misunderstood only by those who are unwilling to learn the truth. The synod decrees: "That images of Christ, of the Blessed Virgin, and of other saints, are to be exposed and retained particularly in churches, and that due honor and veneration are to be shown to them; not as believing that any divinity or virtue is in them for which they should be honored; or that any thing is to be asked of them, or any trust

be placed in them as the Gentiles once did in their idols; but because the honor given to pictures is referred to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads and kneel, we may learn to adore Christ, and to venerate his saints." (*Sess. 25.*)

3. We were led by the passage just quoted from the council of Trent to examine the views of the Encyclopedia in reference to this last general synod of the Catholic church, and to our amazement, we discovered the following extraordinary comment:

"There is a certain degree of ambiguity in the expression of some of its decrees, owing to the uncertainty which the doctrines of the reformers caused in the minds of supporters of the Romish faith. But, on the whole, it cannot be denied that they express the general belief of western Christians at the period when they were drawn up, and that they condemn, although with little decision and firmness, many of the gross abuses of the church. The authority of those decrees, (except so far as the more strictly doctrinal part of them is embodied in the creed of Pope Pius IV), has been much debated among Romish ecclesiastics."

We are told that there is "a certain degree of ambiguity" in the decrees of the council of Trent! Would it have cost the encyclopedist too much labor to specify some of those ambiguous decrees? Or was he governed by the rule which is commonly followed by writers of a certain class, to pile statement upon statement without any mention of the evidence on which it rests?—a rule which is the more inadmissible among the authors of an encyclopedia, as they profess to demonstrate the positions which are advanced in the various portions of the work. We are curious to know whether he would discover any obscurity in the following decrees of the council. "If any one affirm that in the Catholic church penance is not truly and properly a sacrament for the faithful, instituted by Christ to reconcile them with God, when they have fallen into sin after baptism, let him be anathema." "If any one deny that in the most holy sacrament of the eucharist, the flesh and blood, together with the soul and divinity of our Lord Jesus Christ, are truly, really and substantially contained; or say that they are only present in it, as in a sign, or figure, or virtually; let him be anathema."* To assert that the canons of

* *Sess. xlii and xiv.*

the council of Trent are ambiguous, is only furnishing a strong presumptive proof that the individual who makes the declaration has not read them; for it is impossible to construct language with a nicer attention to precision, force and perspicuity of expression, than is observable in the decisions of that synod. But to affirm that the ambiguity in some of its decrees is attributable to the instability, which the arguments of the reformers occasioned in the faith of the Tridentine prelates, is nothing short of a downright absurdity. It would be equally reasonable to say that the martyrs did not believe the doctrine in testimony of which they forfeited their life. The members of that venerable assembly were so far from being affected by the learning and eloquence of religious dogmatizers, that they left nothing untried to insure their personal attendance at the council, affording them for this purpose every facility and safe conduct that could be desired. But the adversaries of the ancient faith were aware that their principles and proceedings would gain little from an impartial and enlightened investigation, and deeming prudence the better part of valor, they did not appear at the synod.

We must observe, also, that what the council of Trent has defined, is not only the belief of the western church, but that also of many portions of the east, who firmly adhere to every point of doctrine which it professes, and which the reformers so fiercely objected against the Latin church. As to the *gross abuses* of the Church which, according to the writer, were reformed by the council, they exist only in his imagination. The abuses, for the removal of which the most enlightened measures were adopted, could not be called abuses of the church, because they prevailed only among men who acted in opposition to the laws of the church, and whose disorders she always lamented and denounced, particularly by the solemn declaration of the Tridentine prelates. One of the principal evils that she had to deplore and that called forth the application of the most effectual remedies, was the recklessness of certain individuals who, after having solemnly and deliberately promised to God the observance of perpetual chastity, violated their sacred vows in order to mingle in the sensual gratifications of the world; "having damnation," says St. Paul, "because they had made

void their first faith." (1 Tim. v.) It could be no other than a mournful and sorry spectacle, to behold men of this character undertaking the reformation of religion and morality; and the church corrected this abuse by retrenching them from the society of the faithful.

Our encyclopedists are not more remarkable for the consistency than for the accuracy of their statements. The writer on the council of Trent informs us, that with the exception of such points of doctrine as are embodied in the creed of Pope Pius IV, the decisions of that assembly have been matters of opinion and discussion among the clergy of the Catholic church. Here there is an evident contradiction which plainly shows that he never read the creed of Pius IV. Whoever will turn to this profession of faith will perceive, that one of its articles consists in the admission of all that has been defined by the general councils, and particularly by the council of Trent: "*omnia à sacris canonibus et œcumenicis conciliis, ac præcipue sacrosancta Tridentina synodo tradita, definita, et declarata, indubitanter recipio atque profiteor.*" The creed, therefore, embraces every decision of the council, and we do not see how the writer will extricate himself from this difficulty, especially when we are told in another part of the dictionary (*Article CATHOLIC*), that the "Romish church appeals to the decisions of the council of Trent, for its most complete and definite rule of faith, and allows no one to be a member of the Catholic church who rejects any of the tenets therein enforced." We shall say nothing of the vulgarity implied by the application of the term *Romish*, to the body of Christians universally distinguished and recognized by the epithet of Catholic; although it may seem passing strange that the first principles of good breeding, the knowledge of which is indispensable in all, should have been overlooked in a work that pretends to be the teacher of universal science.

4. From the specimens of historical and theological accuracy which have been noticed in the Encyclopedia, the reader will naturally look for some singular assertions in reference to the canon of Scripture. Apocrypha, according to the writer, (*Art. APOC.*) are

"Properly, things concealed, or put out of sight, applied to certain books in behalf of which a claim to inspiration has been put

forth, but which are supposed to be spurious, and are therefore rejected from the canon of Scripture. One great distinction between the Roman and reformed churches is, that the latter reject certain books, admitted by the former on the same footing as those books about which there is no dispute, from the canon of the Old Testament; viz. the third and fourth of Esdras, the book of Tobias, that of Judith, the rest of the book of Esther, that of Wisdom, of Jesus the son of Sirach (*Ecclesiasticus*), Baruch the prophet, the Song of the three children, the story of Susanna, of Bel and the dragon, the prayer of Manasses, and the first and second of Macchabees. . . . The English church receives no books into the canon of the Old Testament, which were not so received by the Jews, and it appears that the writings thus excluded are not quoted by the authors of the New Testament, nor are admitted into any of the earlier catalogues set forth by the Christian fathers. They are also found to contain some manifest inconsistencies, some obviously fanciful relations, and in one or two passages, to countenance tenets at variance with the character or even the express declarations of revealed religion."

These remarks will be appreciated at their just value, by attending to the following considerations. In the early ages of Christianity certain particular churches were undecided upon the question regarding the authenticity and inspiration of some books of Scripture. But it must be carefully observed, that this uncertainty existed, not only in relation to the books above mentioned, but to many others of the New Testament; as, the Epistle of St. Paul to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the last two Epistles of St. John, that of St. Jude, and the Apocalypse. It is then manifest that, if local and individual doubts respecting the authenticity of some books of Scripture, have furnished a sufficient reason to consider their inspiration problematical, all those portions of the Scripture which we have just enumerated, must necessarily be rejected. These parts of the Scripture, however, are not discarded by Protestants; and hence they admit, with regard to the New, the principle which they disclaim in relation to the Old Testament, and the application of which is the only means of ascertaining the true character of the sacred books. But the Catholic church has uniformly followed this principle, that the belief of the great mass of the Christian world should prevail over the doubts of certain localities, and the correctness of this principle is plainly de-

ducible from the fact, that no Scripture bears upon its face the evidence of its inspiration; and even did its authors assert that they were inspired, this testimony alone, independently of other proof, would not be more entitled to credit than the declaration of so many enthusiasts, who claim to be regarded as the special favorites of heaven, because they say it. This sound theological maxim was well understood and expressed by St. Austin, when he said; "I would not believe the Gospel, if the authority of the Catholic church did not compel me to believe it." But, prior to the reformation, and from time immemorial, the whole Christian world had been united in the admission of the Bible such as it is now in use among Catholics; there had been no controversy upon the subject; all the editions of the Holy Scriptures during hundreds of years, were perfectly uniform. On what grounds did the reformers undertake to adopt a part of this collection, as the inspired volume? or to admit a certain portion of it, and to discard the rest? To do this consistently was impossible: they must either have admitted all, or rejected all: and hence those grandiloquent professions of respect for the sacred books, which are so often distilled from Protestant pens, are resolvable ultimately into pure sectarianism; meaning simply that they have compiled a volume which they call the *word of God*, and have arranged it to suit their respective views.

The paragraph which we have quoted from the Encyclopedia, contains some particulars which deserve to be noticed. In the list of books which are said to constitute a difference between the Catholic and reformed churches, it mentions the third and fourth books of Esdras, and the prayer of Manasses. This is a mistake. These writings were never comprehended in the Catholic canon, nor did they appear as parts of the divine Scripture, in the collections which were in use at the period of the reformation. The writer further observes, that "the English church receives no books of the Old Testament that were not received by the Jews;" which is an intimation that the Jews rejected these books altogether. It is true that the Jews of Palestine did not admit them into the canon, because no prophet had appeared since the time of Esdras to authorize this arrangement; but these books were always held in great veneration, and they are

quoted by the Talmud and the Rabbins. As to the Jews of Alexandria or Helleuist Jews, who were very numerous, they acknowledged their inspiration, as we infer from the fact that they used no other copy of the Scriptures than the Septuagint, which contained these writings. But the apostles received the Septuagint from the Jews of Alexandria, and having quoted it as the word of God, they invested it with an unquestionable authority. It cannot be doubted that the apostles used the Septuagint as an authentic collection, and this collection was delivered by St. Peter and St. Paul to the church of Rome. We have stated that a considerable number of Jews admitted the inspiration of the books which Protestants reject: but it matters not to us in what light they considered them, as we rest our belief, not on the testimony of the Jews, but on that of the Christian church, which has attested the divine character of all the books in the New and Old Testament, and establishes our adherence to the various portions of the latter, as firmly as if the Jews had never acknowledged their inspiration.

It is equally incorrect to assert that the writings mentioned above, are not quoted by the authors of the New Testament, as may be gathered from the citation of Wisdom iii, 7, in Matthew xiii, 43, and of the second chapter, thirteenth verse of the same book, in Matthew xxvii, 43. Several other instances might be adduced. But how the writer could have asserted that these books were not admitted into any of the earlier catalogues set forth by the Christian fathers, it is difficult to conceive. Not to mention the ecclesiastical writers and councils that have borne testimony to the sacred character of these books, was he not aware that the Greek church and all the oriental sects have ever regarded them as a portion of the canonical Scriptures? This fact alone would suffice to place beyond the possibility of cavil, the antiquity of Christian tradition on this subject. The encyclopedist speaks of inconsistencies in these writings; but these inconsistencies are apparent to those only whose vision is distorted by prejudice: the dispassionate and unbiassed mind does not perceive them, and the assertion is proved by the fact that the Catholic apologists of the sacred volume against the assaults of infidelity, vindicate with equal facility the divinity of

those books which Protestants reject, as of those which they admit. The opposition of the reformers to the writings in question, may be explained without having recourse to any far-fetched or imperceptible difficulties; and our encyclopedist has done much to unravel the mystery, by observing that "they countenance tenets at variance with the express declarations of revealed religion;" which being interpreted, signifies that they contain doctrines which are unpalatable to Protestants. The second book of Macchabees, for instance, informs us that "it is a holy and wholesome thought to pray for the dead;" this is quite enough to deprive it of all claims to inspiration; for the Protestant syllogism is constructed after this form: Prayers for the dead are altogether inadmissible; but the book of Macchabees declares them to be holy and salutary: therefore the book of Macchabees is inadmissible. By a similar train of argument, Luther was led to the conclusion that the epistle of St. James was not inspired. He was determined to establish his commodious doctrine of justification by faith alone: but as the epistle of St. James was remarkably full and explicit in its statement, that faith alone will not save us, and that without good works it is of no avail, he at once perceived that this epistle, to use his own comparison, is an epistle of straw and unworthy of an apostle. By this mode of reasoning we could prove any position whatever. But how differently does the Catholic argue in relation to the sacred books of Scripture! He proceeds in this manner: The Christian church assures me that the books of the Machabees and the epistle of St. James, are portions of the inspired volume; and I learn from them that faith alone is insufficient, and that it is a salutary practice to pray for the departed; therefore, the necessity of good works and the existence of a middle state of souls form a part and parcel of revealed religion. This form of argumentation is intelligible and satisfactory: but the contrary method is a mere pandering of sophistry to the passions and prejudices of men, and is not less preposterous than the argument of a culprit, who, finding himself condemned to suffer for his crime, would maintain that he denies the existence of the law.

5. Having casually turned to the article in

the encyclopedia on the "Discipline of the Secret," we discovered the following novel and curious observations.

"DISCIPLINE OF THE SECRET. A name given by theological writers to a system supposed to have been in force in the primitive church, by which its most important and mysterious doctrines were concealed from the mass of believers, and fully developed only to a select class. When at the beginning of the reformation the Roman Catholics were urged with the silence or ambiguity of the fathers of the four first centuries, upon many principal points of their doctrine, they met the objection by declaring it to be the constant custom of the primitive church, enjoined by the apostles themselves (for which they quoted 1 Cor. iii, 28), to throw a veil of mystery, or preserve entire silence upon all such awful and incomprehensible subjects."

The writer then attempts to prove that this law of secrecy did not prevail in the first, second, and even in the third century; but originated in the fourth, under the following circumstances:

"In process of time, when the clergy began to feel the strength of their position, and to cherish the ambitious views which were prompted by it, this practice was an instrument fitted to their hands. They made a mystery of that which was before only a second step in knowledge, and excited the awe or curiosity of their hearers by checking themselves ostentatiously, when hovering on the borders of a doctrinal subject, with such phrases as *the initiated understand me*, &c. and probably by the rhetorical flourishing with which they screened their real meaning, deceived themselves, or at least posterity into the exaggerated notions whose shape and system were finally confirmed at the council of Trent."

With regret and reluctance do we consent to sully our pages with such an effusion of bile against the fathers of the fourth century, those venerable men who at the council of Nice proclaimed, orally and in writing, that faith which many of them had confessed before tyrants. But it is the inconsistency of the Protestant system, that it cannot uphold its doctrines without condemning the whole Christian world, and its advocates have the blindness to transform into hypocrites and knaves, those distinguished writers who extirpated from a vast portion of the world the idolatrous customs which had swayed it for thousands of years, and whose learning, sanctity and zeal have cast an imperishable lustre upon the Christian church. The discipline of the secret, according to them, must be attributed

to the ambition of the fathers of the church, and to a desire on their part to enslave the people; and they succeeded in this odious undertaking, as our writer informs us, by the use of base and hypocritical means, the result of which was to deceive themselves or posterity. These asseverations furnish a true specimen of the judgment, impartiality, and fidelity which characterize the Encyclopedia, as an exponent of historical facts. Its authors are unsurpassed in that philosophy of history, which consists in explaining all past events to suit particular views. If any fact, although doubtful and contested, appear in the slightest degree to favor their system, they represent it as an undeniable truth: if any fact is at variance with their opinions, they involve it in doubt and obscurity, and as they find it impossible to deny it, they endeavor at least to mingle it with those events which cannot be absolutely admitted, and launching into the wild mazes of conjecture they pretend to define the circumstances, views, motives and intentions of the agents; and lastly, such facts as are manifestly opposed to their theory, they ascribe to ignorance or malice, in order to divest them of all weight in the scale of testimony. The calumniation of the fathers who lived in the fourth century, might be readily refuted by observing that the writer has not adduced a single proof to sustain his assertions: *nemo præsūmitur malus nisi probetur*. But we will remark that the position which he assumes, and which places the origin of the "secret" in the fourth century, is opposed to all the rules of logical induction: for, independently of the evidences gathered from the statements of Origen and Tertullian; from the refusal of Christians to reveal the mysteries of religion when solicited to do so by their pagan persecutors; and from the absurd stories which were circulated by the enemies of Christianity, growing out of a misconception of the eucharistic rite, it will be plain to every reflecting mind, that it would have been alike preposterous and impossible to require from a converted people in the fourth century, what it had not been necessary to enforce in the midst of a pagan world. Will common sense bear us out in the supposition, that the clergy endeavored to conceal what had previously been universally known? Would not the very attempt at con-

cealment have resulted in the still wider publication of the Christian mysteries? The assumption of the writer therefore, supposing, as it does, a moral impossibility, cannot be true. The discipline of the secret was a prudential measure dictated by imperative circumstances, and in an age of persecution, when the knowledge of the sacraments and particularly that of the holy eucharist, would have led to fearful misconception and profanation; and to avert these consequences among the pagans, the more august ceremonies of the church were withheld from the public gaze. But when the majority of the people were christianized, the observance of the secret was discontinued, and it is admitted by all that it fell into desuetude in the sixth century. This practice, whatever the encyclopedist may assert to the contrary, explains satisfactorily the absence of details, among the primitive fathers, respecting the rites and sacraments of religion. But, the evidences which they have transmitted, are sufficiently ample to show, that the Christians of their time believed all the doctrines which the sectarists of the sixteenth century assumed, as a legitimate ground of separation from the ancient church. Their works abundantly prove that, at the earliest period, it was customary to invoke the intercession of the martyrs, to pray for the dead, and to receive the eucharist as the reality of the body and blood of Christ. Hence, the assertion of our writer, that the law of secrecy was a contrivance of Catholic theologians to meet the objections of their opponents, is not only gratuitous, but absolutely false. The silence or ambiguity of the primitive fathers in relation to the chief points of Christian faith, has existed no where except in the imagination of the reformers; and if their writings are not so diffuse and explicit on certain matters as are those of a subsequent period, we can account for the difference by recurring not only to the observance of the secret, but to the fact, that in the early ages the number of ecclesiastical authors was comparatively small, and few of their productions have escaped the ravages of time.*

*The *Amicable Discussion* contains a learned dissertation on this subject, in which the able and amiable author derives from the discipline of the secret, a powerful argument in favor of the real presence of Christ in the eucharist. It is easily conceived, that there would have been no reason for the early Chris-

The candid reader who has followed us in the preceding train of reflections, cannot but sigh over that insatiation which has led certain writers to charge the characters of ancient times, with motives and designs which have no foundation in the history of those days, and are purely the offspring of their own misguided fancy. Protestant authors have opened a new method of investigation; and what is very frequently termed, at the present day, the "philosophy of history," is nothing more than the art of disfiguring and falsifying past events, in order to suit them to some particular system; a veritable imitation or revival of the method which the ancients pursued, in their inquiries upon the various branches of natural philosophy; and which always led them to accommodate facts to their own preconceived notions and fanciful theories. Instead of examining the real laws of nature by attentive and patient observation, they formed their theory first, and then applied its principles to the phenomena which they witnessed around them. Modern free thinkers have wonderfully improved this method of writing history. Voltaire could mix up the rankest infidelity with every species of narrative; and Gibbon aimed at nothing less than sapping the foundations of Christianity itself, by representing the triumph of the cross over paganism as an ordinary event, in which the finger of God is not more visible than in the most natural occurrences. This system of misrepresentation is frequently passed off under the grave and imposing name of philosophy of history. Philosophical history, says our Encyclopedia,

"In which the mere narrative of facts is regarded as subordinate to the elucidation of general truths, and too frequently to the establishment of favorite theories, is a modern improvement in the art; and Voltaire is commonly regarded, not without some truth, as the founder of the school of philosophical historians; among whom the highest rank in popularity has been attained and deserved by Gibbon."—(*Art. Hist.*)

Though we had noticed in Brande's Encyclopedia many crude assertions, we read with surprise in a work pretending to Christianity, the remarks which we have just quoted, and which are unintelligible except to atheists, deists, and *id genus omne*. As to the position

tians to screen this religious rite from pagan eyes, if it consisted merely in eating a small portion of bread, and drinking a little wine in memory of Christ.

that Voltaire and Gibbon deserve the palm among philosophical historians properly so called, it is a very erroneous statement, and a most flagrant injustice against many celebrated men, and particularly the illustrious Bossuet. We may conceive how the writer could have overlooked the philosophy of his "History of the Variations;" but why should he have lost sight of that magnificent work, "Discours sur l'Histoire Universelle," which would alone immortalise the name of any writer? In the work just mentioned, we possess an unexceptionable model of philosophical history, and a model which appeared many years before that of Voltaire. But in point of solidity, deep thought, soundness of views, sublime conceptions, luminous principle and moral application, it soars as high above the paltry imitations and deductions of modern infidels, as the rational man is elevated above the ape or the ourang-outang.

Our strictures would swell into a volume, were we to follow the Encyclopedia through the other tenets of Catholic faith which it undertakes to explain, and which are not less disfigured than those which have been noticed. The points to which we have alluded, are such as come more rarely under consideration; but the reader will easily comprehend that the articles, *Reformation, Purgatory, Indulgences, Confession, Tradition, Penance, &c. &c.*, form the most offensive portion of this anticatholic publication; and perhaps, were it not thus characterized, he would consider the fact as bordering upon the miraculous: for, calumnious charges on those different heads, have, ever since the time of Luther, been transmitted with undiminished bitterness from generation to generation, and they who have sought for information concerning the Catholic church, while they regarded the necessity of private interpretation as the fundamental principle of their faith, have always relied with unbounded confidence on the slanderous testimony of others.

Misrepresentations of this nature, however, are the more strangely misplaced in an encyclopedia, as the essential object of the work is universality. We do not mean simply that it should embrace every topic; but that it should also be adapted to every class of readers,—to all religious denominations. What thinking man would expect to find in a "universal dictionary of the arts and sciences," gross misstate-

ments concerning the religious tenets of the great majority of the Christian world,—or even of the ten millions who speak the English language? The authors of the work before us should have abstained altogether from religious discussion; for religion is not (like matters subject to chemical analysis, algebraic calculation, or anatomical demonstration), a mere affair of human speculation; or, if the subject was introduced, it should have been confined to a plain and candid statement of the tenets avowed by the different Christian denominations, and not those which others have the kindness to avow for them; there should have been no discussion on the truth or falsehood of any views or practices held by the respective societies. For instance, on the subject of the *Apocrypha*, if the writer had mentioned the books of Scripture to which this name is applied by some; if he had said that Protestants generally reject these books, and that the Catholic Church and the eastern Christians admit them into the canon, he would have imparted useful information; if he had added, moreover, that the Jews did not receive those books as canonical, and for this reason they are rejected by Protestants; that the Catholic church admits them because they are found in the Septuagint version, which was used in the early ages of Christianity, the statement would still have been free from sectarian bias and within the province of an encyclopedia; but to enter upon a lengthy and one-sided examination of the question for the purpose of showing that these books are not a portion of the inspired volume, is an egregious misapprehension of the objects of a scientific work. What caps the climax of impropriety is that the line of neutrality has been faithfully observed by the encyclopedists in relation to most of the Protestant sects; and by a gross violation of justice they confine their attacks to the doctrines of the Catholic church. If the reader consult the articles, *Methodists, Armenians, Calvinists*, he will perceive that the tenets of these various sects have been stated, without any attempt to disprove their orthodoxy. Why was not the same method pursued on the subject of Catholicism? The reply is obvious: there are some Protestant writers who deal with the tenets and practices of our church not unsimilarly to the ancient persecutors of Christianity. Nero published

the following edict: "Quisquis Christianum se esse confitetur, is tanquam generis humani convictus hostis, sine ulteriore sui defensione, capite plectetur:" whoever professes himself a Christian, shall stand convicted as an enemy of mankind, and without any further procedure, shall suffer capital punishment: such is the mild, liberal, and enlightened course adopted by many Protestant controversialists, whenever they venture upon any thing Catholic. The question with them is not, to ascertain our real belief, or to weigh the arguments which may be adduced in support of it; they do not examine the true meaning of our formularies, or listen to the solution of the difficulties which are urged against us; but they deem it quite sufficient, to know that the subject under consideration is a doctrine or observance of the Catholic church: this once discovered, all the antipathies of a deep rooted prejudice are stirred up; all the bug-bears that frightened their youthful mind present themselves to their imagination; corruption, idolatry, superstition are of course the essential attributes of Catholicity, and it is paraded before the public in the strongest language of vituperation that bigotry and fanaticism can suggest. That this method of proceeding is neither reasonable, philosophical, or scientific, is manifest from the totally different manner in which learned theories and ascertained truths are generally explained and defended; and this remark is fully exemplified in the work before us. When any question of the natural sciences is treated, the writer is very careful to state as probable that which is only probable, as obscure that which is obscure, and to announce positively certain truths, only when the learned are unanimous in their admission. Had any one of the contributors to this encyclopedia been the originator of some new theory, which, however, is rejected by many votaries of science, he would not have obtruded his opinions upon the world, in a bold and decisive tone; he would have felt that such presumption was only calculated to draw upon him the ridicule and contempt of sensible men. Hence we find nothing of this sectarian and exclusive spirit in scientific treatises; but let religion be introduced, and it is at once ignominiously made the occasion of this narrow-minded, illiberal mode of discussion, though at the same time it pro-

nounces the condemnation of the inconsistent writer in those significant words of the prophet, "*mentita est iniquitas sibi.*" The work before us furnishes many examples of that discretion and reserve in the assertion and enumeration of philosophical truths, which are characteristic of true learning. In speaking, for instance, of the undulatory theory of light, which has now almost superseded the theory of emission defended by Newton, the writer observes that "the phenomena of the interference of luminous rays have been examined with great care on account of the proof which they are *supposed* to give of the truth of the undulatory theory of light;" "the phenomena of interference are *scarcely* susceptible of *probable* explanation in the theory of emission." The reader cannot fail to notice the measured language of these assertions: they are *supposed* to give a proof of the undulatory theory,—the other hypothesis *scarcely* admits of *probable* explanation. Such caution is wise and laudable; but what a contrast between this tone and the reckless assertions which regard the principles of the Catholic church!—the *mistaken* zeal of Christian divines invested celibacy with attributes of sanctity;"—"at the council of Nice, the proposition to enforce celibacy as a general law, *was rejected*,"—"there is a certain *ambiguity* in the expression of some of the decrees of the council of Trent, owing to the *uncertainty* which the doctrines of the reformers caused in the *minds of supporters* of the Romish faith," &c. Who will not be reminded by this double dealing, of the two-fold measure which was reprobated by the Jewish law, and feel authorized to assert that our encyclopedists have used a just rule in the explanation of scientific matters, but a false and unjust one in their remarks upon Catholicity? To adduce another illustration of this inconsistency: our authors tell us of the three systems of electricity; that of one fluid, or the Franklinian theory; that of two fluids, and the third which deems it very problematical whether any fluid or form of matter is the cause of electrical phenomena. Here they define nothing authoritatively: their statements are purely hypothetical. But turn to some religious question—purgatory for instance: they inform us that, according to the Roman Catholic belief, the eternal punishments of sin only are remitted to us by the death of Christ,

not the temporal; that Augustin is the earliest writer who speaks of purgatory, and that he speaks vaguely and inconsistently. How different the language of the writer in these assertions! how dogmatical and positive; as if philosophical systems which have few adherents, were entitled to all the respect and exactitude which are bestowed upon the most momentous concerns; while religious doctrines that have been held by the most learned and distinguished men in every age, which have weathered the fiercest storms of polemical strife and heretical violence, and which are now believed and professed by the vast majority of the civilized world, could be treated and discarded by every pedant theologian, as matters of little importance, and with a presumption which would scarcely have been tolerated even among the most obsequious of the old *magister dixit* school.

While we are denouncing this narrow-minded and illiberal spirit in Brande's Encyclopedia, we will embrace the opportunity of observing that the same spirit of bigotry, misrepresentation, and intolerance is one of the main features in the English literature that has sprung from Protestant pens. All the fountains of polite learning have been poisoned by it; and such is the rabid propagandism or blind infatuation of the age, that observations and paragraphs, insulting to the Catholic, are smuggled into places where it would seem almost impossible to locate them. In the days of yore, when the pagan openly reviled the religion of the cross, symbols of heathenish superstition were every where stationed in the street, in the market house, and on the high way, in order to entrap the Christian believer. The Protestants of England and America pursue a very similar policy in regard to the Catholic. It would be difficult to read an English work without discovering in it the abuse of the Pope, the priesthood, or some of the doctrines which they preach. Open a book of geography; you will behold Protestant countries in the very zenith of civilization and refinement: the inhabitants are noted for their industry, their success in agriculture, and the cultivation of the arts and sciences: in short, it is their happiness to enjoy all the blessings of civil and religious liberty: while on the other hand, Catholic states and kingdoms are represented to be merged in

ignorance, superstition, and barbarism, and every occasion is employed to decry the doctrines, institutions and practices of the church. If you look into a scientific work, it will be strange indeed, if you do not find the story of Galileo introduced by the author in order to paint the frightful opposition of the Catholic church to the heralds of truth; and although the calumny has been refuted a thousand times, and Galileo, whose interests they seem to espouse, lived and died a fervent Catholic, the occasion is dexterously employed to instil or embitter Protestant prejudice. If you consult a dictionary, it is the same thing: you find bigotry and misrepresentation in the shape of axioms and definitions. Purgatory is thus defined by Walker: "an *imaginary* place of purgation from smaller sins after death." Mr. Walker, it seems, would have us believe that he is as eminent a theologian as lexicographer: and there is no doubt that after having duly weighed all that has been written on the subject of purgatory by such men as Bellarmine, Bossuet, Stapleton, and others, he enters the field of controversy, perfectly prepared for the decision of the question; so much so, indeed, as to persuade himself that he will annihilate with one dash of his pen all the arguments and authorities of those distinguished polemics. Pious infatuation! the more remarkable as this gentleman is very cautious in the explanation of other matters, apparently insignificant. He tells us, for instance, that it is doubtful whether the word *pumice* should be pronounced *pū-mis* or *pūm-mis*; that Messrs. Sheridan, Scott, and Buchanan give one sound, and Messrs. Elphinstone, Kenrick, Johnston, Perry, and Entick adopt the other. Thus, good reader, you may congratulate yourself upon the liberty which you possess, at least in some little matters: you are free, says Mr. Walker, to employ either pronunciation of the word *pumice*, but on the subject of purgatory, there can be but one opinion,—it is decidedly an imaginary place.

The following instance of sincerity and impartiality may be found in the same dictionary.

"PURITAN,—a *nickname* given formerly to the dissenters from the church of England."

"PAPISTRY,—a *name* given by Protestants to the doctrines of the Roman Catholics."

The rank bigotry and flagrant contradiction of these definitions will be obvious to all.

The word *papistry* could not be explained by the lexicographer, without disclosing the true name of *Roman Catholic*; a circumstance which at once shows that *papistry* is not only a name, but a nickname. But to call it a nickname, would have been too great a stretch of liberality on the part of Mr. Walker. Johnson's dictionary is equally sullied by this morbid propensity to misrepresentation. Quotations are heaped together in the shape of axioms and established truths, that are calculated to produce the most injurious impressions. What would be the effect of the following lines upon the mind of the unsuspecting reader, who is unacquainted with the impositions of certain writers?

"Christianity has been more oppressed by those that thus fought for it, than those that were in arms against it; upon this score the *Pope* has done her more harm than the Turk."

How this example could have been selected to explain the use of the word under consideration is to us a mystery, unless we suppose that it was suggested by recklessness or fanaticism, which is no very honorable trait in the character of an author. But to expose all the details of this scientific art of deception, would be an endless task, and the reader may easily judge from what has been said of the extensive scale of its operations. There seems to be a preconcerted action on the part of a certain class of writers, not to defend and uphold their own peculiar creeds (for they are too various and contradictory), but to overthrow the majestic fabric of the ancient church; and for this purpose the slyest and most dishonorable means are employed. The same system was pursued in the last century against Christianity itself, by the infidels of France, whose tragic operations deluged the country with innocent blood and made the whole world quake with silent fear. The motto of Voltaire and his associates was to heap assertion upon assertion, and falsehood upon falsehood. "*Mentez*," was the advice which he gave to his fellow-infidels, "*Mentez; il en restera toujours quelque chose . . . il ne s'agit pas de frapper juste, mais de frapper fort.*"

Such is the persecution which, to some extent, the true church will always be destined to endure; but we hope that it is no illusion of ours to behold in the horizon the appearances of a less stormy and brighter day. We already feel that the vaporous exhalations of error are passing away, that the prospect is becoming more free, the atmosphere more pure and refreshing; and we imagine ourselves on the eve of a grand revolution in religion, which will bring back the wearied mind of man into the straight paths of obedience and humility, from which it strayed so blindly and thoughtlessly at the period of the reformation. The most wonderful feature in this incipient revolution is the agency which Divine Providence employs to accomplish the design; making those very men who for a long time were the worst adversaries of truth, its most able and indefatigable advocates. When the Catholic protested against the misrepresentations or replied to the arguments of his opponents, his defence of religion was comparatively little heeded. But now there is a different state of things: from the very ranks of his accusers there have come forth individuals, vindicating many points of our faith, and the evidence which was previously rejected, because it was presented by Catholic hands, is now admitted, because received from unsuspected witnesses. The Almighty has raised them up, in his own good time, to undeceive the public on the subject of Catholic truth, to divest its doctrines of the pretended absurdity and superstition which were invariably associated with them, and to exhibit its practices, not under the garb of folly, but in their real form, and in the plenitude of their sacred influence, soothing every evil, providing for every want, and imparting strength and consolation in the most critical and distressing circumstances of life. The work is still far from its completion: but we may hope that the day which has dawned so benignantly over us, will ere long attain to its meridian splendor, and that a happy union of many hearts, alas! too long separated, will take the place of discord and opposition.

EUSEBIUS ON THE THEOPHANIA.

Eusebius, Bishop of Cæsarea, on the Theophania, or Divine Manifestation of our Lord and Saviour Jesus Christ, translated from an ancient Syriac Version of the Greek original now lost. By Samuel Lee, D.D. Regius Professor of Hebrew, in the University of Cambridge. London, 1843.

AN important discovery has been made in the world of letters. A valuable work of Eusebius, the father of church history, which is referred to by St. Jerome and other of the fathers, but which had long been supposed to be lost, has fortunately been recovered through the medium of a Syriac translation. Some account of this discovery will be interesting. In the year 1839, the Rev. Henry Tattam, a Coptic scholar of acknowledged excellence, formed the resolution of visiting Egypt for the purpose of procuring Coptic manuscripts, in order to complete, if possible, an edition of the Coptic Scriptures. He accordingly set out for Egypt, and in a short time returned, having procured some good Coptic manuscripts, and also about fifty volumes of Syriac manuscripts, some of which were of extreme age, and very valuable. These he purchased at the monastery of the Blessed Virgin, in the desert of Nitria, situated on the west of the Nile, about eighty miles from Cairo.* This is the same monastery which the celebrated oriental scholar, Asseman, visited in 1715, when he tells us that its library contained more than two hundred manuscripts, and here he obtained a portion of the materials for his celebrated edition of St. Ephrem, the Chrysostom of the Syrians, which appeared in Rome in 1740.

"It is evident," says Dr. Lee, "that many of the manuscripts brought to England by Mr.

* We learn that this assiduous scholar has just returned from a second visit to the same monastery, and has brought with him another collection of Syriac manuscripts, from which much valuable matter may be expected, as scholars versed in eastern literature are busily engaged in examining their contents.

Tattam, had passed through the hands of Asseman, from certain marks found in them: and this I think is true of ours, as certain pencil marks are found in it, which would hardly have been placed there by an Oriental."

This valuable codex is described as being neatly written in the Estrangelo, or old church-hand writing of the Syrians, on a very fine and well prepared skin. It is of the large quarto size, each folio measuring about fourteen and a half inches, by eleven and a half, and containing three columns each, of the width of two and a quarter inches. The manuscript contains two hundred and forty-five folios. The following colophon determines the age of the codex:

"This book was written in the city of Edessa in Mesopotamia, by the hand of a man named Jacob, in the year 723, and was completed in the month of the latter Teshrin (February.)"

The codex is in a clean and perfect condition; and as the climate of Egypt, in which it has been kept probably for many centuries, is extremely dry, there is no difficulty in accounting for its fresh appearance. The Dr. says:

"There are manuscripts in the same collection, bearing a date making them but little short of thirteen hundred years old, and yet appearing in quite as sound a state of preservation as this does, but which, as written on skins of a description greatly inferior to this, do not present so clear and bright an appearance. Asseman, too, gives us an account of a Syriac manuscript of a Gospel, preserved in the library of the Vatican, which was written in the year of our Lord 78: and this he affirms was in his day, about one hundred years ago, as plain and perfect as ever it was."

Respecting the character and value of this production, Dr. Lee observes:

"I think the work itself is worthy of the piety and learning of the deservedly celebrated father of Church History. As a brief exposition of Christianity, particularly of its divine authority, and amazing influence, it has perhaps never been surpassed. The work of Theodoret, entitled *Græcarum affectionum curatio*, lately reprinted by Dr. Guisford, is cer-

tainly more full on the particular points which it was intended to illustrate: but then it owes much to the industry and learning of our author, and is less comprehensive in its context. The *Stromateis* of Clement of Alexandria, and the *Civitas Dei* of [St.] Augustine, are perhaps more abundant on particular questions; while the work of Clement is less orderly, and both of these take a less extensive range of enquiry, and are not so well adapted for general reading. When we consider the very extensive range of enquiry occupied by our author, the great variety both of argument and information which it contains, and the small space which it occupies; we cannot, I think, avoid coming to the conclusion, that it is a very extraordinary work, and one which is as suitable to our own times, as it was for those for which it was written. Its chief excellency is, that it is argumentative, and that its arguments are well grounded, and logically conducted. If it once or twice appeals to the power of Christianity, as inducing many to devote their lives to a state of virginity, and to *some other thing quite unessential to vital religion*; we should bear in mind, that this was the *foible* of his day,* and that, of the thousands who may be found both able and willing to deprecate and blame this, not so much as one, perhaps, will [be found] to follow his virtues, or give any thing like such evidences of real learning, and of Christian piety and zeal.

"As to the period at which it was written, I think it must have been after the general peace restored to the church by Constantine, and before either the *Præparatio*, or the *Demonstratio Evangelica*, was written. My reason for the first of these suppositions is:—our author speaks repeatedly of the peace restored to the church; of churches and schools restored, or then built for the first time: of the flourishing state of the church of Cæsarea; of the extended, and then successfully extending, state of Christianity: all of which would not have been said during the time of the last, and most severe persecution. . . . And again, as both the *Præparatio* and the *Demonstratio Evangelica*, are works which must have required very considerable time to complete them, and which would even then be unfit for general circulation; it appears probable to me, that this more popular and useful work was first composed and published; and that the other two illustrating, as they generally do, some particular points only, argued in order in our work, were reserved for the reading and occasional writing of our author during a considerable number of years, as well for the satisfaction of his own mind, as for the general reading of the learned. It appears probable to me, therefore, that this was one of the first productions of Eusebius,

* See below for the passages in question, and some remarks upon these Protestant views of Dr. Lee.

if not the first after the persecutions ceased. . . Of the work itself I may say, if it has cost me much labor and research, and crowded upon me an increase of labor, depriving me in many instances even of necessary relaxation and exercise; it has nevertheless brought with it pleasures, which I shall ever remember with the greatest thankfulness. To have had the privilege of restoring to the Christian church, a work of one of its brightest ornaments as a scholar and a theologian *in the best of its days*, is indeed an honor of which few can boast, while the satisfaction of hoping, that it may be instrumental for ages to come, in bringing many to the knowledge of the truth, is more than sufficient to repay any labor which its restoration might have cost."

Let us now proceed to a more particular view of this remarkable production of the fourth century. It is divided into five books, the first of which treats of the great first cause, and of the wonders of creation, as well in the physical as in the moral world. It opens as follows:

"Those, who in considering the constitution of this great and beautiful universe, the diversified structure of the heavens and of the earth, should say that it has neither beginning nor governor; that there is no supreme head, no providential care existing; but that it has arisen of itself casually, without design, and by blind accident, are altogether impious and godless, on which account they are excluded from the holy assemblies, and with propriety shut out from our holy temples. Neither they themselves can possess a house which does not bespeak contrivance and careful thought; nor a ship be well constructed with its appurtenances without a shipwright; nor a garment be woven, without the art of weaving; nor a city be built if the science of the architect be wanting. I know not by what estrangement of the intellect it is that such men do not consider the courses of the sun as determined by a particular order, the changes as by an especial appointment; the orders of the stars as according to a due course; and the recurrence and changes of times and seasons as duly prescribed. And again, that they do not consider the equalization of days and nights; the production and continuation of the animal world, the traditionary and unchanging succession of human life; the herbs and flowers of every kind that spring out of the earth, the provisions made for all creatures, and suitable to each; the properties of the senses, the several uses of the members of the body, &c. If, therefore, in perverseness of mind they assert that in all this there is no effort either of wisdom or of providence, but on the contrary, imagine that all happens by blind chance, without either object or end, these same, as

being atheistical, are driven away from the divine hearing of the word, and entirely excluded from the society of those who fear God."

"The polytheists, on the other hand, though in opposition to the preceding, are also in extreme error. They err as children in intellect, who pervert the worship of the first maker of the world, of the governor and God over all, into that of the things that derive their existence from Him; honoring the sun, the moon, and the other parts of the universe, with the name due to Him, who is their Maker and Creator, and calling those things gods which never could have existed had not the Maker of the universe, **THE WORD OF GOD**, willed that they should have a being. Such men appear to me no better than those who pass by the chief architect, to admire the excellency of the workmanship bestowed upon the palaces of kings, their ornamented ceilings and walls, their roofs variegated with flowers and paintings, and shining with marble and precious stones, attributing to these the praise of wisdom and design, due only to the great artificer. To Him alone are these praises due, who is the cause of their wonder, and of these many works of wisdom. For He alone is wise, who is the cause why all these things existed. The persons in question, therefore, differ in no respects from infants; nor do they, whose admiration is confined to the lyre with its seven strings, the mere instrument of music, without attending to him who is the inventor of the lyre, who knows its use, and can apply its powers, show more wisdom. Nor again do they display more wisdom who should pass with indifference the hero returning triumphant to his country, and expend all their enthusiasm in wreathing his spear or his shield with the garlands of victory. . . . God, the great Lord of all, pervades and fills all, as well the heavens as the earth, He is the controller of all things visible and invisible, He directs by powers unspeakable the sun, the heavens, the whole universe. He is present to all things in his effectuating power, and he remains throughout all. He makes to distil as rain his never-failing light to the sun, the moon, and the stars. He has established and perpetually holds fast the heavens, the image of his own greatness. He also fills from the riches that are within Him, the host of angels and intelligent powers, at once with life, light, wisdom, and all the abundance of the beauty and goodness within Him."

From the wonders of the physical, he passes to those of the moral creation, and thus describes the intellectual powers of man.

"Man alone, among the beings that inhabit the earth, has discovered the doctrines of astronomy. He has, while moving here below in the body, and clothed with the weight of mortality, ascended up on high by the powers

of his mind, and making the circuit of the sun, the moon, and the stars, foretells what is to come to pass in the heavenly bodies, the eclipses of the moon, the vicissitudes of the seasons, and the changes of things. He alone of all the creatures upon earth will confide his life to a frail plank. He has also discovered the science of ship building; he too will guide the ship over the billowy ridges of the deep, will commit his person to the mighty deep, and beat back the death that stands at his side. . . . He looks up to the heavens, and binds together all distances, for the safety of those who navigate the deep.

"Man alone, of all creatures upon earth, bears about him, in the power of memory, the history of things done in former ages; converses with those who are now no more, as with those who are at hand. He examines the opinions of the wise who have existed at any period, and from those, rather than from his contemporaries, does he receive profit, and thus by the faculty of reason, cognate with that of thought, does he exist with those who have long ceased to be.

"He alone of all creatures looks through visible things to the invisible, and recognizes therein something greater and more excellent than aught that meets the eye; Him who is invisible to the grosser faculties of sense, but is visible to the mind and understanding. Him does he, through all the knowledge of which he is capable, confess, and Him alone does he call God; to Him alone does he render praise, and by this very recognition shows his relationship to Deity."

Book the second is entitled "Against the Philosophers," and contains an exposition of their errors and delusions. After showing the extravagances into which their minds had been hurried by a thousand wild systems, he thus continues:

"At length sound laws were established by a divine lawgiver, and the name of virtue and philosophy became known among men. And now came into being the love of things most excellent, and the desire to discover the truth was so active in the bosoms of the many, that the errors of their forefathers fell into utter contempt, and the things appertaining to the worship and love of God came into repute."

Book the third brings us to the *manifestation* of Christ in the flesh, and opens with an eloquent enumeration of the blessings conferred upon man by the coming of the Son of Man.

"What mortal nature has ever appeared, which appointed as He hath done, by word only, and not in writing, laws that were just and pure, and sent forth the same by the hands of his disciples, from one extremity of

creation to another, and who so poured forth his doctrines throughout the whole earth, that immediately, and day by day, they were effectively preached in the hearing of all men, at once of Barbarians and of Greeks? If thou seek a case parallel with this thou shalt find none, for this is a work resulting solely and alone from the power of the Saviour of us all.

"What mortal, since the life of man began, ever sought to give his name to all the tribes of the earth? a thing never yet heard of! and this, not in a corner, or obscurely in some part of the world, but in the whole earth under the sun. And He did, by the power of the rule of his Godhead, so accomplish and complete his purpose, that the knowledge of the one only true God, who is beyond the heavens, together with a holy and wholesome fear of the same, should be delivered to all men on the face of the whole earth, to the nations both Greek and Barbarian.

"What other being ever arose as the sun, shedding his rational light over the souls of men, and thus preparing them to laugh at the error of the demons worshipped by their forefathers, and no longer attach the divine name to senseless wood and stone, and to brute inanimate matter?

"What other, our Saviour excepted, could have persuaded the Egyptians, more attached as they were to the fear of demons than any other people, and from whom came the error of a multiplicity of gods to the Greeks; who could induce them to be no longer infatuated, and no more give the venerable name to beasts, reptiles, noxious and irrational animals, but to acknowledge that one God alone who is above all, and contend for his righteousness in the face of death itself, of death in every shape?

"And who, invisibly, and by the power and force of his doctrine which was every where preached, drove forth as evil beasts from among the human flock, the demons that from ancient time had ruled over men, so that henceforth these demons should no more give out their divinations at springs and fountains, nor again lead the world astray or implicate men in error. Hence, the fountain that was in Castalia became silent, as did those in Delphos, and Miletus, in Colophon, and in Lebadaia, of which last so much had been boasted from ancient times. To the doctrine of Christ did they all give place. Where are now Amphiaraus and Æsculapius? Where is that image of Jupiter Ammon, which was in the desert of Lybia? All these gods have crept under the earth, alarmed and skinking in dread from the name of the Saviour. They could not bear the radiancy of his Godhead, but were heard to exclaim: *What have we to do with thee Jesus, thou Son of God?*"

Thus, the divinations of every place were

destroyed, and the only God, and the Christ of God was alone preached to all men, and became the objects of divine worship.

"What other, too, Himself alone excepted, has granted to those who draw near to Him, that they should perform the rational and unbloody services which are offered by means of prayer, and [the secret use of the Divine announcements?] on which account He has appointed, throughout the whole creation altars without fire, services worthy of God, the setting apart of churches, and that intellectual and rational sacrifices should, by means of rites becoming the Deity, be [put forth?] to that one God alone, who is the king of all the earth?

"O bring forth now the word of reason, not from a heart implicated in error, but as showing forth the fruits of light and intelligence, and having meditated deeply on the subject, say between thyself and thy soul.

"What other, of those preached of from ancient times, did ever like Him, become known, established, and declared, by the announcements of the prophets many ages ago?

"And who, like this our Saviour, clearly foretold the things respecting the Jews, and regarding the church established by himself throughout the whole world? who said of the Jews, *Behold your house is left desolate, nor shall one stone remain upon another in this place, which shall not be thrown down.* And of his church he said; *Upon this rock I build my church, and the gate-bars of hell shall not prevail against it.*

"And this also:—That He should change men poor and rustic, from the occupation of fishermen to that of lawgivers and teachers of all men. That He should promise and bring it indeed into effect, that they should become *fishers of men.* That he should moreover, give them the power to compose and complete books, and give much authority to these writings, that they should be received throughout the whole earth, in the languages of both Greek and Barbarian; and that in all nations they should be taught and believed, as containing the written word of God.

"And again:—That He should foretell to his disciples, that, because they should give testimony of Him, that *they should be dragged before kings and governors, that they should be punished and undergo grievous torments.*—Again:—That He would so prepare them, that they should suffer voluntarily, that they should so manfully arm their souls with the adamantine armor of righteousness, that weak as they were, they should be seen engaged in conflict against their powerful adversaries.

"And furthermore:—That a time should come, when by his power, peace should be given to the whole earth, persecution should

cease, and temples which were pure be set apart for the prayers of all, so that holy and dedicated places, in every village and city, nay, in the deserts of the Barbarian, should arise to the one God and Lord of all, and which hence were dignified with the name of the HOUSE OF THE LORD.

"But a whole day would be short, were I to attempt to show the open proofs of the divine power of the word of God, the Saviour of all, which have been put forth up to this time. There have been lofty natures, whom whole nations have dignified with the name of gods, but no such nature as His has ever appeared upon earth. Let any philosopher come forward and tell us, what god or hero has at any period been heard of, who delivered the doctrine of eternal life and of the kingdom of heaven to mankind, as this our Saviour had done? Who has caused innumerable multitudes throughout the whole of creation, to be instructed in his own doctrines of wisdom, has persuaded them to follow after the life which is heavenly, to despise that which is only of time, and to hope for the heavenly mansions, which are reserved for the souls that love God?

"What god or hero is there, that like Him, has arisen like the sun, and given light from the east even unto the west, by the bright rays of his doctrine, so that at once, and with the swiftness as it were of the orb of day, all the nations of the earth have rendered to the one God, one and the same service?

"What god or hero was there, who ever delivered to all nations dwelling on this wide earth, to those on the land or in islands of the sea, that they should make a feast in holiness, both of the body and the soul, on the day of every week which is called among the Greeks the Sun's day; and that they should assemble themselves together, not that their bodies should hear, but their souls, that it was by means of the divine teaching they should live?

"What god or hero was there, who, when war was waged against him, set up, as our Saviour has done, such a mark of victory in opposition to his enemies? For they ceased not to contend both with his doctrine and his people, from first to last; while He, being invisible, secretly overthrew them, and advanced his own to greater glory. But why seek to circumscribe by words the divine powers of the Saviour of us all? when behold! should we remain silent, the facts themselves would cry aloud to those whose soul have an ear to hear them.

"Strange is it indeed, and something not to be imagined, that the only Son of the Father, should ever have appeared to those that are on earth, and that men barbarous and fierce, should so change their minds to peacefulness, and come to acknowledge the Father who is in heaven, and the Saviour of all, and that to

Him and through Him, who is the cause of every good thing, they should render here upon earth, the praises and thanksgivings that are suitable to the angels that are in heaven, and that as well by night as by day, this homage should be so rendered by all the nations upon earth.

"By the divine teaching the whole world has been enlightened, and men zealous of the life of wisdom, multitudes both of men and of ministering women, and of congregations of virgins, have been established through the whole of their lives in perfect holiness. By which teaching also multitudes of men, women and children have been persuaded voluntarily to suffer the privation of food and of wine for many days; to sleep on the bare ground, to have recourse to a hard and violent discipline, coupled with chastity;* and made them exchange the food of the body, for that spiritual and rational nourishment of the soul, which is obtained by holy reading.

"And who taught men, barbarian and rustic, as well as women, children, and innumerable multitudes of heathen slaves, to despise death, to feel persuaded that their souls are immortal, that the eye of divine justice is open, viewing the deeds of all men, just and unjust, and to look forward in hope to the great judgment day of God?"

On the same subject we have the following passage in book the fourth.

"Among all nations, whether in the cities or villages, there were multitudes, not of men only, but also of women, who kept themselves in perfect holiness, and in the state of virginity, through the hope and expectation of the kingdom of heaven."

In another paragraph, the same subject is thus resumed.

"Hence it is that man now lives according to his nature, being taught to live in the remembrance of God, in the fulness of every good, and in accordance with the predictions of the prophets, who, many years ago, proclaimed that *All the ends of the earth should remember themselves, and be turned to the Lord their God; and all the families of the earth shall worship before them, because the kingdom is the Lord's, and He is governor over the Gentiles.* Hence, places of instruction have been estab-

* The above are the passages upon which we have heard Dr. Lee commenting in that spirit of complacent confidence, which Protestantism has always been pleased to assume. The precept of Christ, *If thou wilt be perfect, sell all that thou hast and give it to the poor*, as well as the other precepts enjoining self-mortification, renouncement of the world, chastity, &c. are summarily disposed of as "things quite unessential to vital religion," as the "foibles" of a particular age of the church. It will not be forgotten that Dr. Lee is a Cambridge man; that university has always been the great rival of Oxford, and at the present moment, is known to pique herself upon her hostility to the new views of the Oxford men.

lished throughout the whole world, so that the words of God, the doctrine of purity of life and of the fear of God, are preached in the hearing of all nations. Hence, in every town and city, congregations of the faithful ascribe, in songs of triumph, honor to the all-life-giving word of God. Hence, hymns suitable to the assemblies of angels in heaven, men tender here on earth to God the king of all, and the first fruits, due to God the universal king, are now daily rendered to him throughout the whole creation, by every race, as if by one general agreement, and at the same befitting hours and seasons.

"With God *there is neither barbarian nor Greek*. Every one fearing God is according to this system a wise man. And now the Egyptian, the Syrian, the Scythian, the Italian, the Moor, the Persian, the Hindoo, all and at once, have become wise by the doctrines of Christ. In these things too they are all, and at once made wise, and so instructed as to be intrepid against death, to despise the things of this life, and to put forth the one good hope, which is in the promise of the word of our Saviour. They also learn, that they shall receive that life of the soul which is immortal, and which has henceforth been promised to them as a deposit, laid up for them in the kingdom of God. This promise the Saviour confirmed by deeds, in his conflict with death, whereby he proved to his disciples, that death which had heretofore been such an object of terror to man, had nothing dreadful in it, since it had been sanctified through Him. The life, moreover, which had been promised by him, he established in open view to their very eyes, so that they should even see it, and made this his body, by its resurrection, the commencement of our hopes, of the imperishable life hereafter, and of our greatness which is to be like to that of angels."

Book the fourth consists of a further development of the scheme of redemption as shown forth in the word of God. It consists of a commentary upon passages of the New Testament, illustrative of the mission, life, and miracles of Christ. We will give an example from the elucidation of the miracle of the miraculous draught of fishes.

"*And Jesus said to him [Simon Peter], Fear not; thou shalt henceforth be a fisher of men unto life*. It was to Galileans, men unacquainted with any thing beyond the Syriac language and this mean profession of fishing, that our Saviour promised, that He would *make them fishers of men*, and preachers of his doctrine; and he made them such. Nor did he belie his promise, but he showed forth the 'power of God' which eclipsed every human excellence. For, had he brought near to him the intellectual, the wise, and the illustrious, and had employed them as teachers of his word, then

would men have supposed that it had been effected by human means only; for men are influenced by the gifts of the rich, by the power of speech, and by the phantasms of science. But our Lord had not recourse to means like these, nor to disciples thus instructed. On the contrary, he made use of the poor, the despised, of men ignorant in speech, Syrians in language, and in their character humble and mean; it was through instruments like these that he manifested the work of redemption."

Book the fifth consists of two dissertations: first, "Against those who suppose that the Christ of God was a magician and deceiver;" and secondly, "Against those who do not believe the testimony of the disciples of our Saviour respecting his miraculous deeds." Under the first heading is the following remark.

"Which of the magicians ever projected that which our Saviour did? He gave to his disciples this comprehensive command:—*Go, and make disciples of all nations in my name, and teach ye them every thing that I have commanded you*, [evidently quoted from memory.] And the deed he made to follow the word; for the race both of Greeks and barbarians at once became his disciples. The laws, too, of our Saviour were not written in any book of his, but without book, were disseminated at his command among all nations."*

In speaking of the body of the Lord, when taken down from the cross, and committed to the tomb, we have an animated passage.

"The miracle of him who overcame death

* The Protestantism of our doctor here takes the alarm. "Let it not be imagined," he says, "that this favors the modern doctrines about unwritten traditions. And although Irenæus speaks of *tradition*, not written, but delivered *viva voce*, it is evident enough, that he intends to ascribe to this no independent authority." To assert is one thing; to demonstrate is another. For the benefit of our readers, and for their unbiased consideration, we give the passage of Irenæus referred to. "When these heretics are convicted from the Scriptures, they begin to accuse the Scriptures themselves, as not being accurate, and as void of authority, and so variously expressed, that from them truth cannot be discovered by those who are ignorant of tradition. For that truth came not by writing, but by the living voice. . . . On the other hand, when we appeal to that tradition, which, coming from the apostles through the succession of ministers, is preserved in the churches, they object to it, observing, that being themselves wiser than those ministers, and the apostles themselves, they have discovered the genuine truth."

Nor should what follows a few pages farther, have been passed unnoticed: "And had these apostles left us nothing in writing, must not we, in that case, have followed the rule of doctrine which they delivered to those to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation written on their hearts, and carefully guard the doctrine which has been delivered." *Adv. Har. lib. iii, c. 2.*

was to be rendered manifest. The body, the vessel of the living word, was therefore laid in the tomb, and a great stone rolled to the entrance of the cave. And greatly did death exult thereat, as if behold! he had now taken even this personage under his power, together with those he had so taken before. But ere the period of three days had passed, the same life showed itself, and was a rebuke against death. Having received the signal mark of victory over death, he taught his disciples to be daring against death, being strong in the assurance that they had received from their Saviour the truth pertaining to life eternal. And thus too was the whole mortal race refreshed, as being freed from the fear of death, because he, who had formerly been armed with terrors, had suffered rebuke in the presence of all. The life which is after death had now received certainty and credibility; and now, men were no longer troubled at death, but laughed in the hour of his once fearful visitation: nay, even before the hour of his arrival they courted death, and invited his approach, impelled by their desire of that immortal life, which should succeed it."

In the third book is the following passage:

"Man will not, as formerly, pollute himself with libations, fumes, blood, and sacrifices; much less will he take delight in human sacrifices. He has been taught that God stands in need of nothing. Nor will he delight in bodily matter, nor in the fumes of earthly sacrifices, but only in the enlightened mind, in purity of soul, and in holiness of life, in the sacrifices also which are without smoke or blood, those which are in the words of the mysteries: those (I say) which the Saviour of all has appointed to be delivered throughout the whole world for a remembrance of himself."

Upon this passage, Mr. Lee observes:

"As this place is extremely important on the question of the eucharist, I shall give the Syriac [which is quoted accordingly]. Nothing can be more certain, I think, than that the *bodily and bloody sacrifice** of the mass of the Romanists could not have been intended here. For the opinions of the Syrian fathers respecting this mystery, see *my Visitation Sermon* (Cambridge 1839), with the notes. I will give a sentence or two from the celebrated Bar Salibi, a great favorite with the Romanists,—on John vi, 63.—*'It is the Spirit that quickeneth,'* &c. This Father says; 'It is necessary that the words said by me should be *spiritually* received, so that you may inherit eternal life. But if you receive them *bodily*, you shall not be profited. For *bodily* is, that a man should doubt and say, how can he have descended from heaven, when we think him to be the son of Joseph? and, *How can this*

* The italics are those of the doctor. He has evidently committed himself by quoting Bar Salibi, whose remarks are perfectly Catholic.

man give us his body?'—Good Dr. Wiseman however, the indefatigable propugner of the Roman Catholic doctrines, has no doubt that the Jews were right in giving the interpretation which this Father reprobates? and also, that Bar Salibi was an upholder of his own [Dr. Wiseman's?] opinions.—See *my sermon*, p. 135-6."

In book the first, is the following striking passage. Eusebius in speaking of the man "who has participated in the perversion which is not good," who has quitted life, not free from the stain of transgression, says:

"No happy countenance, or, smiling of good angels shall greet him; nor when called forth, shall the blessed powers receive him as foster-fathers. When the dissolution of the body draws near, his spirit shall seek to hide itself within the concealment of his body, but those who are appointed to the task, shall forcibly attach themselves to him, and drag him forth. Then too, after his departure hence, his miserable soul, being reduced to sighing and lamentation, shall not have for his receptacle the light and life which are good; but, on the contrary, darkness and the place of corruption. There shall the judgment of God consign him, thus impure and unclean, to the purification and punishment which is by fire, because he would not be instructed by the word, nor adhere to the divine law, when it was in his power so to do."

On this passage the doctor has the following note:

"The views of some of the fathers on this subject were extremely dark and perplexed, out of which evidently grew the purgatory of the Roman Catholics. How far our author partook of this, I have not been able to ascertain.* Origin tells us in his twenty-fourth Homily on Luke, that as John baptized with water, so shall Christ baptize in a river of fire those who shall pass to paradise; but here below, the baptism by water must first have taken place. In this case all must submit to this second purifying baptism. Again, near the end of his eighth book of explanations of the Epistle to the Romans, he says, that he who spurns the purifications of the word of God, and of the Gospel-teaching, will reserve himself to the sad and penal purifications of the fire of Gehenna: in conformity with that of Scripture, *I will purify thee with fire, even to*

* The doctor might have added the following. In describing the funeral of the emperor Constantine, Eusebius says; "The ministers of God, surrounded by the multitude of the faithful advanced into the middle space, and with prayers performed the ceremonies of divine worship. The blessed prince, reposing in his coffin, was extolled with many praises, when the people, in concert with the priests, not without sighs and tears, offered prayers to heaven for his soul; in this manifesting the most acceptable service to a religious prince."—*De vita Constant.* lib. iv, c. lxx.

purification, (Isa. i, 25 Sept.) He goes on to tell us that, how long this purifying by fire will continue, he only can know to whom the father hath delivered all judgment; evidently inclining to the notion that it is not eternal. This is however, according to him, one of those things which the apostle considered as a mystery, and to be held as such by the faithful, secretly within themselves, and for this he cites *Mysterium Regis (ut ait Scriptura) celare bonum est.* (Proverbs xxv, 2?) But who does not see that all this is a miserable perversion of Scripture?"

If Dr. Lee was really desirous of information upon this point, why did he, whose reading is so extensive, confine his researches to Origen, a writer always of dubious authority? Could he not have referred to the early fathers, both of the Greek and Latin church, who are more explicit on this subject. And even in Origen himself, he might have found the following, which is still more to the point. "*Some are saved, and yet so as by fire*; so that if a man has in him any thing of the nature of lead, the fire may purge and reduce it, till the mass become pure gold. For the gold of that land which the saints are to inhabit, is said to be pure, and as the furnace trieth gold, so must we all come to the proof: *for the Lord sits as a refiner, and he shall purify the sons of Levi.* (Mal. iii, 3.) But when we arrive at that place, he who shall bring many good works, and little that is evil, this evil the fire shall purify as it does lead, and the whole shall become pure gold. He that takes with him more of lead, suffers the fire more, that he may be refined, and what little of gold remains after the purification. But should the whole mass be lead, that man must experience what is written: *The sea covered them; they sank as lead in the mighty waters.* (Exod xv. 20).—*Homily xiv.*

And again; "When we depart this life, if we take with us virtues or vices, shall we receive rewards for our virtues, and those trespasses be forgiven us which we knowingly committed? or shall we be punished for our faults, and not receive the reward of our virtues? Neither is the case; because we shall suffer for our sins, and receive the reward of our good actions. For, if on the foundation of Christ, you shall have built not only gold, and silver, and precious stones, but also wood, and hay, and stubble, what can you expect will be the case when the soul shall be sepa-

rated from the body? Would you enter into heaven with your wood, and hay, and stubble, to defile the kingdom of God: or, on account of those encumbrances, to remain without, and receive no reward for your gold, and silver, and precious stones? Neither is just. It remains then, that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a *consuming fire*. But this fire consumes not the creature, but what the creature has himself built, wood, and hay, and stubble."—*Homily xvi.*

Tertullian in his "Treatise on Single Marriages," advises the widow "to pray for the soul of her departed husband, entreating repose for him, and participation in the first resurrection, and making oblation for him on the anniversary days of his death; which, if she neglect, it may truly be said of her, that, as far as in her lies, she has repudiated her husband."

St. Cyprian, in his forty-second epistle, says: "It is one thing to be a petitioner for pardon, and another to arrive at glory; one to be cast into prison, and not go out from thence till the last farthing be paid; and another to receive at once the reward of faith and virtue; one, in punishment of sin, to be purified by long suffering, and purged by long fire; and another to have expiated all sins by previous suffering; one, in fine, at the day of judgment to wait the sentence of the Lord, another to receive an immediate crown from him."

St. Ephrem of Edessa, in a work entitled "His Testament," thus speaks; "My brethren, come to me and prepare me for my departure, for my strength is wholly gone. Accompany me in psalms and with your prayers; and be pleased continually to make oblations for me. Till the thirtieth day be completed, make remembrance for me, for the dead are helped by the offerings of the living. Now, listen with patience to what I shall mention from the Scriptures. If the sons of Mathathias, who celebrated their feasts in figure only could cleanse those from guilt by their offerings, who fell in battle, how much more shall the priests of Christ aid the dead by their oblations and prayers."

St. Cyril of Jerusalem, in his "Catechetical Instructions," has the following very clear and decisive passage. "Then [in the liturgy

of the church] we pray for the holy fathers and bishops that are dead; and in short, for all those who are departed this life in our communion; believing that the souls of those for whom the prayers are offered, receive very great relief, while this holy and tremendous victim lies upon the altar. This we will show you by an example: for I know there are many who say—What good can it do to a soul which is departed out of this life, whether with sins or without them, to be remembered in this sacrifice? But tell me, I pray you, if a king had sent into banishment some persons who had offended him, and their friends should present him with a crown of great price to appease his anger, might not the king, on that account, shew some favor to the guilty persons? So do we address our prayers to God for those that are dead, though they were sinners; not by presenting to him a crown, but by offering up to him Christ who was sacrificed for our sins, propitiating Him who is so merciful for them and for us.”

The fathers of the fourth century, a Chrysostom, a Gregory of Nyssa, an Ambrose, a Jerome, and others, would also have afforded the doctor evidence on the point in question.

And here, though not immediately connected with the text, we beg leave to quote an important admission on the part of the doctor, for which we give him credit.

“If it be supposed that progress of time necessarily brings with it progress in knowledge, it may be suggested that in the sciences and arts connected with civilized life, this may be fully admitted; while it may be extremely doubtful whether it can be so as to revealed truth; and especially as inspired interpreters of it lived so near to the times of which we are now speaking [viz. of the times of the apostles].”

In book the fourth, Eusebius has the following commentary upon the ever memorable words of Christ to Simon Peter.

“When, asking his disciples, on a certain occasion, what men said of Him, and they answering according to the opinion of the many, he asked them the second time, *But what say ye?* and when Simon had said unto him, *Thou art the Christ of the living God*, he answered him and said: *Blessed art thou, Simon, son of Jonas, since flesh and blood hath not revealed this to thee, but my Father who is in heaven. And I also say to thee, thou art Cephas: and upon this rock do I build my church, and the gate bars of hell shall not prevail against it.* The (term) *this* he took (as implying) the

knowledge that he was the Messiah, the Son of the living God; and Cephas (the rock), because it should neither be rent nor moved. It is not unlikely that he named (in) *this* the whole sense comprised here. On this account too he designated that same disciple who had formerly been called Simon, *Cephas* (Peter), with reference to this knowledge; (and) of which he afterwards prophesied and said: *On this rock do I build my church, and the gate bars of hell shall not prevail against it.* He foretold at once something to come to pass, and promised that himself would build it (the church), and bring the work to completion, by the things of this knowledge which had now been given concerning himself; that it should be made firm as on a confirmed foundation; and that his church should be built solely by means of his own power, which is everlasting, and that the gates of hell should never overcome it.* He himself afforded a proof of this in the fulfilment, better than any that words could give; for persecutions innumerable, and death under a variety of forms, have sprung up against his church, but in nothing could they prevail against it. He has, therefore, openly confirmed his prediction by facts; its truth he has shown by the fulfilment. The church too, which he called the congregation, about to be established in his name, evinced no small foreknowledge. The congregations of the Jews had been termed *synagogues*, and during the time of his sojourning among men, he frequented the synagogue of the Jews. Nor was there, hitherto, so much as one synagogue set apart to him. And who is not astonished that he so foreknew those congregations which afterwards should be set up, at a great distance of time, in his name, and that he should not name them after the Jewish manner, *synagogues*, but *churches*. He added too, that the gate bars of hell should not prevail against them; a thing which we see with our own eyes! Nor should the prediction only, but also the promise excite our wonder, namely, *I build my church upon a rock, and the gate bars of hell shall not prevail against it*; a thing also brought so near in fact that we can see it! For it was not by the power of men, nor yet by the superiority of the teachers employed, that his church was raised; but it was he who promised, and indeed fulfilled his promise. He (I say) who up to this time has by his di-

* The above passage appears obscure and perplexed. We may be allowed to express a doubt as to the correctness of the translation; but this we leave to the critic versed in oriental literature. Sure we are, that if there be any thing wrong here, it will not escape the penetration of that profound scholar, Dr. Wiseman.

The observant reader will not fail to note the colon inserted after *Thou art Cephas*: where only a simple comma was required. But then the illusion of a colon might appear to favor the context of the quotation from Titus, bishop of Bozrah. To what pitiful expedients will not the sectarian spirit lead a man!

vine power built up and enlarged his church throughout the whole world.”*

In the continuation of the above texts from St. Matthew,—*And I give unto thee the keys of the kingdom of heaven; and [every one?] whom thou shalt bind on earth, shall be bound in heaven; and [every one?] whom thou shalt loose on earth, shall be loosed in heaven;*† we have the following note.

“I would remark here, that by *binding* and *loosing* can only be meant the office,—committed primarily to the apostles, and secondarily to all duly authorized ministers of Christ,—of preaching, *ministerially*, the remission of sins through faith in him: the fact being that no one of the apostles ever did, in his own person, proceed to pronounce pardon of sin on any man; nor, on the other hand, to denounce damnation. This mode of speaking of any thing as done, when the *enunciation of it only is intended*, being very frequently had recourse to in the Scriptures. See *my Hebrew Grammar, &c.*, the *second!* or *third!!* edition.”

In another place we have the following reference.

“See *my Six Sermons* on the study of the

* Dr. Lee has the following note. “As this passage is important, I give the Syriac.” He then proceeds to cite Euthymius and Titus, Bishop of Bozrah, but how far the quotations illustrate each other, let the reader judge. “Euthymius gives the sense thus: ‘Thou art Peter, as about to be a rock of the faith, after the denial of Christ, or as already being *firm in mind*: thence upon this *firmness* I will build my church, or I will lay thee as a foundation for the believers. For the church are the believers,’ &c. Thus also in the work of Titus, bishop of Bozrah, on the Manicheans. ‘On this rock do I build my church, and the gate-bars of hell shall not prevail against it. He calls every thing *gate bars*, by means of which those who should take upon themselves a complete readiness to encounter the death of martyrdom for the sake of the fear of God . . . and after a few other things when Simon said to him, ‘Thou art the Christ, he returned for answer, *Upon this rock do I build my church*. Upon what? Upon this faith that *Thou art the Christ, the Son of the living God*.’ He goes on to say, ‘not as the mad Manes affirms of him, that the Messiah is the five elements;’ and he might have added,—and probably would, had the thing existed in his days,—nor as the arrogant Papists do, that by Cephas (Peter) is here meant the pope of Rome.”

[There is a figure of criticism, or rather of anti-criticism, which is termed the *obscurum per obscurius*; our worthy doctor seems an adept in the use of it.—Ed.]

† The transformation of *whatsoever* into *every one*, in the above text, is a specimen of that modern recklessness of interpretation, which has so justly excited the alarm of less daring scholars; and which might justify us in our suspicions of the integrity of the translation now before us. We may remark that in rendering the above important text of St. Matthew, the authorized English translation is in accordance with our own.

Holy Scriptures, to which are annexed Two Dissertations, &c. London, 1830. James Duncan, Paternoster Row.”

The addition of the price would have rendered the advertisement complete. Might not the author of “The Philosophy of Advertising,” have availed himself of these two specimens as apposite illustrations of his subject?

The worthy doctor’s self satisfaction (not to use so harsh a term as egotism) in quoting himself, is not the least remarkable feature of his book. After illustrating his text from the Scriptures, the fathers, &c., he usually caps the climax by the phrases—“See *my Sermon*,”—“See *my Visitation Sermon*,”—“See *my Persian Controversies*,”—“See *my Exposition*,”—“Primasius quoted in *my Exposition*,”—“Isaiah, see *my translation* and notes,”—“Job, see *my translation*.” A cursory glance has enabled us to detect at least twenty instances of this self-quotation.

The doctor thus terminates his Preliminary Dissertation:

“I will only now add, that if I have discovered and pointed out the means by which the hitherto untractable and difficult problem of prophecy may be satisfactorily solved, I shall indeed have the greatest reason to be thankful to the great Giver of every good gift, for favors so great conferred upon me, and which, it may perhaps be reasonably hoped, will exert a beneficial influence on the church of Christ for ages to come.”

With respect to the translation of this very interesting work of Eusebius, it must be confessed to be in many places very unsatisfactory. Of this defect the translator himself seems conscious. His words are:

“If I have followed my original as closely as I could, I trust I have not done this to such a degree, as to have made my English either harsh or difficult of apprehension.”

The harshness and obscurity here alluded to were hardly to be avoided in a literal translation. The rule would appear to be: Where no connected sense can be made of a passage, to leave the original to the investigation of the critics; where the sense is doubtful in consequence of obscurity in the expression, to be guided by the context and by analogy, to seize, as far as practicable, the *intention* of the writer, and give at least a probable meaning.

A HINT TO THE 'TRUE CATHOLIC.'

The True Catholic, Reformed, Protestant, and Free. Baltimore: Joseph Robinson. No. VIII, December, 1843.

WE had for a time indulged the hope that the *True Catholic, Reformed, Protestant, and Free*, would save us, in future, the unpleasant task of exposing to public view its many historical and dogmatical errors. We have, however, been disappointed. The editors or contributors of that periodical have thought proper, after a silence of three months, to renew their attacks against the Catholic doctrine on the subject of the eucharist; they cannot, therefore, take it amiss, if we show ourselves always prepared not only to repel these attacks for the purpose of self-defence, but also to use the privilege of just retaliation, and turn their weapons against themselves.

We have little to say in reference to the statement which the *True Catholic* has undertaken to furnish of its own doctrine. The writer presents it indeed, "as clearly as he can;" but alas! what clearness of ideas can be conveyed by those who do not possess it themselves; who continually speak of the body and blood of Christ being in the eucharist, though they do not believe them to be substantially there; who admit, they say, the real presence, and constantly maintain the real absence, or rather do not know what they maintain; confounding the very essence of the dogma with what they call *its mode*; preposterously affecting to admit on the subject of the eucharist, the doctrine of the Catholic church, with the exception of transubstantiation,—and other things of the same nature? "This middle system," says a celebrated Protestant writer, "had no advantage but in the disguise of unmeaning terms, while it had the peculiar infelicity of departing as much from the literal sense of the words of institution, as the Zuinglian interpretation itself. I know not whether I can state, in language tolerably perspicuous, this jargon of bad, metaphysical

theology."^{*} Leaving then the Episcopalian doctrine for what it is or may be, with all its inconsistencies and contradictions, we shall proceed to examine the statement of our own doctrine, as given in the above mentioned periodical, with its views concerning our "authorized, standard books," which, to say the least, have this great advantage over those of the *True Catholic*, that they follow the rules of language.

The views to which we refer are altogether erroneous. Whilst the writer pretends to "state *impartially* the doctrine of the Roman communion on the subject of the eucharist," he does not hesitate to affirm, with one of his predecessors in the same career of erroneous statement, that this doctrine about the remaining appearances of bread and wine amounts, "in plain English," to the admission in the eucharist, "of whiteness and nothing white, of sweetness, and nothing sweet," &c. But this is not, and never was the case. The Catholic maintains that, by the divine power, *there remain truly* in the eucharist, *the appearances*, without the substance of bread and wine; and that these appearances or accidents, though unconnected with their natural subjects, really exist, and are not mere nonentities: but he does not, nor did he ever admit the nonsense so liberally imputed to him by his opponents.

The writer has endeavored with the same fairness, and with as little success, to discover difficulties, both in the council of Trent and in the catechism of that council, while he strangely confounds the authors of the latter with the fathers of Trent. In the same place where he speaks of "nonentities," he appears to be quite astounded at an expression of the catechism, "that Christ, whole and entire, is contained under *each particle* of each species;" and the cause of his astonishment is, that according to the dogma of transubstantiation, no

* Hallam's Constitutional History of England, vol. i.

bread remains in the eucharist. This is very well; but since the eucharist, even after the consecration, may be called *bread* on account of its remaining appearances, as angels are often called *men* in the Scripture, because of their appearing in human shape (Gen. xviii, 2; Jos. v, 13; Acts i, 10); why may not also the word *particle* be used for the same reason and with perfect consistency of language? As to the depth of the mystery itself, and the opinion of our opponent concerning it, we shall have occasion for further remarks: in the meanwhile, we will observe that he most lamentably misapprehends the Catholic doctrine, when, from the truth just mentioned, that the body of Christ is whole and entire in each particle, after the consecration, he concludes that there must be then, in each consecrated host, an indefinite number of human bodies: for the Catholic doctrine plainly teaches that it is one and the same body of Christ which the divine omnipotence thus renders present in so many places, as the divine nature itself is not only present every where, but also is every where whole and entire, without ceasing to be one and the same divine nature.

Moreover, the assertion of our opponent rests upon a false supposition, and a very imperfect knowledge of our doctrine. That the body of Christ is whole and entire under each *unseparated* particle of the consecrated host, is not an article of the Catholic faith. But we do believe, instructed by the words and actions of our Saviour at the last supper (Matt. xxvi, 26—28; Mark xiv, 22—24), and by the constant tradition of the church, that his body is whole and entire under each host and each part thereof, *after its division*.*

Another specimen of the writer's *impartiality* is to be found in his comments upon a reasoning made by the authors of the Roman catechism in favor of transubstantiation. In the first place, he carefully abstains from mentioning that the reasoning is based on the *real and true presence of Christ under the species of bread and wine*, as having been previously and conclusively proved in the catechism by a variety of evidences. Nor does he say, that besides this argument which he pretends not to understand, the same passage contains an actual

proof of transubstantiation drawn from the authoritative and infallible testimonies of Scripture and of *Catholic tradition*; this would have too evidently contradicted his own system: but adhering strictly to his favorite and *impartial* task of creating difficulties where they do not exist, he asks why, if transubstantiation is true, it should not be the result of creative power more than of any other cause; and he wonders that we should find it easier to believe Christ's body to be present on a thousand altars at once, than that it should not be in heaven. The answer to these questions or imaginary difficulties is obvious. 1st. No "creative power" is exercised in the eucharist, for the very plain reason that the body of Christ, which is to be rendered present there, being already existing, needs not to be created. 2d. Whilst the absence of Christ from heaven would be contrary to the words of Scripture (Acts iii, 21), we have his word (Luke xxii, 19; 1 Cor. xi, 24—26), in favor of his real and substantial presence "on a thousand altars at once," in the commission given to his apostles and to all their successors in the priesthood, to do what he himself did at the last supper, viz., to render his sacred body and blood present under the eucharistic veils.

This subject has been well explained by the council of Trent in these words: "There is no repugnance in these things, that Christ, according to his natural manner of existence, should always remain in heaven at the right hand of his Father; and that at the same time he should be sacramentally, though substantially present with us in many places, in that way of existence, which, though in words we can hardly express it, the mind, illumined by faith, can conceive to be possible to God, and which we are bound firmly to believe. For so all our ancestors—as many as were members of the true church of Christ—who wrote on the subject of this most holy sacrament, openly professed; that our Saviour instituted this admirable sacrament at the last supper, when, after the blessing of the bread and wine, he declared in express and perspicuous language, that he gave his own body and blood."*

This, however, the writer is unwilling to admit. To him the presence of the body of Christ, with all its component parts, in so

* See Conc. Trid. sess. xiii, can. 3.

* Conc. Trid., sess. xiii, c. 1.

small a compass as a host, and in so many places at once, seems impossible. He "does not comprehend" that mystery, and consequently cannot believe it. "Physical laws and philosophy" have taught him that accidents, or exterior qualities and appearances, cannot exist without a subject; and therefore he is authorized to reject altogether the dogma of transubstantiation, which leads to consequences so directly opposite to his *infallible* views of comprehension and philosophical learning!!!

And is it come to this! Is it from the natural order of things, from physical laws and human notions that we are to judge of the supernatural and much higher order of divine revelation? Not knowing so much as the real essence of bodies, of matter, of place, of extent, and other beings or qualities, even in the visible order of things, can we pretend to this knowledge with the faint light of reason alone, in reference to a glorified body and its sacramental mode of existence? Shall we refuse to admit that Almighty God knows infinitely more than we can even imagine—can do infinitely more than we can comprehend? "My thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." (Isa. lv, 8, 9.) Again: "I will destroy the wisdom of the wise: and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? . . . and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ." (1 Cor. i, 19, 20, and 2 Cor. x, 5.)

If our Lord, wishing to give full scope to his immense charity for man, is pleased to communicate himself entirely to every one of the faithful through the mystery of the eucharist, as he was pleased to communicate himself to mankind at large through the mystery of the incarnation, shall we poor puny mortals presume to oppose the designs of his infinite goodness and liberality? Since he himself, moreover, has pledged his word for it (see John vi, 52—56; Matt. xxvi; 1 Cor. xi), ought not this sacred word remove for ever all

the difficulties to the contrary, suggested by our senses, our imagination, or our pride? If we must admit only what is comprehensible to the human mind, what will become of our faith, which, according to St. Paul, "is the conviction of things that appear not?" If we must understand the intrinsic nature of that which is revealed to us, before it can become an object of our belief, we shall be compelled to reject at once the mysteries of the Trinity, of redemption, original sin, and other incontestible truths of the supernatural as well as natural order (for instance, the union of our body and our soul, a *material* with a *spiritual* substance), which surely we do not understand better than the real presence and transubstantiation with all their consequences. If we are allowed to deny what is contrary to physical laws, however solidly it may be established by extrinsic evidence, we may call in question not only the doctrines of revelation, but all the miracles of the Bible, all prophecies, in a word, all the supernatural evidences of a divine religion, and we shall fall by successive and rapid strides into unitarianism, deism, and infidelity!

Thus do the principles and reasonings of our opponent strike at the very root of Christianity, and destroy that supernatural faith, "without which it is impossible to please God" (Heb. xi, 6); and if, after this, he is so bold as to brand the doctrine and language of the Roman church with "arrogance, absurdity, blasphemy," &c., does he not force upon us the painful task of informing him, once for all, where this accumulated weight of guilt really lies? It is in the system of those who presume to measure the divine omnipotence according to their narrow views, and to arraign at the bar of their proud and rebellious reason the adorable designs and works of the Almighty; who censure the faith which admits that "the body and blood of Christ are orally consumed by all communicants, good and bad," while this doctrine is gathered from the manifest declaration of the apostle St. Paul, when he says: "*Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord;*" who suppose that the church, *with whose uninterrupted succession of pastors* Christ has promised "to be all days even to the consummation of the world" (Matt. xxviii, 20; Ephes.

iv, 11—14), could possibly have substituted "her private traditions for the uniform teaching of Catholic antiquity," instead of being always guided by the divine assistance, in virtue of our Saviour's promise, and invariably teaching only *that doctrine* which she has received from Christ himself, through the channel of the ancient church and of apostolic tradition: in a word, the charges alluded to above, attach peculiarly to those who assert repeatedly, with the most positive assurance, and without a particle of proof, that "transubstantiation is a human opinion, a groundless novelty, unsupported by Scripture, untaught by the fathers, unknown to the ancient liturgies, unacknowledged in the church for many centuries, and at last forged in an age of darkness by the church of Rome, within the pale of which alone its sworn maintainers are to be found." Had the writer glanced at the variety of evidences and unexceptionable testimonies which were prepared for consideration in the numbers of this Magazine for July and August last, he would have discovered more than was necessary for the complete refutation of his theory. This, however, he has overlooked; perhaps it never came under his notice; we shall, therefore, briefly resume the subject, in order to expose the shallow assertions and numerous inaccuracies that he has recently put forth. His claims to orthodoxy will be better appreciated, when his reflections on the eucharistic institution will have been placed in contrast with the grounds of the Catholic doctrine.

According to his views, "the dogma of transubstantiation, is a mere unfounded inference, and human opinion, unsupported by Scripture." We suppose that "the True Catholic" understands, as well as we do, by transubstantiation, "a change of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood." If then the words made use of by Christ in the institution of the eucharist, really imply such a change, the question is settled; transubstantiation is a divine truth founded on Scripture, and must be admitted with all its consequences.

Now it is easy to show that the words of Christ necessarily imply this change of substance. For, since he said, "this is my body,

this is my blood;" he must have given the real substance of his body and blood to the apostles, otherwise he would not have spoken the truth; and moreover, there could have been no other substance with that body; otherwise he would not have spoken according to the rules of language. The word "*this*" expresses in its obvious and proper acceptation, the entire substance of the thing present; but if the substance of the bread and wine had remained, the pronoun *this* would by no means have expressed it, since it is applied by Christ *only* to his body and blood. Again; our Saviour's words, according to the ordinary rules of speech, convey no other idea than that the substance of his sacred body and blood is the only substance present. But what material did he employ for the eucharistic consecration? Was it not bread and wine? Consequently, there must have been a change of the whole substance of the bread into the substance of the body, and of the whole substance of the wine into the substance of the blood of Christ; and thus is the dogma of transubstantiation necessarily implied by the words which he used in the institution of the eucharist, and therefore well supported by Scripture.*

* It is the unfortunate lot of our opponent to say constantly the reverse of what should be said. Besides the pretended absurdities which his fancy every where depicts to him, in the *revealed* dogma of transubstantiation, it appears to him also an "inconsistent dogma." That the Catholic doctrine, however, is perfectly consistent with itself, is so manifest a truth that it has been repeatedly acknowledged by the most bitter enemies of the church of Rome. It is a well known fact that Luther, considering the energetic simplicity of these words, "this is my body," never could prevail upon himself to reject the real and substantial presence of Christ in the eucharist. Wishing, however, to deny as much as he could of the Catholic dogma, he banished transubstantiation from his creed, and maintained that the substance of the bread and wine remained in the eucharist, together with the substance of the body and blood of Christ; a novel theory which he designated by the name of *consubstantiation*. Now the leaders of the other Protestant parties, Zuinglius, Calvin, &c., denounced the doctrine of Luther, called it inconsistent, and showed that the real presence cannot be admitted without admitting at the same time transubstantiation. For Christ did not say, as they observed, "Here is my body; or my body is with this and under this;" nor "this contains my body;" but simply, "this is my body." Hence, what he wishes to give his children, is not a substance which contains his body or accompanies it, but his body itself without any other substance. Nor did he say, "this bread is my body," but, "this is my body;" making use of an indefinite word, to show that the substance which he gives is no longer bread, but his body. These arguments were certainly conclusive, and as unanswerable as those made by Luther himself in favor of the real presence. And thus it was, in the great contest carried on among the Protestant sects, the Catholic church alone was victorious, as her enemies themselves attested.

This too, has always been the belief of the church, as the following testimonies of the holy fathers and ancient liturgies, long before the period of the *dark ages*, will plainly show.

St. Ambrose.—"The word of Christ, which could draw out of nothing what was not, shall it not be able to change the things that are into that which they were not? For it is not a less effect of power to give new existence to things, than to change the natures of things that were. . . . Our Lord himself declares: *This is my body.*"—*De Mysteriori*, c. 8.

St. Gregory of Nyssa.—"By the word of God the bread is instantly changed into the body of Christ, agreeably to what he said, *This is my body.*"—*Orat. Catech.* c. 37.

St. Gaudentius of Brescia.—"He who is the Creator and Lord of all natures, who produces bread from the earth, *of the bread makes his own proper body* (for he is able, and he promised to do it); and who of water made wine, of wine makes his blood."—*Tract. II, de Pasch.*

St. Cyril of Jerusalem.—"Jesus Christ, in Cana of Galilee, once changed water into wine by his will only; and shall we think him less worthy of credit, when *he changes wine into his blood?* Judge not of the thing by your taste, . . . this knowing, and of this being assured, that what appears to be bread, *is not bread*, though it be taken for bread by the taste, but is the body of Christ; and that which appears to be wine, is not wine, though the taste will have it so, but is the blood of Christ."—*Catech. Mystag.* iv.

St. Cyril of Alexandria.—"God condescending to our infirmities, breathes a spirit of life upon the things offered, changing them into the reality of his own flesh."—*Ep. ad Caelosyrium.*

St. John Chrysostom.—"It is not man who causes the things lying on the altar to become the body and blood of Christ; but that Christ who was crucified for us. The priest stands performing his office, and pronouncing the words; but the power and grace are the power and grace of God. He says, *this is my body*, and these words *effect the change of the things offered.*"—*Hom. I de Prodit. Judæ.*

St. Nilus.—"Before the prayer of the priest, and the coming of the Holy Spirit, the things laid on the table are common bread and wine; but after the solemn invocations, *it is no longer bread, and no longer wine, but it is the body and*

the pure and precious blood of Christ, the God of all."—*Lib. i, Ep. 44.*

St. John Damascene.—"As the bread which we eat, and the wine and water which we drink, are naturally changed into our body and blood; so the bread and the wine laid on the altar are, by the invocation and coming of the Holy Ghost, miraculously changed into the body and blood of Christ."—*De Fide Orthod.* lib. iv, c. 14.

ANCIENT LITURGIES.—Liturgy of Jerusalem or of St. James.—"O God, the Father Almighty, send thy Holy Spirit . . . the Lord and giver of life, . . . that coming he may *make this bread the body*, and *what is mixed in this chalice, the blood* of our Lord, God, and Saviour Jesus Christ."

Liturgy of Alexandria or of St. Mark.—"O Lord, our God, send down upon us, and upon this bread and this chalice, thy Holy Spirit, . . that he may *make the bread indeed the body*, and *the chalice the blood* of the New Testament of the very Lord, and God, and Saviour Jesus Christ."

Liturgy of Milan or of St. Ambrose.—"Receive, O most merciful Father, this holy bread, that *it may be made the body* of thy only begotten Son, . . . and this chalice, that *it may be made the blood* of thy only begotten Son."

Liturgy of Constantinople or of St. Chrysostom.—"Bless, O Lord, the holy bread. . . *Make indeed this bread the precious body* of thy Christ. Bless, O Lord, the holy chalice; and *what is in this chalice the precious blood* of thy Christ,—*changing by the Holy Spirit.*"

Liturgy of Nestorius.—"May the grace of the Holy Ghost come upon this oblation, . . and *make it the body and blood of our Lord Jesus Christ.* Thou transmuting them and sanctifying them by the operation of the Holy Ghost."

The authorities here adduced are more than sufficient to prove against our opponent, that the dogma of transubstantiation was explicitly known, believed, and taught, long before the dark ages and by all Christian antiquity. There remains but the last part of his assertion to be noticed; viz., that the sworn maintainers of that dogma in latter times are to be found in the Roman church alone. This is a task as easy to be performed as any of the preceding. When in the seventeenth century the same assertion was made by the French

Protestants, it raised a general outcry of indignation among the sects of oriental Christians, and their respective pastors hastened to send to France the following attestations, the originals of which were deposited in the royal and Benedictine libraries in Paris.

Syriac church.—"In the name of the Father, and of the Son, and of the Holy Ghost. 1. We firmly believe that the body and the blood of Christ are contained truly and really in the eucharist, and not in figure and virtue only, as some new heretics have fancied. 2. Likewise, that the bread and the wine are, in virtue of the divine consecration, *really and substantially changed and converted, or what is the same, transubstantiated* (mutari atque converti, seu transubstantiari, quod idem est) into the true body and blood of Christ."—(*Synod of February 29, 1668.*)

Nestorians of Diarbekir.—"We, the metropolitan and priests of the Nestorian church in the city of Diarbekir, . . . firmly believe that after the words of our Lord, which the priest pronounces by divine authority, *the substance of the bread is changed into the substance of the body of our Lord Jesus Christ, and that the substance of the wine is changed into the substance of his precious blood; so that there remains nothing of the bread and wine, except the accidents of both.* . . . We anathematise those who say the contrary, and who do not receive this doctrine. Given in the year of our Lord, 1669."

Greeks.—"We believe that by the operation of the Holy Ghost, *the bread is changed in a miraculous and unspeakable manner, truly and really into the proper body of Jesus Christ, and the wine into his blood.*" (Council of 1672, composed of thirty-nine bishops or metropolitans.) A few years before, Methodius, patriarch of Constantinople, had given the following declaration, signed with his own hand: "We say that the bread and the wine, after the consecration made by the priest, are changed from their own substance into the true and proper

substance of Jesus Christ; and though the same accidents appear, there remains, however, neither bread nor wine."

Armenians.—"We believe that the *nature of the bread and wine is really changed*, in virtue of the words pronounced by the priest, *into the body and blood of our Saviour, so that there remains nothing of the bread and wine except the accidents and the outward form.*"—(Authentic act, signed March 1, 1668.)

All the eastern societies conjointly.—"The Nestorians, the Armenians, the Copts, the Syrians, the Ethiopians, who have each a peculiar heresy, agree, however, with us on this point, that *the bread is changed, transubstantiated, transformed, and converted into the true body of Jesus Christ*, the same which was born in Bethlehem of the Virgin Mary." (Council of Jerusalem in 1672, under Patriarch Dositheus, signed by six archbishops, and fifty-one religious and priests.)

After reading these unequivocal testimonies, who will not be amazed at the bold assumption of the writer, viz., that "transubstantiation is a groundless novelty, . . . untaught by the fathers, unknown to the ancient liturgies, unacknowledged in the church for many centuries, and at last forged in an age of darkness by the church of Rome, within the pale of which alone its sworn maintainers are to be found." When he penned these lines, was he acquainted with that massive and overwhelming evidence which we have repeatedly proposed to his consideration, or was he ignorant of it? If it was unknown to him, what becomes of his theological learning; and how could he venture to write with so much assurance on a subject which was vastly beyond his ability? But if he was aware of what has been quoted from the fathers, liturgies, and other unexceptionable documents, his character as a controversialist must necessarily fall, and his assertions, however "strong his language" may be, are entitled to no confidence.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. V. CAMPBELL.

ON the most brilliant pages of American biography, the name of Archbishop Carroll sparkles, a gem of purest ray. Identified with the stirring events of the revolution, he was the companion and friend of Washington, Franklin, and the other illustrious men whose distinguished services gave the rich inheritance of freedom to our country, and the brightest examples of patriotism to the world. Selected by Almighty God to be the first bishop of his church in this great republic, he proved the fitness of the choice by the spotless purity of his life and the unsullied splendor of his reputation, not less than by the wise and successful administration of his important episcopal charge, during that quarter of a century into which were crowded the most startling atrocities, and the most extraordinary political changes that modern times have witnessed; when the fall, and rise, and ruin of kingdoms, states and peoples succeeded each other with fearful rapidity; when infidelity profaned all that was most sacred in religion,—while the master spirit of the storm caused false prophets to exult, as he dragged from the chair of Peter the venerable pontiff whom God had placed there, to continue the unbroken succession of pastors in his immortal church.

John Carroll was born on the 8th of January, 1735, at Upper Marlboro', Prince George's county, Maryland. His father, Daniel Carroll, was a native of Ireland, whose family had preferred the forfeiture of their property to the abandonment of their faith. Having migrated to Maryland in his youth, he became a merchant, and while yet young, married Eleanor, daughter of Henry Darnall, a wealthy Catholic gentleman of the same province. This lady had received a finished education in France, was of exemplary piety, and distinguished for her mental endowments and graceful accomplishments. The son was worthy

of so excellent a parent, remarkable for sweetness of disposition and for promising talents during his boyhood, which was spent until his twelfth year under the domestic tuition of his mother. To maternal nurture and example he probably owed those elegant manners which were conspicuous in his deportment, and gave him remarkable ease and dignity, in the most polished circles of social life, as well as in the eminent station to which he was afterwards called.

As the laws then in force prohibited Catholics from being school-masters, Catholic youth were deprived not only of that salutary education which unites religious with literary instruction, but were also exposed to the mortification of seeking learning in schools where their faith was misrepresented, their religion vilified, and themselves treated as proscribed and despised portion of the community. The zeal of the good Jesuits who served the missions of Maryland had contrived to counteract, to some small extent, the tyrannical intolerance of the laws, by establishing a boarding school in a remote and secluded spot in Cecil county, on the Eastern Shore of Maryland, upon a tract of land belonging to themselves, then and still known as Bohemia Manor. There they conducted a grammar school which was intended to prepare Catholic youth for the higher colleges of the European continent. Bohemia seems to have been for a long period in the early history of the American church, the Tusculum of the Society of Jesus. There had been more than forty boarders there at one time: but the date of its foundation and the name of the first founder of the school are unknown. Among those who resided there, and probably conducted it, were F. Hudson, who died in 1742, F. Matthias Manners, who lived in Maryland from before 1755 and died in 1775, and the venerable F. Ferdinand Farmer, who died in Philadelphia in 1786. The



LIBRARY OF THE

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The Right Reverend Father
John Baptist of Baltimore
and his successors

late Archbishop Mareschal who had spent three years at Bohemia, was often heard to speak in raptures of the choice and valuable library established there by the last named learned father.

It was about the year 1747 that the subject of these memoirs was placed at Bohemia, where the late venerable Charles Carroll of Carrollton and Robert Brent were his companions, and during the short time spent there he was assiduous in study, and remarkable for his piety and amiability.

There were no schools then in British America where a Catholic could acquire a liberal education, accompanied by suitable opportunities for the exercise of his religious duties, nor were these united advantages open to him in the mother country, for the laws of England positively prohibited education to Catholics under severe penalties.* And hence many of her noblest families, whilst surrounded by famous literary institutions founded by the zeal and munificence of their Catholic ancestors, were compelled to send their children abroad for an education, which their ungrateful country refused them at home.

This cruel policy led to the establishment of schools and colleges on the continent of Europe, expressly for the education of British Catholic youth, and to supply a succession of priests for the English mission.

Among the many good works which have rendered the Society of Jesus illustrious as benefactors of the human race, the exertions of the English Jesuits in behalf of their persecuted countrymen, entitle them to immortal memory. For more than two hundred years, they devoted themselves with indomitable courage to the perilous labors of the sacred ministry in England, though doomed to imprisonment, the rack, and the traitor's death;† while the same society, by estab-

lishing and conducting many schools and colleges in other states in Europe for the education of Englishmen, kept the lamp of learning burning brightly at the shrine of religion, that while the minds of their youthful countrymen were enlightened, their thoughts might be directed to the eternal Source of happiness, and their hearts and manners formed to virtue.

As early as 1590, some English Jesuits obtained from the liberality of Philip II, of Spain, the foundation of their principal college at St. Omers in French Flanders. Soon after, the bishop of that city conferred upon them an ancient abbey and its demesnes, in the small town of Watten, about two leagues from St. Omers, and a few years later, they acquired from Maximilian the elector of Bavaria the foundation of their college at Liege. In these several houses they applied themselves to the education of British Catholic youth, and to the formation of missionaries for their native country, with the zeal and success which have made them eminent as instructors of youth in learning and virtue.* It was to the Jesuits at St. Omers, that the subject of these memoirs was committed about the year 1748, and he was accompanied there by his youthful kinsmen and countrymen the late venerable Charles Carroll, of Carrollton, and Robert Brent, Esq. During six years of successful study, he acquitted himself of all his duties to the satisfaction of his accomplished preceptors, and having finished the course of rhetoric, he left St. Omers with a high reputation for virtue and amiability, and entered the novitiate at Watten in 1753. After pursuing the practical study of the spiritual life prescribed by St. Ignatius, he was transferred about the year 1755, to the college at Liege, which was appropriated to the students of

* "During the two centuries which immediately followed the reformation, the severity of the penal code had prevented the establishment in England, of Catholic institutions for education. One at Twyford had the honor of furnishing Mr. Pope with his first rudiments of learning. The school at Hammersmith, and a few others followed. They were occasionally interrupted by informers, so that it was deemed advisable to break up that at Twyford; and more than once, the apprehension of a domiciliary visit forced the master of the school at Hammersmith, to send away suddenly, all its inmates to their parents." *Buller's Reminiscences*.

† In Bishop Challoner's "Memoirs of Missionary Priests," will be found many thrilling narratives of the extraordinary adventures of these devoted men,

which will amply repay the curious reader. Were it not for the undoubted veracity of the author, and the internal evidence of the truth of his history, it would be difficult to believe that the events there described could have taken place in a nation so distinguished for refinement and philanthropy as England claims to be. An American edition of this work was printed in Philadelphia in 1839.

* Even Voltaire bears testimony to their merits in these words: "During seven years that I lived in the house of the Jesuits, what did I see among them? The most frugal and laborious life; their entire time divided between the attentions they gave us, and the exercise of their austere profession; for the proof of which I refer to the thousands of men educated like myself."

philosophy and divinity. Having determined upon entering the holy ministry, he applied to the sacred studies prescribed for the members of the Society of Jesus, with a fervor honorable to his character, and suitable to the high destiny which awaited him. After eleven years of study in these celebrated schools, he brought to the altar a mind enriched with the learning of ancient and modern times, and a heart full of the purest affections, completely abandoned to the divine will. He was ordained priest in 1759, being in the twenty-fifth year of his age. Having renounced his patrimony in favor of his brother and sister, he became a member of the Society of Jesus, unencumbered with any worldly property. His excellent qualifications caused his superiors to employ him in teaching, and he was sent back to St. Omers as a professor, and soon after recalled to Liege, where he was appointed to teach philosophy, and subsequently divinity. In these occupations he spent some years, and was, for his merit, raised to the rank of a professed father, on 2d February, 1771.

About this period, at the solicitation of Lord Stourton, a most respectable and eminently pious Catholic nobleman of England, he was induced to accompany his son in the capacity of preceptor or governor, in making the tour of Europe. During 1772, and part of the following year, they visited many places of interest. Passing through Alsace, and crossing the Rhine at Strasbourg, they followed its course to Cologne; they then returned to Mannheim, and thence traversing Swabia, they visited Bavaria and the Tyrol, and proceeding through the city of Trent they entered Italy by the river Adige, taking Verona, Mantua, Modena, and Bologna in their way to Rome.

The journal of Dr. Carroll exhibits proofs of his attentive observation of the manners and customs of the people, and the state of agriculture, trade and the fine arts, in the sound reflections and remarks which it contains. Having spent the autumn in Naples and its environs, and the winter and part of the spring in Rome, they returned by the way of Florence, Genoa, Tunis, Lyons and Paris to Liege. He consigned his pupil to his father's hand about July, 1773; and taking leave of Lord Stourton and his son, accepted the vacant post of prefect at Bruges, to which place the

English Jesuits had removed their schools, after their expulsion from St. Omers and Watten, where their establishments had been subjected to confiscation in August, 1762, by the unsparing arrêts of the parliament of Paris. The inhabitants of these two houses were all ejected without the smallest allowance for their support, or even for their return to their native country.

Mr. Carroll was pleased with his situation at Bruges, as he there found time for retirement and recollection; the more welcome to him after his travels. He had spent about two months at Bruges, and was considering in the presence of God, the propriety of revisiting his relations in Maryland,* when on the 5th September, 1773, the brief of the pope, suppressing the Jesuits, was made known to the members of that society in Flanders. It fell upon the Christian world like a thunderbolt. Upon the feelings of Mr. Carroll its effects were intensely painful, as his letters of that period† and his subsequent sensibility evinced. Regarding the effects of its suppression upon all the interests of religion, he mourned over the loss which the distant missions would sustain, and especially those of his native country. He bore testimony to the exalted merits of the society, as "the first of all ecclesiastical bodies,"‡ and viewed its fall as the effects of a conspiracy of unprincipled politicians and infidel philosophers.

The establishment at Bruges was pillaged by the Austrian government, and the large college at Liege stript of all its income, and the inmates of the house were turned adrift without any allowance for their personal subsistence. The Jesuits, many of whom were of advanced age, found themselves outcasts in the midst of communities indebted to them for the advantages of mental culture, and the richer treasures of religious instruction. They who had adorned the paths of the present life with the flowers of literature and the lights of science, and led the way to the surpassing beauties of the life to come, were now driven from their classic halls and the temples of religion, in which was concentrated all that was precious to their hearts.

Although he had resolved to return to Mary-

* See his letter to his brother in Mr. Beant's "Biographical Sketch," p. 25.

† Ibid.

‡ Ibid.

land, Mr. Carroll was induced to accompany the English Jesuits then in Flanders, and to unite in their deliberations in England. He there acted as their secretary, and participated in an important correspondence with the French government, for the preservation of their property. While in that country, the Catholic nobleman, Lord Arundel, prevailed upon him to accept a residence at Wardour castle, as chaplain to that noble family, whose steady adherence to their faith, and generosity to the exiled religious orders, have made their name conspicuous throughout the Catholic world. It was appropriate that he who was to begin the hierarchy of the United States in Maryland, should find a home during exile, in the halls where was born the wife of Cecilius Lord Baltimore, the founder of Maryland, and whose name of Anne Arundel designates a notable portion of the state. But though soothed by the graceful attentions, and edified by the virtues of Lord and Lady Arundel, who attracted around them some of the best society of England, the faithful priest forgot not his sublime vocation, but seeking his own sanctification in humility and prayer, he labored for the salvation of others, with a fervor the more edifying as he was encircled by so many of the charms and allurements of elegant society.

The disputes between England and her North American colonies had been increasing every year, and the discussion had now reached a point that caused many sagacious minds to perceive that a crisis was at hand. Dr. Carroll was an American in heart and soul, and he longed to be in his native land, and to share her fortunes for weal or woe. A devoted attachment to his surviving parent, for whom until the time of her death he always cherished the most tender filial affection, made him desirous to reside near his venerable mother, who was then approaching her seventieth year.

Withdrawing from the delightful associations of Wardour castle, he prepared to leave England. But his most painful sacrifice was the separation from his brethren of the Society of Jesus, whose companionship had been so delightful to his heart for twenty-seven years,—now more dear to him than in the brightest days of their prosperity, and whose lot he would have gladly shared could he have soothed their sorrows. No hope of a reunion brightened the

perspective: dispersion was their inevitable doom. But, like an army of thoroughly trained soldiers who exhibit their perfect discipline by prompt obedience to command, whether to storm a citadel or to retire from the field, the sons of Saint Ignatius submitted to the dread decree of dissolution, with a spirit that exhibited to the world how profoundly they had learned the great rule of obedience, which formed a striking characteristic of their order. Yet, carrying with them the benefits of their high training into many and widely distant lands, they were afterwards found conducting theological seminaries for the education of priests, discharging with fidelity every duty of the sacred ministry, performing heroic works of charity, laboring as humble missionaries, as professors of the highest branches of learning, as teachers of children, or as servants "of the servants of Jesus Christ."*

During a correspondence that continued to the close of his life, many letters of the most interesting character passed between Dr. Carroll and his ancient brethren, who addressing him from the various countries in which they were afterwards stationed, testified their abiding affection, their high respect for his wisdom and prudence, and the hopes which they entertained for the success of religion in a country where he was the superior of the clergy. On his part he duly fulfilled the affecting engagement of the members of the fraternity to each other, by offering up the divine sacrifice for the repose of the deceased—as one by one they dropped from the ranks—of which he was duly notified by his correspondents. Several of these brethren, as we shall see hereafter, testified their esteem and remembrance of him, by bequeathing him some portion of the property acquired by their labors, or received from their relations and benefactors.

Embarking from England, he arrived in America on the 26th of June 1774; and soon enjoyed the happiness of again beholding his venerable mother, his sisters, and many of the

*Speaking of the suppression of the Society, the celebrated astronomer Lalande says, "Carvalho and Choiseul have destroyed the most magnificent work of man, to which no sublimary establishment will ever approximate—the eternal object of my admiration, gratitude and regret. The human family has lost forever that precious and astonishing union of 20,000 subjects, occupied without relaxation, without interest, in teaching and preaching, in missions, in peace-making, in relieving the dying, in short, in the functions most dear and most useful to humanity."

friends of his youth. He had left home a bright boy of fourteen, and returned a careworn man of forty, destitute of fortune, and disappointed in the hopes he had formed for the triumphs of religion, to be achieved by the society to which he had pledged his faith for ever. Its banner had been struck down : but the glorious motto, *AD MAJOREM DEI GLORIAM*, was inscribed upon his heart ; and while he bowed in submission to the decree of Heaven, he sought to make himself useful as a priest in the station to which God had called him. He had left Maryland in a state of vassalage to Great Britain ; but he found her preparing to assert her independence of royal authority. In the days of his youth Catholics were a proscribed race, and ground down by oppression in the very land which they had colonized ; but he found his countrymen now engaged in discussing great questions of civil liberty, and he looked forward, with a clear vision, to emancipation from religious bondage as a consequence of their successful battles for freedom.

A brief history of the establishment of the Catholic religion in Maryland, and a rapid sketch of the trials to which its professors were subjected, seems appropriate as an introduction to the career of its first bishop in the United States ; and while it exhibits the evils of intolerance, may serve to recommend more strongly to the affections of every American heart, our present wiser system of government and laws, which recognises as a fundamental principle, the right of every man to worship God according to the dictates of his conscience.

It was to enjoy liberty of conscience that about two hundred respectable persons, principally Catholics, abandoned England, and arrived in the Potomac in March, 1634. They were accompanied by two priests, F. Andrew White, and F. John Altham, and by two lay brothers, or temporal coadjutors, as they were called—all members of the Society of Jesus. The laws of England at this period were exceedingly oppressive upon Catholics. Many of them had been put to death, many others utterly ruined in their fortunes, and some of the most illustrious families forced into exile, without the means of decent subsistence—for no other reason than their religion.*

* Bishop Challoner's *Memoirs of the Missionary Priests*.

F. White himself was one of forty-seven priests who were sentenced to perpetual banishment in 1606.* He was then a secular priest, but was admitted into the Society of Jesus in 1609. After a few years spent in missionary duties in England, he was sent to Spain, where for his great learning and talents he was employed in the professorships of Scripture, scholastic theology, and Hebrew. He subsequently taught divinity at Louvain and then at Liege. Desirous of the crown of martyrdom, he solicited and obtained permission to return to England, where he labored at the time when Sir George Calvert applied to the Jesuits for some English subjects to attend the Catholic settlers, and to convert the Indians in Maryland. F. White and F. Altham were appointed to those duties.

On their arrival in the new colony, these holy men lost no time in commencing their pious work. Before the site for the settlement was selected, F. Altham, who accompanied the governor on his exploring voyage up the Potomac, announced the gospel, by means of an interpreter, to the Indians near Potomac Creek, in Virginia, where they landed, before crossing the river to Piscataway on the Maryland side. The Indian chief seemed well pleased with F. Altham's discourse, "and at his going away desired him to return thither again, saying he should live with him, his men should hunt for him, and he would divide all with him."†

The governor having selected the eastern bank of St. Mary's river as the site of the new city, the missionaries obtained peaceable possession of an Indian hut of the larger size, that had belonged to one of the chiefs, and *this was the first chapel in Maryland*. Besides attending to the spiritual wants of the settlers, the pious missionaries visited the different Indian tribes : Father White resided for some time among the Patuxent tribe, some of whom joined the church. Another priest resided among them in 1639, on land given to the missionaries by the Indians ; and in the same year another priest (for there were then four in the colony) was stationed on Kent Island, in the Chesapeake bay. A letter from one of them to Rome in this year, says, "The happy

* See the catalogue in "*Memoirs of Missionary Priests*," vol. ii, p. 14.

† "*A Relation of Maryland*," printed in London, Sept. 8, 1835, in Harvard library.

disposition of the natives, gives hopes of a most successful harvest, and supports and animates us in the determination of continuing our labors in this vineyard." In the same year Father White had taken up his abode among the Piscataway Indians, about fifteen miles south of the city of Washington. The fruits of his labors were seen in the conversion of the king Chilomacan, his family, and many of the tribe. Soon after the young queen and nearly all the natives of Potopaco (Port Tobacco) were added to the church,—making about 130 converts. The zealous missionaries continued their labors among the Indians for about ten years, during which period the Catholics of St. Mary's had erected a church and formed an edifying congregation. They were regularly attended by a priest who was always stationed among them. Devoted entirely to their spiritual duties, Fathers White and Altham refused to have any participation in the political organization of the colony, and on being summoned to sit and vote as members of the first legislature that was called in Maryland, they "desired to be excused from giving voices in this assembly."* Civil and religious liberty was protected to the fullest extent—insomuch that, on complaint being made against a Catholic, that he had used insulting language to some Protestant servants, when speaking of their religion, he was tried by a court consisting of the governor, secretary, and another Catholic, and fined 500 lbs. of tobacco, and obliged to give security for his good behaviour. While the affairs of the colony were in the most flourishing condition, some evil disposed persons, taking advantage of the excitement then prevailing in England, caused a rebellion in Maryland in 1645, raised a persecution against the Catholics, and, seizing all the priests, carried them prisoners to Virginia,—where one of them, Father Roger Rigby, died in 1646. Father White and two others were sent prisoners to England, charged with the crimes of being priests and Jesuits. They were confined in London and suffered great hardships. The Catholics of Maryland were deprived of their spiritual fathers for three years, when, in 1648, Father Philip Fisher returned from England, and thus

writes from Maryland, on the 1st of March of that year: "By the singular providence of God I found my flock collected together, after they had been scattered for three long years. With what joy they received me, and with what delight I met them, it would be impossible to describe: but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation: for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will, for the greater glory of his name. Truly flowers appear in our land: may they attain to fruit."

The religious dissensions in England, and the profitable speculation of persecuting the Catholics in the mother country, frequently bred trouble in Maryland. The Puritans overthrew the proprietary government during the ascendancy of their party in England; but on the restoration of King Charles II, and for some years afterwards, more harmony prevailed. When the proprietary however visited England in 1676, he found himself and his government the subjects of complaint to the crown. "The remedy proposed," says McMahon, "indicated the cause of complaint. The clergy wanted an establishment and endowment of lands, and their piety was shocked at the temporal emoluments in the possession of the Catholic priests of the province." The principal representation on which the complaint was predicated, is contained in a letter written from Patuxent, in Maryland, by the Rev. Mr. Yeo to the archbishop of Canterbury, in May, 1676. "The province of Maryland," says he, "*is in a deplorable condition for the want of an established ministry.* Here are ten or twelve counties, and in them at least twenty thousand souls, and but three Protestant ministers of the church of England. The priests are provided for, and the Quakers take care of those that are speakers; but no care is taken to build up churches in the Protestant religion. Religion is despised, and all notorious vices are committed, so that it is become a Sodom of uncleanness, and a pest-house of iniquity. *As the Lord Baltimore is lately gone for England, I have made bold to address this to your grace, to beg that your grace would be pleased to solicit him for some estab-*

* Journal of Proceedings of the Assembly of 25th January, 1637, in the land office at Annapolis.—*Bozasan*, vol. ii, p. 85.

lished support for a Protestant ministry."* The impartial Protestant, McMahon, commenting on this complaint, says: "Now, here is a frightful picture of the immorality of the province: and the whole grievance is the want of an established clergy, and the remedy its establishment. How unlike his divine Master who did not wait for an established support to go forth on his mission of grace. 'Having a care for the body' is too often all that is meant by 'having the care of souls.'"

"The answer of the proprietary was easily made. He referred to the permanent law of the province, tolerating all Christians, and establishing none; and to the general impracticability of procuring through the assembly the exclusive establishment of any particular church; and he was released from the subject by the injunction to enforce the laws against immorality, and to endeavor to procure a maintenance for the support of a competent number of the clergy of the church of England."†

As to the provision made for the priests, of which Mr. Yeo complains, none whatever was made by law; they were entirely dependent upon the gratuitous contributions of Catholics, and upon the product of the lands which they were entitled to take up, in common with other settlers, under the conditions of plantation. It appears from the records of the land office that the first missionaries had omitted to obtain patents for land for themselves, or for those whom they brought with them, and that it was not until some years after, that by assigning their rights to some of their brethren, they claimed and received from the proprietary, grants of land upon the same conditions as all other settlers. These lands, with such as they afterwards acquired by purchase and by gift, continued to furnish the chief support to those excellent clergymen, who devoted themselves to the spiritual welfare of their neighbor. As to the immorality of the people, of which Mr. Yeo remarks, it need only be said that his statement differs from all other accounts of the province which have reached us. The Protestant revolution of 1689 sealed the fate of the Catholics of Maryland for many years. In reference to

this event McMahon says: "So far as the Protestant religion was concerned, the course of the laws, and the administration, up to the period of the proprietary's departure for England (in 1684), was one of entire neutrality. The great object of both seems to have been to preserve that religious freedom which had ever been identified with the colony. The proprietary is no where charged by the assembly with any act or intention aiming either at the establishment of his own church, or the injury of the Protestant."*

Taking advantage of the events in England, an association was formed "*for the defence of the Protestant religion*," at the head of whom was John Cooche, a man of infamous notoriety in the history of Maryland.† The associators overpowered the constituted authorities, and requested the king to take the province under his immediate protection and government. He, of course, complied with their wishes, and sent them a royal governor. After congratulating them upon the liberality of their majesties in sending a Protestant governor, this functionary told the assembly that "The making of wholesome laws; and laying aside all heats and animosities that have happened amongst you of late, will go far towards laying the foundations of lasting peace and happiness to yourselves and posterity, and this I know will be very acceptable to their majesties, who are eminent examples of Christian and peaceable tempers."

"How the assembly understood this, will appear in the sequel. In their loyal address to the crown, of 18th May, 1692, they offered their most hearty acknowledgments for their majesties' condescension, in taking the government into their own hands, and in redeeming them 'from the arbitrary will and pleasure of a tyrannical popish government, under which they had so long groaned;' and to work they went, to strengthen the foundations of the

* History of Maryland, p. 232.

† "When we next hear of him, he was in holy orders, and, at the same time, lieutenant colonel of the militia of St. Mary's county, and receiver of the duties in Potomac river, asserting that religion was a trick, reviling the apostles, denying the divinity of the Christian religion, and alleging that all the morals worth having were contained in Cicero's offices. His blasphemous expressions were reported to the governor and council, and he was dismissed from all employments under the government, and presented by the grand jury of St. Mary's county for atheism and blasphemy."—McMahon, p. 239.

* Chalmers, 375.

† McMahon's Maryland, 216, 217.

new government, and to illustrate their notions of religious liberty, by giving exclusive establishment to their own church, and taxing all the inhabitants for its support.

"The first act which they passed was, 'the act of recognition of William and Mary;' and the second, 'an act for the service of Almighty God, and the establishment of the Protestant religion in this province.' By the latter the church of England was formally established; provision made for dividing all the counties into parishes, and the election of vestrymen for each, for the conservation of the church interests; and a poll tax of forty pounds of tobacco imposed upon every taxable of the province, to build churches and sustain their ministers. Thus was introduced, for the first time in Maryland, a church establishment, sustained by law, and fed by general taxation.

"Under the gentle auspices of that government, whose tyrannical and popish inclinations were now the favorite theme, the profession and exercise of the Christian religion, in all its modes, was open to all,—no church was established: all were protected, none were taxed to sustain a church, to whose tenets they were opposed, and the people gave freely as a *beneficence* what they would have loathed as a *tax*.*

"Such exclusive establishments," continues the historian, "are like all devouring death. They are ever crying for *more*." Their first aim is to establish themselves; and their next to oppress all others. The usual consequences soon followed. It was not enough to have the power of the laws, and its intrinsic merits to sustain itself, it must have penalties to awe into silence all who might obstruct its universal sway. Hence the act of 1704, chapter 59, entitled 'An act to prevent the growth of popery within the province.' Under this act, all bishops or priests of the Catholic church were inhibited by severe penalties from saying mass, or exercising the spiritual functions of their office, or endeavoring, in any manner, to persuade the inhabitants of the province to become reconciled to the church of Rome; Catholics, generally, were prohibited from engaging in the instruction of youth, and power was given to the Protestant

children of papists to compel their parents to furnish them a maintenance adequate to their condition in life. At the same session, however, an act was passed, suspending the operation of these penalties, as to priests exercising their spiritual functions in private families of the Catholic persuasion; and *this exemption* was kept up throughout this era by succeeding acts."*

The church of England was established *by law*, and from the passage of the act of 1692, until the American revolution, it continued to be *the established church* of the colony.

"In 1702, the provisions of the English toleration act were expressly extended to the Protestants of the province, and the Quakers of the province were declared to be entitled to the benefit of the act of seventh, William III, permitting their affirmation to be received instead of an oath in certain cases. Prosecutions having been subsequently instituted for holding Quaker conventicles, and some doubt having arisen as to the operation of the toleration act, it was again expressly adopted in 1706, as a part of the laws of the province. Thus the toleration of the Protestant dissenters was fully and finally secured; and thus in a colony, which was established by Catholics, and grew up to power and happiness under the government of a Catholic, *the Catholic inhabitant was the only victim of religious intolerance*."†

Of the meek and charitable spirit of the reverend gentlemen of the *establishment*, we have an example in the proceedings of the assembly.

"*Resolved*, That the following address be presented to the governor.

"By the house of delegates, March the 21st, 1697.

"Upon reading a certain letter from a reverend minister of the church of England which your excellency was pleased to communicate to us, complaining to your excellency, how that *the Popish priests in Charles county do of their own accord, in this violent and raging mortality in that county, make it their business to go up and down the county to persons' houses when dying and phrantick*, and endeavor to seduce and make proselytes of them, and in

* Ibid. p. 243.

* Ibid. pp. 244, 245.

† Ibid. p. 246.

such condition boldly presume to administer the sacraments to them. We have put it to the vote in this house, if a law should be passed to restrain such their presumptions, and have concluded not to make such law *at present*, but humbly to entreat your excellency that you would be pleased to issue your proclamation to restrain and prohibit such their extravagant and presumptuous behaviour.”*

“The Catholics of the present day,” says the judicious author of a review of Mr. Brent’s Biography of Archbishop Carroll, “would ask no higher compliment to the zeal and devotion of their colonial priesthood, than is contained in the above remonstrance. The *sinful extravagance* of the good fathers of those days consisted of a love for their race which inspired them with the *presumption* of periling their lives in the midst of a raging epidemic, for the consolation of the dying and the salvation of souls; a *presumption* which the Protestants themselves of this century would declare a virtue, and would honor, even in an adversary, with their special commendations.”

By several acts of subsequent legislation, the Catholics were rendered incapable of voting unless they qualified themselves by taking test oaths, and making a declaration, which amounted to a denial of their faith. These were the mere *legal* disqualifications of the Catholics; but they fell short of the actual oppressions practised upon them during many periods of this era. “The council granted orders to take children from the pernicious contact of Catholic parents.”† “When laws degrade, individuals learn to practise wanton outrage; the former stigmatise, the latter catch its spirit, and make its example an excuse for oppression.”‡ Hence the personal animosity of the Protestants against the Catholics of Maryland, was at one period carried to such an extent that the latter were excluded from all social intercourse with the former,—were not permitted to walk in front of the state house, and were actually obliged to wear swords for their personal protection.§

The insults and oppressions to which the

Catholics of Maryland were doomed in the early part of the eighteenth century, became so intolerable, that a large portion of them determined to emigrate, and Charles Carroll, the father of the last of the signers of the declaration of independence, was authorized, about the year 1752, to apply to the French government for a grant of land in the territory of Louisiana, then under the dominion of France. Selecting a large body of land upon the Arkansas river, he pointed it out upon the map to the French minister of state. Startled at the extent of the tract demanded, the minister threw difficulties in the way, and Mr. Carroll was obliged to return without having accomplished his object.*

In the upper house of the assembly, in 1756, a bill was framed to prevent the growth of popery, by which priests were to be rendered incapable of holding any lands, and forbidden to make a proselyte under pain of the penalty of high treason; and the bill provided that no person who should thereafter be educated at any foreign popish seminary, could be qualified to inherit *any estate*, or to hold lands within the province.† At this period the subject of this memoir, and the patriot Charles Carroll, of Carrollton, were pursuing their studies in Europe. This bill did not pass the lower house.

Two years later an attempt was made to procure an alteration of the law, which compelled Catholics to pay a land tax of double the amount paid by any other inhabitants of the province. To a spirited remonstrance of the upper house, declaring that such an extreme measure could “not be defended upon a principle of justice or policy,” the lower house replied in a tone of insolence that added to the injury. They justified the double land tax by the practice of England, but proposed to release them upon the condition that the Catholics take the oaths prescribed by the land tax law in England, and remarked that “this test of their loyalty *surely cannot be thought unreasonable*.”‡

The upper house responded by a dignified argument, and a statement of the liberal spirit

* Ridgely’s Annals of Annapolis, p. 93, &c.

† Biography of Charles Carroll of Carrollton, in the Biography of the Signers to the Declaration of Independence, by J. H. B. Latrobe, Esq.

‡ McMahon, p. 281.

§ Latrobe.

* Ibid.

† Governor Sharpe’s letter in Ridgely’s Annals, p. 99.

‡ Votes and Proceedings of the lower house of the assembly, April 27th, 1758.

which had guided the Catholic settlers, and led to the prosperity of the province ; declaring the intolerance pursued in the mother country unsuitable to America ; to all of which the lower house replied by this magnanimous resolution :

“ *Resolved*, That as a double tax on papists is constantly imposed by the land tax acts in the mother country, this house consider themselves sufficiently justified in imposing it here.” &c.*

It is gratifying to find the Protestant governor Sharpe rising above the disgraceful spirit of the legislature of that period. In a letter of 16th December, 1758, to the proprietary, who was a Protestant, after declaring that nothing has been further from his inclination than to countenance or give encouragement to Catholics, and that extraordinary burthens have been laid upon them by the act of May, 1756, “ Whereby. all landholders of the Romish faith are obliged to pay, by way of land tax, twice as much as the rest of your lordship’s tenants, who are Protestants ;” he states that, by an act made for the support of a clergyman of the church of England in every parish, Catholics are obliged to pay annually very considerable sums for that purpose ; and, after enumerating and condemning other oppressions that they have suffered from “ their enemies, and *many were made such by*

envy, or the hopes of reaping some advantage from a persecution of the papists,” he complains that Mr. Chase, rector of St. Paul’s parish in Baltimore county, scrupled not to intimate from the pulpit to his congregation, that the state or situation of the Protestants in this province was, at that time, very little different from that of the Protestants in Ireland at the eve of the Irish massacre.” After assuring the proprietary that the most full investigations on the subject had proved the parson’s assertion a calumny, the governor concludes : “ Upon the whole, my lord, I must say, that, if I was asked whether the conduct of the Protestants or papists in this province hath been most unexceptionable, since I have had the honor to serve your lordship, I should not hesitate to give an answer in favor of the latter.”*

Although the Catholics bore an equal share in the dangers and privations of the war with the French and Indians, and paid twice the amount of tax levied for the extraordinary expenses of that war, its conclusion brought no amelioration to them. Even during the excitement produced in Maryland by the odious attempt to fasten the stamp act upon America, when the spirit of the nation was roused to maintain the rights of the people, the unjust laws in force against Catholics, it seems, were not considered worthy of amendment.

* Votes and Proceedings, May 9th, 1758.

* Ridgely’s Annals of Annapolis, p. 95, &c.

TO BE CONTINUED.

LITERATURE AND THE CATHOLIC CLERGY.

WHAT HAVE THE CATHOLIC CLERGY, AND ESPECIALLY THE MONKS, DONE FOR LITERATURE ?

SINCE the period of the *soi disant* reformation, the very fountains of history have been polluted. Writers with violent prejudices have been in the habit of viewing the history of the good old Catholic times through the gross and distorting medium of their preconceived opinions ; and the result has been, that the pictures they have drawn of those times have scarcely one light or shade true to nature. So false are these in fact, and so hideously de-

formed, “ *Ut nec caput, nec pes uni reddatur formæ* ;” “ nor head, nor foot is placed aright.”

Without taking the trouble to consult original documents, they have, in most cases, blindly and servilely copied each other’s statements ; and thus error has been perpetuated from generation to generation. The public taste in regard to every thing Catholic, has been so long, and so deeply, and so widely vitiated, that it requires some moral courage

now-a-days to depart from the beaten track of error, and to tell the *whole* truth, according to the records of faithful history. The man who undertakes this laudable task, runs the risk of having his production treated with neglect by the community, and abandoned to the moth and dust of some neglected shelf. Books, to be purchased and read, must pander to popular prejudice; and hence it is that the infection has spread so far. Avarice in book-makers and book-publishers has been a fruitful source of historical errors—a great *origo malorum*.

To convince ourselves that this is not an exaggerated or unfair statement, we have only to open any of our works of popular literature, in the English language. From the primer and first books of history taught in our preparatory academies, up to works on philosophy and science used in our collèges, all are tainted with this stain of prejudice. It is the seasoning which gives them zest. Perhaps, too,—just to infuse into the tender minds of children a holy horror of “Popery,”—the pages of school books will be adorned with *beautifully executed* wood-cuts, representing some scene of horror, in which priests and monks are exhibited as exulting over the agony of tortured victims! *Popish cruelty, monkish ignorance and superstition, the tyranny, the corruptions and abominations of the church of Rome, the poor priest-ridden people, the avaricious exactions of the Popes*,—and a thousand such malicious exhibitions of cant,—crowded together often without measure or reason,—meet our wearied eye at every page. It is true, then, as the accomplished De Maistre has well said, that “during the last three hundred years, history has become a great conspiracy against truth.” This is especially the case with historical works written in the English language, in which, as Wm. Cobbett has bluntly, but truly said, “there are more lies than in the books written in all other languages put together.”

Whence this combination against truth among English writers? Whence this deep and abiding prejudice against Catholicity, transmitted as a fatal and poisoned heritage from England to America? To detect its source we need only glance at the history of the reformation in England. At the beginning of this revolution, the Catholic church was immensely rich. The property of the churches and of the monasteries had been ac-

cumulated during centuries of Catholic charity and liberality. The church, however, held it only in trust, for the benefit of the public, and especially of the poor. It had been bestowed for this special purpose. The Catholic bishops and clergy, having no families to provide for, naturally left their property to the church and to charitable purposes. The spirit and even the letter of the canon law compelled them to do this. The poor were supported out of this fund which the piety of ages had created for their benefit. There was then little pauperism, and there were no poor laws in England. The charity and the liberality of the Catholic church, which was ever the tender mother of the poor, supplied the place of legal enactments and of heavy taxation for their support. Well, when the storm of the reformation broke over England, this vast property was seized upon by the officials of Henry VIII, who pounced upon it, as a falcon on its prey. It exchanged hands. It was violently torn from the church and from the poor, and given to the courtiers and courtesans. In one instance, Henry VIII gave a church estate to a woman who had made a pudding to suit his royal taste! Sir Miles Partridge won a ring of church bells from him by a throw of the dice! In his reign and that of his son and successor, Edward VI, the work of spoliation was begun and consummated. The church was violently robbed, and its property, diverted from its proper channel of public charity and utility, went to enrich the spoilers, who fattened upon the bounty of a court whose vices they flattered! Avarice was thus seated in sacrilegious triumph on the altars which it had stripped and desecrated! And it has been the besetting sin of the world ever since the reformation. It is the image in fact stamped upon the minds and characters of mankind by this violent revolution. We refer those who may think this picture exaggerated, to the acts of parliament, and to the statute book of England.*

* William Cobbett has triumphantly established all this and much more: and his two volumes containing “The History of the Reformation in England,” though the spirit they breathe might have been less harsh, have never been answered, for the very obvious reason that the facts they disclose are wholly unanswerable. The second volume contains an elaborate catalogue of the church and monastic property that was seized on or destroyed; the rental of which he estimates at one third that of the entire kingdom.

Can we wonder that those who thus became enriched with the spoils of the church, should have labored to asperse the character of her ministers who were the previous holders of the property? It is a principle of perverse human nature to *hate those whom we have injured*; and the spirit of English Protestant writers, in regard to the Catholic church, exhibits a frightful carrying out of this principle. Add to this that for nearly two hundred years after the reformation, the Catholic press was gagged in England, and the English Catholics themselves, and especially their natural defenders, the clergy, were subjected to a most cruel persecution, and you have a full solution of the whole problem—a satisfactory reason, drawn from the nature and the facts of the case, for this wide-spread, unchecked and triumphant “persecution of slander” against Catholics and against every thing Catholic. In shaking off the yoke of English tyranny, what a pity that we did not shake off also the more galling yoke of English prejudice! Alas! instead of ridding themselves of this thralldom likewise, our countrymen have courted it rather; and delighted even to chew the rejected quid of English bigotry!

Still a better spirit is beginning to manifest itself in England; and we have reason to hope that America which has so loudly re-echoed English prejudice, will have the candor also to join in *her* recantation of antiquated, and now, thank heaven, almost obsolete error! We propose, in this paper, to lend our humble aid to the bringing about of this blessed consummation, by briefly showing what the Catholic clergy, and especially the monks, did for literature before the dawn of the reformation, *so called*. And that our readers may the more readily follow our line of illustration, we will show: firstly, what enlightened Protestant writers have testified on the subject; and secondly, we will endeavor to prove, from original documents, that the judgment of these distinguished Protestants is based on the genuine facts of history.

I. Amidst the dark and cloudy night of Protestant prejudice against the Catholic church, the attentive observer may notice here and there in the openings of the clouds, a star brightly glimmering, and filling his bosom with hope. The great Leibnitz was one of those “bright and particular stars.” His vast and luminous

mind not only led him to eschew prejudice, but conducted him to the very portals of the sublime temple of Catholic truth.* To understand his testimony, we must remark, that the Abbé Rancé, the founder of the order of Trappists in France, was opposed to the special cultivation of literature by the monks of his order. He wished them rather to spend their time in prayer and in agricultural pursuits. His opinion was singular, and in fact unprecedented in monastic history, as we trust to make appear in the course of this essay. The learned Benedictine, Mabillon, entered the lists, and in a very learned and able work on “Monastic Studies,”† completely demolished the position of his adversary. Leibnitz, adverting to the same opinion, says, “if that opinion had obtained, we would have no erudition at the present day. For it is manifest that both books and letters have been preserved by the aid of the monasteries.”‡ He instances the famous monastery of Corbeia, “which, through its monks, excelling not less in learning than in piety, spread the light of the faith throughout the entire north” of Europe.§

To this splendid testimony in favor of the monks, we add that of Ellendorf, another distinguished German Protestant. He testifies “that without the clergy, and chiefly without the monks we would not have now the works of the fathers, nor of the classics.”|| We might also, were it deemed necessary, add the testimonies of Voigt, of Hurter, and of many other late German Protestant writers. Their works are recent and well known to the learned: and besides, the passages from their writings which would illustrate our subject, are too numerous and too copious to find a place in a paper which must be necessarily brief. It is generally admitted that Protestant Germany is *now* beginning to do justice to the Catholic church. In fact, the late ameliora-

* In his “*Systema Theologica*,” which the writer of this paper possesses, in German and Latin, this great Protestant philosopher explains and defends almost every doctrine of the Catholic church. The work was published after his death, and its authenticity is unquestioned.

† *De Studijs Monasticis*, 1 vol. 4to.

‡ “*Si ea invaluisse opinio, nullam hodie eruditionem haberemus. Constat enim libros et literas monasteriorum ope fuisse conservatos.*”—Tom. v, Opp. Ep. 14.

§ “*Quæ monachis doctrina non minus quam pietate præstantibus, fidei lumen per totum septentrionem sparsit.*”—*Ibid.*

|| *De Hierarchia*, tom. i, c. 4.

tion in the tone of Protestant feeling towards the Catholic church is to be traced in a great measure to Germany. The first part of Europe which rebelled against Catholicity was the first to do it justice.

Turn we now to England, of which we may say with some truth, what St. Leo the Great says of pagan Rome: "that she has afforded an asylum to sects of every hue, and has patronized and defended the errors of all innovators." Here too, a better spirit is beginning to show itself, thanks to the mercies of God, who, listening to the fervent prayers of his servants for England's conversion, is already, we trust, preparing the way for her return to "the rock from which she was riven" in an evil hour. Edmund Burke, in his "Abridgment of English History,"* bears abundant testimony to the services which the English monks of the "dark" ages rendered to literature and to civilization. He proves that, besides copying books and teaching the poor in their schools *gratis*, they taught the people agriculture, the art of fishing and various other useful occupations. A desire of the people's welfare appeared in all their actions. When they received large donations of lands, they immediately baptised and manumitted their new vassals. Thus, baptism, in their eyes, broke the bonds of the slave, and restored him to freedom.† By pursuing this enlightened course, they contributed greatly to the destruction of *serfism*, or domestic servitude, which was a part of the older feudal system; and they raised up the lower orders in the scale of society. To the spirit of the Catholic church thus acting through them, and through various other mediums, is Europe mainly indebted for her present civilization, which is based on the abolition of *serfism*.

In enjoining penance on the great and the rich, they frequently recommended works of public utility. "Let them also repair the church of God; let them improve the public roads, and build bridges over deep waters and muddy places; let them manumit their own serfs, and pay for the ransom of those of others, so that these may enjoy liberty."‡

* See his works, in three volumes, octavo. Vol. ii, ch. ii, p. 514, *et seq.*

† *Spelman Concill.* p. 329. Cited by Burke *ibid.*

‡ *Instauret etiam Dei ecclesiam, et instauret vias publicas, pontibus super aquas profundas, et super cœnosas vias; et manumittat seruos suos proprios, et re-*

The monks were also austere and exemplary in their morals, spreading the "sweet odor of Christ" around their humble sphere of life, and rendering virtue lovely in the eyes of the people. They were disinterested and free from the stain of avarice. "So free," says the Venerable Bede, "were the priests of that time from avarice, that they would not accept of landed property, unless through compulsion."* Finally, according to Burke, in those ages of disorder and civil feud, the monasteries were places of secure refuge for the afflicted and the oppressed. When hunted down by their oppressors, these could fly to the monasteries, which were sacred asylums, respected even by the most lawless. It was the same by God's express appointment under the old law, which provided certain cities of refuge for the forlorn.

The English Protestant bishop, Tanner, has written a work expressly on the monastic institutions of England and Wales.† In the preface to this book, he bears unequivocal testimony to the literary merit and moral worth of the monks of England. "In every great abbey," says he, "there was a large room called the *Scriptorium*, where several writers made it their whole business to transcribe books for the use of the library. They sometimes, indeed, wrote the Leger books of the house, and the Missals, and other books used in divine service; *but they were generally upon other works: the Fathers, Classics, Histories, &c.*"‡ He proceeds to state that John Whetthampstead, abbot of St. Albans, caused eighty books to be thus transcribed; and that fifty-eight were transcribed by the care of the abbot of Glastonbury. He says: "in all the greater abbeys, there were persons appointed to take notice of the principal occurrences of the kingdom, and, at the end of the year, to digest them into annals." The acts of parliament and of ecclesiastical councils, as well as the great charters of rights, were sent to these abbeys for registration and safe-keeping.§ *Magna Charta* was preserved in them. The monas-

dimat ab aliis hominibus seruos suos ad libertatem.—L. Egari, c. 14. Apud Burke *ibid.*

* "*Adeo enim sacerdotes illius temporis erant ab avaritia immunes, ut nec territoria nisi coacte acciperent.*"—Bede, lib. iii, c. 26.

† "An Account of all the Abbeys, Priories, and Friaries, formerly existing in England and Wales."—Referred to by Cobbett in his fourth letter, Nos. 132, *et seq.*

‡ Preface, p. 19, *et seq.*

§ *Ibid.*

teries "were schools of learning and education; for every convent had one person or more appointed for this purpose; and all the neighbors that desired it, might have their children taught grammar and church music, *without any expense to them*. In the nunneries, also, young women were taught to work, and to read English, and *sometimes Latin also*. So that not only the lower rank of people, who could not pay for their learning, but most of the noblemen's and gentlemen's daughters were educated in those places."* We are constrained to omit several other passages, in which the bishop bears willing testimony to the monasteries of England, as hospitals for the poor,—as houses of *free* entertainment for all travellers,—as places of great advantage to the common people living in their vicinity, by making them easy tenants, and by furnishing a ready market for whatever they were able to produce on the soil,—and finally, as great architectural ornaments of the country.

To this unexceptionable testimony of an English Protestant bishop, we add the following Protestant evidence on the same subject. Mallet, the historian of Switzerland, says: "the monks softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbors. On this account the government of monks was preferred to theirs. The people sought them for judges. It was an usual saying, that '*it was better to be governed by a bishop's crozier, than by the monarch's sceptre.*'"†

Drake assures us, on the authority of Warton, "that the monks of Monte Cassino (in Italy), were distinguished, not only for their knowledge of science, but for their attention to polite learning, and their acquaintance with the classics. Their learned abbot, Desiderius, collected the best Greek and Roman authors. The fraternity not only composed learned treatises on music, logic, astronomy, and the Vitruvian architecture, but likewise employed a portion of their time in transcribing Tacitus, &c. &c. This laudable example was, in the eleventh and twelfth centuries, followed with

great spirit and emulation by many English monasteries."*

Sharon Turner, in his History of England, speaks of the monasteries after this wise: "No tyranny (!) was ever established, that was "more unequivocally the creature of popular will, nor longer maintained "by popular support: in no point did personal interest and public welfare more cordially unite, than in the encouragement of monasteries."† Bates, another Protestant writer, recommends the establishment in England of a species of Protestant nunneries for the instruction of young ladies, in order to counteract the influence of Catholic female convents! "Thus," says he, "might the comfort and welfare of many individuals be promoted to the great benefit of society at large, and "the interests of popery, by improving on its own principles, be considerably counteracted."‡ Protestants lately tried this experiment in London, but instead of "improving on principles of popery," the affair turned out to be an utter failure! But perhaps the "elopements extraordinary which broke up the attempted establishment, were "an improvement on the principles of popery!" The whole business, like all other previous attempts at reformation by Protestants, ended, as Erasmus has caustically observed, "*in the comedy of marriage!*" Alas! Protestantism has not vitality enough for such undertakings!

We will close this mass of Protestant testimony, by a beautiful passage from the Quarterly Review, for December, 1811. "The world has "never been so indebted to any other body of men, as to the illustrious "Order of Benedictine monks. . . Tinian and Juan Fernandez are not more beautiful spots on the ocean, than Malmesbury, Lindisfarne, and Jarrow were in the ages of our heptarchy. A community of pious men devoted to literature, and to the useful arts, as well as to religion, seems in those days like a green Oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray. If ever there was a man who could truly be

* Literary Hours, vol. ii, p. 435.

† Vol. ii, pp. 332 and 361. We suppose that hard word *tyranny* was thrown in as a *douceur* to Protestant prejudice. It requires more acute optics than ours to perceive how that can be a "tyranny," which is "unequivocally the creature of popular will," and which combines "personal interest and public welfare."

‡ "*Rural Philosophy*," p. 322.

* *Ibid.*

† History of the Swiss, vol. i, p. 106.

called *venerable*, it was he to whom the appellation is constantly fixed, Bede, whose life was passed in instructing his own generation, and preparing records for posterity. In those days the Church offered the only asylum from the evils to which every country was exposed—amidst continual wars, the church enjoyed peace—it was regarded as a sacred realm, by men, who, though they hated one another, believed in and feared the same God . . . The wise as well as the timid and gentle fled to the *Goshen* of God, which enjoyed its own light and calm amidst darkness and storms.”

II. According to our plan, we will now endeavor to prove that this Protestant homage paid to the institutions of the Catholic church, is based upon the facts of authentic history drawn from original documents. And in pursuing this line of illustration, we will be enabled to see more fully, what the Catholic clergy, and the monks have done for literature?

Before the invention of the art of printing by Güttenberg and Faust, about the year 1440, the scarcity of books was perhaps the greatest difficulty with which literature had to struggle. Books, which could be multiplied only by the tedious process of copying by hand, were necessarily scarce and dear. It cost a man almost the labor of a life-time to obtain even a scanty library by this means. We can scarcely form any idea at this day, when books have so vastly multiplied, of the obstacles which our forefathers had to overcome in the middle ages. And it ill becomes us to sneer at *their* ignorance, when due allowance being made for the difficulty of their position in this respect, they might compare advantageously with us, in ardor and zeal for the promotion of learning. Besides, by their patient labor in the transcription of books, they preserved *for us* the treasures of ancient Latin and Greek literature—to say nothing of the Fathers and of the sacred writings—and thereby laid the foundation of modern literature, and made it *possible* for us to be learned. Gratitude for a service so important, should incline us to leniency in judging of their progress in letters. But they need not our mercy: all they demand is our justice. If they be judged according to this standard, they will not suffer by comparison even with our enlightened age, if every thing be taken into the account.

The history of the formation and preserva-

tion of libraries before the art of printing, is one of the most interesting and useful branches of literary inquiry. It is an investigation intimately connected with the advancement of learning during the middle ages, as well as with its present condition. Those who founded and multiplied libraries deserve the immortal gratitude of this age. We propose to show, *1st*, how libraries were founded throughout the Christian world, at the period in question; and what agency the Catholic clergy had in their establishment: and *2dly*, how and by what means those libraries were increased in size, and multiplied over the world.

1. Religion and literature were always cultivated together. The library grew up with the school, under the shadow of the church. Libraries were attached to most of the ancient churches, particularly to those of the patriarchal, metropolitan and episcopal sees. Eusebius tells us of his frequent visits to the library attached to the cathedral church of Cæsarea. St. Jerome, in his Letters, often speaks of that of the church of Jerusalem. But the most famous collections of books among the ancient Christians were those at Rome, Alexandria and Constantinople. That of Rome, in the famous Lateran Basilick, was founded by St. Hilary, a Pope of the sixth century. It was divided into two departments: the private, or that of the archives of the Roman church, and the public or classical, to which all could have access.* Of the three libraries just mentioned, that of Rome alone has been transmitted to our day. Transferred to the Vatican, it has shared the immortality of the “eternal city;” and is at the present day the one which is most famous for old manuscripts, and the richest in ancient lore. The *suite* of rooms in which it is contained is nearly a quarter of a mile long, and is surpassingly rich and splendid. The library of Constantinople, containing about one hundred thousand manuscript volumes was destroyed in one of those popular seditions so common in that city during the middle ages. That of Alexandria, supposed to contain no less than seven hundred thousand manuscript volumes was burnt by order of the Caliph Omar, about the year 632. Its loss was an irreparable blow to literature. Perhaps hundreds of works of the fathers, and

* Vide Anastasius Bibliothecarius,—in *Vita Hilari*.

of the ancient classics perished in that one brief conflagration!

In Germany, the cathedrals of Hamburg, Bamberg, Cologne, Paderborn, and many others, had extensive libraries adjoining them. Those attached to the cathedrals of England were no less famous.* The library was often a part of the church building itself. Among ancient writers, it was called by different names—*Secretarium*, *Chartarium*, *Archivum*, *Scrinium*, *Librarium*, &c. St. Gregory the Great, about the year 600, wrote to Eulogius, patriarch of Alexandria, who had asked him for a particular work: "that the book he asked for could not be found, either in the archives of the Roman church, or in the other collections of the city:" which passage proves, that there were many libraries in Rome at the close of the sixth century.

The agency of the Catholic clergy, both secular and regular, in forming the ancient libraries, is manifest from every document connected with the history of those establishments. Even in pagan times, the priesthood had been entrusted with the guardianship of books, profane as well as sacred. In ancient Rome, the temples of Apollo Palatine, of Peace, and of the Capitol, and in Egypt that of Serapis, were the depositories of books, of which the priests had charge. The Catholic clergy were always the chief librarians in the early times of the church, and particularly in the middle ages. The Emperor Justinian ordered that copies of his laws should be kept in the principal churches of the empire, with as much care as the sacred vases. In many episcopal cities, such as Rome, Hippo, Vercelli and Tours, the clergy lived in common with the bishop, and conducted flourishing schools under his eye. There were also schools adjoining the other cathedral, and the principal parochial churches. This created a necessity for books. And accordingly, we find that those places were the *nuclei* of the most extensive libraries in Europe.

But the monks distinguished themselves most in the collection of books, and in the founding of libraries. Monasteries were founded in the east as early as the fourth century. The rule of St. Pachomius enters into the most minute details, concerning the necessity of

taking care of the books contained in the monastic library. Two monks were appointed in each house to take charge of the books. Each monk was directed to have his own reading book. There were from thirty to forty houses belonging to this order, with an average of forty monks in each, so that the total number of monks was between twelve and sixteen hundred. The number of books was, by the monastic rule just alluded to, at least as great. And yet this monastic order made no special profession of letters; and the monks belonging to it were, many of them, simple and unlearned!

In the sixth century, the great Cassiodorus bequeathed his library, which he had collected with incredible labor, to the Solitaries; knowing "that among them alone could the faint rays of science be gathered together, increase, and form a great light, to enlighten the nations." St. Augustine, in his last will, recommended his library to the care of his priests, who had lived in common with him, under a rule drawn up by himself. So great was the importance attached to the preservation of the monastic libraries, that St. Gregory the Great, himself a Benedictine monk, went to law in order to have a book restored to a monastery. The forty monks, whom this sainted pontiff sent with St. Augustine to labor for the conversion of England, carried many books with them, and among others, a Homer.* We may as well state here as elsewhere, that many ancient bishops were in the habit of carrying their books with them when travelling. This was the practice of St. Burchard, who flourished, A. D. 751; and of St. Bruno, who died in 965. The disciples of RATHERIUS, the famous bishop of Verona, in the tenth century, always sent his books before him, in his numerous journeys through Europe. Among these was a Plautus and a Terence.

St. Bennet Biscop founded the famous abbey of Weremouth in England, A. D. 674. He traversed Europe no less than five times, in order to collect books, and to establish a library in this his cherished monastery. The Venerable Bede tells us that by means of these peregrinations, "he brought into England an almost innumerable quantity of books of every

* See Heeren, op. I, 66.

* See Lingard's Antiquities of Anglo-Saxon church, ch. x.

kind.”* These, on dying, he bequeathed to his disciples, holding them responsible before God for their preservation. His love for learning was his ruling passion, strong even in death! The abbots Ceolfrid and Ecbert did much towards increasing this venerable old library. The great Alcuin, in the beginning of the ninth century, wrote in Latin verse a catalogue of the books belonging to the famous library at York. From this catalogue, which is still extant, it appears, that York then possessed the works of most of the fathers, as well as of the ancient classics.

The libraries of the monasteries were often called *armoria*, or armories. The abbot of the monastery of Beaugency, in the twelfth century, assigns the reason for this name, by observing, that “libraries are as essential to monasteries, as armories are to armies in time of war.” The saying of Mathias Mitter, in the sixteenth century, was a stated maxim among the monks of the middle ages: “*ignorance is every where the mother of vice.*”†

The care which the monks were bound by their rule to take of their books, is truly astonishing. At Citeaux a reader was not allowed to leave his book alone, even for a moment; he was obliged to replace it in the “armory,” or leave it in charge of another. St. Isidore directed that books should be returned to the library every evening. The rule of the great Chartreuse monastery directs that “books be most cautiously and diligently kept, as the food of our souls.” The Abbot Riquier (eleventh century), at the close of a catalogue of books he had drawn up, exclaims: “this is the wealth of the cloister—these are the riches of heavenly life!”‡ These and similar facts may serve to explain to us how it is, that in entering many of the libraries of Europe at the present day, we read over the door an inscription, threatening excommunication to any one who will dare remove a book without the proper authority. This is a relict of mediæval solicitude for the preservation of books. Our own carelessness at the present time is rebuked by the ardent love of books in the olden days, at the ignorance of which we often nevertheless, most unwittingly sneer!

* “*Innumerabilem omnis generis copiam (librorum) cum apportasse.*”

† “*Ignorantia ubique multorum malorum est mater.*”
‡ *Hæ sunt divitiæ claustrales—hæ sunt opulentia vite celestis!*”

Towards the close of the fifteenth century, Trithemius collected no less than two thousand volumes of valuable manuscripts. In his learned chronicles of the abbeys of Spanheim and Hirschau, in Germany, he shows how much we are indebted to the monks for the preservation of ancient learning. Though the monasteries were generally held sacred, even by the barbarians, yet they were sometimes destroyed. In such cases, the books were saved by the monks in preference to any other property. Trithemius tells us, that when the monastery of Rossano was destroyed by the Saracens, in the tenth century, the holy abbot, Nilus, retired to Rome, deeply chagrined; and he reckons the parting with his books the greatest trial which this good man ever had to encounter. In 883, the abbey of Fleury was destroyed; but the books were saved by the care of the monks. So also, when the abbey of St. Gall was attacked by the Madgars in the tenth century, the monks fled to the mountains, carrying nothing with them but their books. The monks of Monte Cassino, when this monastery was assailed by the Lombards, in 685, had likewise the good fortune to save their library. To show the value set on books by the monks, the following fact may be adduced. St. Fulard, abbot of St. Dennis, in the eighth century, in a schedule of the property belonging to the monastery at his death, places the books immediately after the gold and silver.

The library of Spanheim, in Germany, contained two thousand volumes in the fifteenth century. According to the testimony of one of its monks, that of Novalaise, in Piedmont, contained, in the tenth century, more than six thousand books.* Leland, the librarian of Henry VIII, testifies that there were seventeen hundred manuscripts in the abbey of Peterborough in England. He also states that the library of the Franciscans in London was one hundred and twenty-nine feet long, and thirty-one feet broad, and that it was “well filled with books;” and that the abbey of Wells had a library with twenty-five windows on each side. According to Ingulphus, the library of Crowland had seven hundred volumes when it was burnt in 1090.

* See Eugenii de Levis, *Anecdota Sacra*. Præf. xxviii.

What has become of all these once splendid libraries, collected and preserved with so much care by the monks of the "dark" ages? Alas! they have been, almost all of them, dilapidated or destroyed. The Goths, Vandals, and Saracens, were not the only enemies of learning, nor the only destroyers of libraries! Those who have been so much in the habit of sneering at "monkish ignorance and superstition," are the very ones to whom we are indebted, in a great measure, for this work of destruction! The reformation enkindled a fire which consumed them. The spoilers under Henry VIII, and Edward VI, destroyed many of those attached to abbeys in England;* and not to multiply facts, the library of St. Benedict *sur Loire*, with five thousand volumes, was burnt by the Huguenots, in the sixteenth century.

2. By what means were the ancient libraries augmented and multiplied over Europe? We answer, unhesitatingly, that it was chiefly by the patient labor and persevering industry of the monks who flourished in the "dark" ages. Among the ancient Greeks and Romans, slaves were employed in the irksome occupation of copying books. The task of transcribing books in Christian times, devolved chiefly on the monks, as we shall now proceed to show by undeniable facts.

Before the invention of the art of printing, it was very difficult to become an author. He who aspired to this enviable distinction, imposed on himself a labor truly herculean: He had to travel from place to place in quest of the manuscripts to which he wished to refer. These he was often obliged to correct, by collating them with each other; and, as he was not generally allowed to transport them from their place, in order to make this collation, he had frequently to stop and to sit down patiently to the task of transcribing them, which was a work of months—sometimes of years. Thus whole years of indefatigable industry were required as a noviciate to authorship. We doubt whether at this day half the number of books would be composed, as we know to have been written in the middle ages, if so many obstacles had first to be overcome!

The great scarcity of books which induced all this labor continued till about the middle of the thirteenth century. From this date,

manuscripts became more abundant; especially in the great cities where the universities were established. Thus, in the year 1325, there were attached to the university of Paris twenty-three *stationarii*, or stationed booksellers, of whom two were women. Besides these there were also a great many travelling hawkers of books. In order to obtain a license to sell, these booksellers were bound by law to take an oath to observe the regulations of the university which forbade them to sell any books to strangers not attached to the university, or to keep on hand for sale any works besides those commonly used by the students. The motive of these local regulations seems to have been, to make the books used in the university cheaper, by creating a greater demand for them; as also to keep the minds of students from being distracted by reading works foreign to their course of study. What we have just said of the university of Paris, may be also said of those of Bologna, Rome, Padua, Pavia, Perugia, Naples, Salamanca, Valladolid, Alcalá, Oxford, and Cambridge, attached to all of which were *bibliopole*, or booksellers, bound by certain university regulations.

How were the shops of these booksellers filled with books? And how were the libraries of books not kept on sale maintained and augmented? In those distracted times temporal princes had neither time nor inclination to copy manuscripts themselves, nor sufficient zeal for letters to induce them to employ copyists. The bishops and the secular clergy were in general too much occupied to devote much time to this laborious duty. This task devolved chiefly on the monks, who lived in common, and had more leisure. To render the profession of copyist permanent, and generally useful, required the joint labor of many acting in concert, under a rule which enjoined obedience and recommended labor for the love of God. The monastic institute alone possessed these requisites, and offered these exalted motives for patient industry.

Prompted by views so lofty, even religious ladies in the convents not unfrequently employed their time in transcribing books. Eusebius, the father of church history, speaks of young virgins employed as copyists by ecclesiastical writers of the first four centuries. Even as early as the days of Yatian, in the second century, the zeal of religious women

* See Cobbett's History of the Reformation, vol. ii, for abundant proofs of this.

for letters excited the bile and provoked the satire of the enemies of Christianity. In the fifth century, St. Melania, the younger, is praised by the biographer, for the exactness, beauty and rapidity of her writing. St. Cesaria and her co-religious in the sixth century acquired great reputation for the same accomplishments.* In the eighth century, St. Boniface, the apostle of Germany, writing to an abess, prays her to copy in golden letters, the epistles of St. Peter.† We may here remark, *en passant*, that the art of writing with gold and silver ink, now disused if not wholly lost, was very common in the “dark” ages. Many ancient manuscripts in this beautiful writing are still preserved. The writer of this paper, a few years ago, saw in the Vatican library at Rome, a splendid copy of a Greek New Testament written entirely in letters of gold. It is said to have been executed at Constantinople, in the eleventh or twelfth century. Who that has visited the ancient libraries, has not admired the beautiful penmanship, the tasty marginal decorations, and the splendid pictorial illustrations, of many among the old illuminated manuscripts?‡ In many of these exquisite ornaments, the delicate hand of woman is readily traced. SS. Hamilda and Renilda, two Belgian abbesses of the ninth century, employed their time in transcribing manuscripts. An abbot of the Premonstrats in the thirteenth century, while travelling to collect books, prevailed on several religious ladies of Flanders to aid him in transcribing them.§

All the monastic orders employed copyists among their inmates. St. Jerome and St. Ephrem of Edessa, recommended this employment to the eastern cenobites. The monks of St. Martin of Tours had no other manual labor.¶ In the sixth century, St. Ferreol laid down this rule for his monks: “let him paint the page with his hand, who does not cultivate the earth with the plough.”‡ About the same time, the retired Roman senator, Cassiodorus,

* See Mabillon—*Acta Ord. S. Benedicti*. Tom. i, p. 668, *et seq.*

† Epist. 28.

‡ See on this interesting subject, two or three articles in that excellent French religious and philosophical monthly publication, *Annales de la Philosophie Chrétienne*. The writer of those papers proves by abundant evidence to what perfection penmanship and miniature painting were carried in the middle ages.

§ Le Beuf, *Aulogr.* c. 1.

¶ Sulpitius Severus, *Vita S. Martini*, vii.

‡ “*Paginam pingat digito, qui terram non proscindit aratro.*”

in his 93d year, wrote in his cloister of Virarium, a special treatise on orthography. He was enthusiastic in recommending to the monks the employment of transcribing books. He calls it a godlike occupation, “multiplying celestial words, speaking to the absent, wounding Satan.” Thus was the painful labor of the copyist ennobled and hallowed by the lofty motives of religion!

Next came the Benedictines, who, according to the testimony of St. Gregory the Great, were employed from the infancy of their order, “in tilling the soil, and in transcribing manuscripts.” We have already seen, from Protestant authority, how much literature is indebted to this illustrious order. Every monastery had a *Scriptorium*, or a hall specially set apart for copying books. Alcuin recommends to those engaged in this occupation, the strictest silence, in order to prevent mutual interruption, and to avoid dissipation of the mind, which, during so noble an employment, should be centred in God! The greater monasteries generally employed at least twelve copyists. For this duty, not only the young monks, but often those of greater age and celebrity—such as Alcuin, Dunstan, &c.—were selected.

The monks were not in fact mere blind copyists; they were often men of learning, who collated and corrected the manuscripts they were engaged in transcribing. As early as the sixth century, one of the oldest monks of the monastery of Mesmin, near Orleans, in France, was employed in arranging and collating the books of the monastic library.* Alcuin, in the ninth age, was employed by Charlemagne in collating the manuscripts of the Bible, with a view to its correction. Charlemagne himself devoted part of his time to comparing various manuscripts of the four Gospels. About the same time, Lupus, abbot of Ferrieres, employed his time in transcribing and collating the manuscripts of the library belonging to his monastery. He mentions Sallust and other classical works on which he was thus laboring.† In his letters he thanks Ansald, abbot of Prum, for a copy of Cicero’s Epistles, and Adalpard, for a revised copy of Macrobius.

One of the greatest literati of the middle ages, was the Monk Gerbert, afterwards Pope

* See Petit Radol, *Bibliotheq.* p. 46.

† Epist. ad Regimbert, 104.

Sylvester II. In one of his many epistles,* he earnestly recommends a revision and correction of the works of Pliny,—a labor, says he, which required great knowledge and critical skill. St. Anselm, writing to the archbishop of Canterbury, begs the loan of various books for the use of the monastery of Bec, in Normandy, over which he then presided; but he desires that only the most correct copies be sent.† Lanfranc's revised edition of the Holy Scriptures is well known by the learned, who justly prize it for its accuracy. In the Grand Chartreuse, the corrections to be made by the copyists were decided on in full chapter of the monastery.

The *armarius*, *bibliothecarius*, or librarian, was an officer of exalted dignity, both at court and in the libraries, especially in those of the monks. He had under his supervision a number of skilful copyists. The distance of place, and the difficulty of communication in those unsettled times were great obstacles to the general collation and correction of manuscripts. These difficulties were, however, boldly met, and courageously overcome by the monks. Books were often interchanged. Thus Servatus Lupus and Eginhard were in the habit of exchanging works between their respective monasteries of Ferrieres and Fulda. The former, in a letter to the Abbot Alsig of York, asks for the loan of the works of Quintilian, as also of various works of St. Jerome, Bede, and other fathers; and proposes a bond of the holiest friendship, to be based upon the intercommunication of prayers and books between the two monasteries of Ferrieres and York.

Besides the *Scriptorium*, the monasteries possessed various other resources for augmenting their libraries. The liberality of princes and of the people was often successfully appealed to for this laudable purpose. Certain seigniorial rights over the territory adjoining them, were another abundant resource. Many monasteries had also special rules contemplating the same object. Some required the novice, at his entrance into the religious order, to contribute something towards the library, or to furnish a copy of some work that was not common. Others had a rule which required scholars frequenting the monastic schools, to furnish each year two vol-

umes of manuscripts transcribed by themselves. By all these means, and above all, by the patient industry of the monks, the monastic libraries became the richest treasures of literature in the middle ages. In the darkest and most barren age of this period, the tenth century, we have already seen that the library of St. Benedict *sur Loire* had five thousand volumes; and that of Novalaise, in Piedmont, upwards of six thousand volumes.

Throughout that whole period, Italy was the centre of literature and the grand repository of books. The zeal of the Roman pontiffs for the diffusion of learning, and for the distribution of books throughout the Christian world, cannot be sufficiently appreciated and admired. St. Gregory the Great was written to repeatedly on this subject, from Gaul and from Alexandria.* St. Martin I received petitions for books from Belgium and from Spain.† Pope Paul I was asked by Pepin for Greek works, to be placed in the library of St. Dennis: among them were *Aristotle*, a *Treatise on Geometry*—probably *Euclid*—and many others. Gerbert wrote no less than thirteen epistles,‡ some of them to Roman pontiffs, to ask for books. Among the works he most desired, were "*Manilius, de Astronomiâ*," "*Victorinus, de Rhetoricâ*," and those of *Lupitus* of Barcelona.

We have thus endeavored to show, both from Protestant authority, and from original documents, "*what the Catholic clergy, and especially the monks, have done for literature.*" The facts we have alleged must be blotted from the pages of history before we can excuse many Protestant historians for charging the Catholic church with fostering ignorance, and for habitually sneering at "monkish ignorance and superstition." Without the generous and patient labors of these much abused men, how many of the works of the ancients, think you, would have been transmitted to us? Without *them*, the middle ages would have been a yawning gulph, which would have swallowed up all the literary treasures of antiquity. Without *their* indefatigable industry we would not now be able to feast on the eloquence of Cicero and Demosthenes, nor to be charmed with the beautiful strains of Homer and Virgil!

* Epistola 7.

† St. Anselm, *Epistola*, b. i, 43.

* St. Gregory, *Epistola*, xi, 56.

† Baronius, *Annales ad Ann.* 649. ‡ Ep. 130, et alia.

The monks have been often charged with wantonly destroying many of the most valuable classical works of antiquity, in order to use the parchment on which they were written for copying out comparatively insignificant treatises on piety, or legends of the saints. But is it just or fair to charge on the whole body of monks what was done by *very* few of them, and by these only when pressed with the want of writing material necessary for transcribing books in daily use among them? Are we to lose sight of the general, persevering, and almost inconceivable literary labors of this illustrious body of men, merely because here and there an ignorant monk could not properly appreciate a work of the ancient classics? Besides, how can the accusers of the monks prove that in more than one or two instances any classical work was really lost, even for a time, by the very rare act of copying another work on the same parchment? How can they show that when this took place, there was only *one* copy of the work thus mutilated in the world? Yet they should prove all this to make good their accusation. Again; in most of the instances which we know of this abuse, the original work was not destroyed, but only obscured. And who was it that taught Europe how to decypher those hitherto hidden writings? Who by skill and patient industry revealed the hidden mysteries of the *Palimpsests*, and discovered the lost work of Cicero *de Republica*? Was it one of the loudly boasting, and bitterly sneering *litterati* of Protestant Germany or England? No. It was an ex-Jesuit,—a Roman priest, living at Rome,—now Cardinal Mai! And this is but one of his splendid literary achievements!†

To conclude; it was a monk—Roger Ba-

* After the subjugation of Egypt by the Saracens, in the seventh century, the supply of *papyrus* was cut off, and Europe suffered greatly from the scarcity of writing material. Muratori thinks that we are to ascribe, in a great measure, to the fact just mentioned the subsequent decline of letters in Europe.

† Those who may wish to see more on this highly interesting subject, are referred to Bingham, *De Antiquis Ecclesiæ Scholis et Bibliothecis*, tom. iii.; to Hopkinson, *De Templis*; to Komeier, *De Bibliothecis*; to Mabillon, *De Studiis Monasticis*, and *Acta Ord. S. Benedicti*; and to a very learned series of articles on the subject, in some late numbers of the *Annales de la Philosophie Chrétienne*: these papers manifest deep research, and are supposed to emanate from the pen of F. Cahier, a Jesuit, who, by a "Jesuit trick" of humility, transposes the letters of his name, so as to form the signature *Achery*, over which he writes.

con—who first discovered and explained those principles which, a little later, led another monk—Schwartz, of Cologne—to invent gunpowder; and which, more fully developed some centuries afterwards by the great Catholic philosopher, Galileo, enabled him to invent the microscope and the telescope. It was a monk—Salvino of Pisa—who in the twelfth century invented spectacles for the old and the short-sighted. To the monks—Pacífico of Verona, the great Gerbert, and William, abbot of Hirschau—we owe the invention of clocks between the tenth and twelfth centuries: It was the monks who in the middle ages taught the people agriculture, and who, by their skilful industry, reclaimed whole tracts of waste land. It was the monks who first cultivated botany, and made known the hidden medicinal properties of plants. It is to the monks that we are in all probability indebted for the paper on which we write. It was the monk Gerbert who first introduced into Europe the arithmetical numbers of the Arabs, A. D. 991, and who thus laid the foundation of arithmetical and mathematical studies. It was an Italian priest—Galvani—who first discovered the laws of the subtile fluid called after him. It was a Spanish Benedictine monk—Pedro da Ponce—who, A. D. 1570, first taught Europe the art of instructing the deaf and dumb. It was a French Catholic priest—the Abbé Haüy—who, in a work published towards the close of the last century, first unfolded the principles of the modern science of mineralogy. It was a Catholic priest—Nicholas Copernicus—who, in the beginning of the sixteenth century, promulgated the theory of a system of the world, called after him, the *Copernican*, which is now generally received, and which led to the brilliant discoveries of Kepler and Galileo, and formed the basis of the splendid mathematical demonstrations of Newton and La Place. Finally, it is to the missionary zeal of Catholic priests that we are indebted for most of our earliest maritime and geographical knowledge. The Catholic priest always accompanied voyages of discovery and expeditions of conquest; often stimulating the former by his zeal for the salvation of souls, and softening down the rigors of the latter by the exercise of his heroic charity! Catholic priests, were at all times the pioneers of civilization.

THE RECLAIMED; OR, THE FORCE OF EARLY IMPRESSIONS.

A TALE.

"He was a man: and the heart of man, like the hunted hare, still, in its last extremities, will double to its early lair."

Sampson.

CHAPTER I.

AS the veil of night, thick and impenetrable, came down upon the silent streets of Paris, a solitary figure strode along, wrapping himself still closer in the wide folds of his heavy cloak, as each blast of the chilling wind whistled around him. The form was that of a man of no ordinary strength and activity of body, tall, elastic and graceful; and the firmness of his step and his calm and settled demeanor portrayed in graphic, yet striking colors, a resolute and unbending disposition.

The darkness that hung around was scarcely pierced by the dim and straggling light of the few miserable lanterns that were scattered along the unfrequented thoroughfare, and it would have been impossible by the uncertain light, even as it flashed for a moment upon his face in passing, to have recognized the features of the individual. There was at times, however, an uncertainty apparent in his manner, and he would turn and gaze intently for a moment upon the houses near him, and then, as if satisfied, would pursue his former course, with the same calm and graceful step. At length the figure seemed to pause longer than usual before a house that possessed certain peculiarities, which would have attracted the attention of even a careless passer-by; the low roof of the building scarcely reached to the third floor of the neighboring dwellings, whilst the small square windows, closed by strong and heavy shutters, and its solid door, together with the total want of a single ray of light, gave it a gloomy and melancholy aspect.

Before the door of this miserable dwelling, the stranger paused, and turning a single glance at the houses on either side, as if satisfied with the scrutiny, struck the heavy pan-

elling three low but distinct blows. Placing his ear close to the keyhole, he listened anxiously to discover whether his signal was heard by the inmates; but all was silent.

"Surely," he murmured to himself, "the old woman has not deserted her charge, and left poor Adele to wear away these dreary hours in solitude."

He repeated his signal, and after a moment a step was heard slowly and carefully treading the passage and approaching the entrance. The key was turned and the bar withdrawn from the door, which was swung carefully back, just far enough to give him admission, whilst a shrill and broken voice addressed him.

"Well! hast thou come at last? Thy sister would have sent me forth in search of thee even at this late hour; forsooth, as if it were proper and becoming in a woman like me to be abroad at such hours!"

"Ah! *bonne mere Marie*, dost thou dread that thy beauty should lead thee into danger? Thy sixty years methinks, must have passed in vain, to have left thee even now as timorous as a blushing maiden. Thou mightest have braved the terrors of the street even at this hour, and passed unharmed."

"Aye, aye! So it is even with young blood—a bad heart for an evil thought! But my sixty years have taught me many things you have yet to learn—and one is, that the night air is no better for the fine young man of twenty-four, than it is for the *old woman* of sixty."

"Ah well, Marie, do not take so much to heart my silly words! you should have known me better than to imagine I wished to hurt your feelings."

The good woman seemed somewhat molli-

fied by this assurance, and the young man proceeded to question her.

"How long has it been, Marie, since Adele took up her residence in this gloomy, miserable place?"

"She has been here nearly two weeks."

"Two weeks, ah! She barely informed me in her letter, that she had removed from the old dwelling, and gave me such a description of her present residence, as enabled me, with some attention, to discover it."

While this conversation was passing, Marie locked the door, and having replaced the bar, proceeded to lead the young man to the room, in which his sister sat anxiously expecting him. As he entered, the maiden sprang from her seat and cast herself upon his bosom, exclaiming;

"At last, my brother!"

"Yes, Adele, I am with you again!"

"Oh, I had feared that you would not find us in our retirement; and I would have sent Marie to seek you at the hostelry where the diligence stops; but she—"

"It is as well, my good sister, that you did not; for I suspect from the tenor of your letter, and from the appearance of your present residence, you would rather remain as secluded from observation as possible."

"Yes, Louis, you are right; and I owe it to you and to myself, to inform you of the cause which has compelled me to pursue this course."

"Cause, my dear sister! Really I had thought it was only a woman's freak of yours; you know I have always indulged even the most unreasonable of my pretty sister's whims, without enquiring into their cause. Come, let me hear this terrible secret—this wonderful cause: I will wager my head that when the whole tale is told, you have been persuading yourself that you were a heroine in distress, and that you could only escape the imminent peril by secreting yourself until it had passed away. Now is it not some romantic notion, my dear Adele?"

"No, no Louis, you speak too lightly of the cause! You know, or did know Henry Delmont: whilst our mother lived he frequented our house, and endeavored, on all occasions, to make himself agreeable. You recollect how well he succeeded, and how great a favorite he was with our dear mother. I think, my

dear brother, that he was even a partial friend of your own—"

"Yes, yes! what of him?" interrupted her brother somewhat anxiously.

"After your departure from Paris, when you found it necessary to return to the employment which you had quitted, his visits became more frequent and his attentions more pointed."

"Well!" exclaimed the brother, moving uneasily in his chair, and fixing his eyes full upon the face of the beautiful maiden, who blushed and turned away her head, he gazed upon her in silence. At length she resumed.

"Yes, he became so importunate that I was compelled to fly from my home and conceal myself from his persecutions."

"And why did you fly? Is he not a very handsome man? He is wealthy, and I hope every way worthy of my pretty Adele!"

"Oh, my brother, is he not an *infidel*! one of those men, who boast of their disbelief in God and religion!"

The young man gazed upon her for a moment with a look of pity, mingled almost with scorn; at length he broke into a laugh, and exclaimed:

"My poor Adele, and art thou still so blinded, so superstitious? Dost thou still live on in the dull dreams of past ages, when all the world beside is awakening; when truth is flashing down upon all men; when the chains of the past are every where sinking into the dust at the touch of the magic wand of reason?"

For a moment Adele was still—she gazed into her brother's face as if she doubted that he spoke, until with a heavy sigh she seemed to realize the scene around her, and to hear and comprehend his words. With her delicate hands clasped upon her white forehead, and pressed convulsively, as if to crush remembrance, she sat there motionless, still bending that wild startled look upon him. At length it passed away, and in its place a look of agony unutterable, came stealing over her features, till the workings of her soul became too strong to be repressed; and she arose, and casting herself into her brother's arms, exclaimed in a voice scarce heard above her sobs, "Oh, my brother! lost! lost! lost!"

Perhaps at that moment it would not have been difficult for one with sufficient control over their feelings and not so deeply interested and overpowered as was Adele, to have

wrought a change in the heart of Louis; but the simple minded girl carried away by the engrossing thought of her brother's perversion, was unable to seize upon the moment when his feelings inclined him to listen, and by a single word at the very crisis, sway him back to the truth, through the medium of his heart. But that moment passed as the fair girl's sobs became fainter, and as she raised her head from his bosom, he hardened his heart to her entreaties to repent.

"And my good Adele, was that your only objection to our old friend? Was that the sole reason that induced you to conceal yourself in this wretched abode?"

"No!" she exclaimed, rising up and gazing full upon him, "no, listen to the effects of that belief which you and he profess."

As she spoke, the blood, that had before left her features pale and cold, returned warm and glowing from her heart, and tinged her cheek and very brow with its bright burning hue. Lowering her voice to a whisper, and bending down until her lips almost touched his ear as he sat, she continued: "When I had repulsed him finally, he threatened me that I should be his bride if force could make me—that bars and bolts should not protect me; but that he would break in upon me no matter where I might conceal myself."

The young man sprang from his seat with a fearful curse upon his lips: the smile that had hitherto played upon his features, had changed into a savage gleam; and with his hand upraised in intuitive acknowledgment, even in the blasphemy of that Deity whose existence he denied, he swore bitter vengeance against Delmont.

"Did he think," he exclaimed, "that the brother of Adele had passed away; or that if life still held him, that he would submit to such foul wrong? Villain, thou shalt die!" he muttered, as he broke from the room in spite of the prayers and tears of Adele, determined to execute the vengeance he had sworn.

CHAPTER II.

LOUIS and Adele Valliere were the only children of pious parents, who had made it their principal care during their lives to instruct their offspring in the faith which their

fathers had professed for a thousand years, and to guard the precious jewel from the infection which was then raging throughout beautiful France, carrying to the tomb of eternal death thousands of souls that but for the accursed master spirits of infidelity might have slept the sleep of peace, with the hope of endless happiness to gladden their awakening.

But the mysterious will of the All-Wise had permitted the scourge to desolate his Church and try his people for a time, that he might raise up the one in renewed strength and beauty, and inspire the other with a firmer faith and a stronger hope in his power and goodness.

The father had perished upon the scaffold in the reign of terror, and the mother only lived on in the hope that she might preserve untainted the young hearts committed to her care. Her health had at length begun to fail when she saw her children growing up and about to enter into active life; and death had found her ready to depart from a scene, in which for many years, she had only been a sojourner, bound by a single tie of the heart, while a stronger drew her towards that haven of eternal rest, where she hoped, with no presumptuous hope, to meet the partner of her early life, the sharer of her early love.

With a calm smile, she had recommended the sister to the brother's care, and both to the good priest who knelt beside her bed, and expired with that name upon her lips, through which all are saved. The young hearts of the two lone ones, bruised and saddened by the blow, as time rolled on, buoyed up by youth and hope, regained the peaceful calm which grief had rudely broken, and at length the recollection of that dear kind mother became but a sweet though sad remembrance of the past, like the memory of soft music lingering on the soul.

With the advice of the good father Durand, whom they loved, for he had prayed by their mother's death bed, Louis had determined to prepare himself for a mercantile life; and a situation had been obtained for him at Havre, in an extensive shipping house.

The power and glory of France were in their zenith. Napoleon was about to pour his resistless armies upon the snows and ice-bound rivers of Russia, in an attempt at conquest, useless but glorious. The youth of France, with that ardent love of fame which has ever burned within their breasts, rallied round the

standard of the mighty conqueror, to share in his deathless victories.

Hurried on by the fierce war-fever, which raged among his fellows, Louis Valliere found himself, with a few gay volunteers, marching along with a weary band of drooping conscripts. Fortune had favored Louis, though to his high heart it brought, at the time, a bitter disappointment: he was one of the small corps, which had been left in Poland, and thereby escaped the terrific scenes that were enacted upon the route from Moscow back to France. He had returned in safety—one of ten thousand Frenchmen, who toiled homewards to their bright and sunny land, a broken remnant of the gallant army of four hundred thousand warriors, who, a few months before, had marched so gaily forth to conquest; but had sunk down, unnumbered, frozen and dying amid the wilds of Russia.

Among these reckless companions, the early lessons which maternal love had instilled into the mind of Louis Valliere, were soon effaced, and he became as one of themselves, reckless and unbelieving. The quickly shifting scenes of the tremendous drama, that the world of Europe was then acting, had ceased; and the great mover of its secret springs, promethean-like, was bound to the rock of St. Helena, with a thousand bitter feelings, gnawing like vultures, at his heart. France was again at peace; and, young Valliere, scorning to wear the lilies where the golden bees had been embroidered, cast off his uniform and returned to the peaceful avocations, from which the wild love of glory had withdrawn him: but his heart remained unchanged. The habits of thought, so easily formed, so grateful to the vicious, so pleasant in the pride of health and youth, were not to be swept away with the causes that had nursed them into life: and Louis Valliere was an infidel. His fair sister, with good old Marie, her nurse and attendant from infancy, had lived retired, praying unceasingly for that brother who had never forgotten her, though he had forgotten his religion and his God.

Adele had determined that when her brother, in compliance with her request, should come to her in Paris, she would remain silent as to the persecutions of Delmont, but beseech him to carry her with him, and thus be ever beneath his protecting arm. In the horror of the

moment, produced by the avowal of his infidelity, she had exposed the secret, which she had resolved to keep within her bosom; and she trembled for the consequences.

As Louis hurried from the room, in the first burst of his passion, with the determined purpose of revenge, he met Marie upon the steps, ascending to her little chamber. The poor woman started back in terror, as she caught in the dim light of the candle which she bore in her hand, the savage expression that gleamed from his countenance. Then, with a sudden energy of determination, she placed herself before him and resolutely opposed his progress.

"Whither would you go! what distracts you?"

"Whither! I go to —, but it matters not; stand aside!"

He attempted to pass, muttering: "Curses on the villain, I will crush him to the dust!"

"Ah, Louis! my child, have I not carried you, many the time and often, in these arms, and sung you to sleep: and now you will not listen to old Marie. You go to revenge the wrongs of *ma pauvre Adele*—yes, she has told you *all*."

Louis stopped and gazed into her face to read the purpose of Marie; but the only expression was one of deep concern:

"Yes, yes," he exclaimed, "I must go;" and breaking from her, hurried towards the door; but, Marie following him, exclaimed:

"No, no, my dear Louis! it is impossible; here, without this you cannot pass, and this you shall not have!" and she held up the key before him. In an instant the key was in his grasp, the lock was turned, the bar withdrawn, and the young man, casting the door wide open, sprang into the street. Poor Marie stood aghast, with her hands clasped before her, and looking on in dismay at his reckless proceedings.

"*Mais mon Dieu, ces jeunes soldats!* It would be as wise to talk of reason to the bridge of Jena as to one of these young hot heads—and to think that I held the key before his face! ah, Marie, Marie!"

The old nurse, or rather companion and friend, for her true hearted affection towards the brother and sister whom she had tended in their infancy, and watched over as they grew up, and clung to even now in adversity, had

entitled her in the eyes of the gentle Adele to far more consideration than the Marie of childhood had possessed, moved along slowly to the room of the young girl, whom she found weeping bitterly.

"My poor child, let us be comforted; or, rather, let us seek comfort where only we can find it."

"Yes, yes Marie, it is right!" sobbed the mourning girl: and the two knelt down and prayed in silence.

Oh! who knoweth how soft the light that flows upon the darkened soul, how sweet the placid calm that soothes and settles o'er the troubled waters, that stays the tempest which passion has aroused at the voice of inward prayer? Who knoweth how strong to comfort and console is prayer—how strong to cheer and brighten hope! All powerful, because moving the all powerful; all consoling, because flowing from the All Consoler; all subduing, because subduing the God of all.

TO BE CONTINUED.

ST. FRANCIS OF SALES.*

AMONG the saints whom the church honors during the month of January, St. Francis of Sales holds a prominent rank. The following sketch of his life may prove interesting and edifying to our readers.

St. Francis was a native of Savoy. He was born on the 21st of August, 1567, at the castle of Sales, the residence of his parents, both of whom were of distinguished birth and eminent piety. To their abundant charities to the poor are attributed the blessings which God bestowed upon their family. Our saint was the first fruit of their union. The germ of those heroic virtues which afterwards rendered him so illustrious, he owed to the assiduous care of his religious mother, who had offered him to God even before his birth, fervently praying that his soul might never be contaminated by sin. Had she followed her inclination, she would not have exposed his innocence to the dangers usually encountered in public schools; but the count, his father, thought it necessary, for the advancement of his studies, to place him in a college. He successively studied at La Roche, Annecy, Paris and Padua. In this last place he pursued the study of divinity, which he had commenced at Paris, and went through a course of civil and canon law, at the end of which he received the degree of doctor. He was then twenty-four years of age. The youth of Francis had been assailed with many

temptations, amid the corruption of cities and in the society of licentious fellow students. At Padua, particularly, several attempts were made to rob him of the treasure of chastity; but, the holy young man, whose favorite exercises were prayer and the reception of the sacraments, proved superior to the allurements of vice and the solicitations of wicked companions.

To obey his father, he made a tour of Italy. Among the places which he visited was the holy house of Loreto, where he renewed a vow of perpetual chastity which he had first made whilst a student at Paris.

On his return home, Francis was received by his family with great joy. He soon, however, incurred the displeasure of his father by refusing an alliance which the latter proposed, and by declining the station of senator offered him by the Duke of Savoy. But the affliction of his parents was at its height when he made known to them his resolution of entering the ecclesiastical state. For several days they gave vent to bitter tears, and it required all their piety to make them submit to the will of heaven, and consent to the execution of his design. Having obtained their permission, Francis experienced a lively joy, and left the paternal roof for the purpose of consecrating himself to God. Having been ordained priest, it was his delight to visit the poor inhabitants of the neighboring village, to impart to them the consolations of his ministry. By his great

* Compiled from his life by Marsoillier.

charity and suavity of manners he soon gained their affection, and his labors among them were attended with the most admirable results.

One of the most interesting portions of our saint's history is the time which he employed in the conversion of the Calvinists of Chablais and its vicinity. This province, from which the Catholic worship had been banished for sixty years, had been lately recovered by the Duke of Savoy. He requested the bishop of Geneva, Claude de Granier, to send thither missionaries, in order to bring back the inhabitants to the ancient religion. The zealous bishop, ready as he was to second the intentions of the pious prince, found none among his clergy willing to undertake the perilous mission, except Francis. Notwithstanding the remonstrances of his relatives, he departed for the field of his labors, accompanied by Louis de Sales, his cousin, who had been won over by his example, to follow him. On reaching the boundaries of the province, they fell upon their knees, and supplicated heaven to bless their entrance into the country, and the design which they had in view, and to fill their hearts with a charity that would overcome all the obstacles in their way. They then dismissed their horses and walked to the fort where the governor resided. Upon a consultation, it was agreed that they should commence their labors at Thonon, the capital of the province, which was situated at the distance of three miles. The inhabitants of that town, who entertained a blind hatred against the Catholic religion, had no sooner heard of the arrival of a missionary among them, than they threatened to rise in arms. This did not surprise Francis: much less did it alarm him. Every day, after having celebrated mass in the chapel of the fort, he walked to Thonon with his companion and a servant, and returned in the evening to the fort. The most inclement weather could not deter him from his daily visit, though there appeared no hope of success. He continued this course during one year, with the greatest constancy, waiting, as he said, for the moment which had been marked out by Providence for the conversion of these poor people. Incidents the most untoward could not in the least overcome his resolution. Three times, in returning late, he lost his way and was compelled to spend the night in the open air, no one being willing to give him shelter. At length, God

gave the holy missionary the consolation of witnessing the fruits of his devoted charity. A Calvinist, moved by the bright example of virtue which he beheld in Francis, stationed himself on the road, and when the saint was passing along, he approached him, and requested instruction on the subject of religion. Those who next profited by his instructions, were the soldiers in the garrison, among whom were many Calvinists that abjured their errors. But the impulse that was given to the general conversion of the province, originated in the following event. Francis was in Thonon, when he learned that two gentlemen had just left the city for the purpose of fighting a duel. He hastened to the spot without delay, separated the combatants, and induced them to effect a reconciliation. Under his direction, they became exemplary Christians. One of them having retired to a country-seat near Thonon, and being a person of rank, was visited by the nobility of the neighborhood, to whom he frequently spoke of Francis in terms of high praise. He induced them to confer with him, and, in a short time, regular meetings were held to discuss the controverted points of belief. Many opened their eyes. The ministers accused Francis of having disguised the real tenets of Catholicity. To convince them that he had presented a true exposition of the faith of the church, he published a statement of what he had said in the conferences. But the more effectually to prevent any further conversions, the Calvinists resolved to assassinate the gentleman at whose house the meetings took place. This determination, however, came to the knowledge of their intended victim, who by his charity won to the service of God the very man who had been charged with the execution of the horrid deed. The failure of this attempt was followed by an attack upon Francis himself. Two assassins were engaged to lie in wait for him as he returned to the fort, and to put an end to his life; and when the moment arrived, they rushed upon him with drawn swords; but, either disarmed by the mild countenance of the saint, or disconcerted at the presence of several persons who escorted him, they did not accomplish their nefarious purpose. At a later period, having removed to Thonon, he was one night occupied in prayer, when he perceived that the house was surrounded by people; and he had scarcely time

to conceal himself when the door was broken open and a search made for his person, but in vain; God, who watched over his servant, did not permit that the place of his concealment should be discovered. His enemies, however, were gasping for blood, and being unable to take away the life of the pastor, they sacrificed to their fury one of his flock. A Calvinistic minister having yielded to the unanswerable arguments of Francis, and embraced the truth, the party selected him as the object of their vengeance. False witnesses were employed to charge him with imaginary crimes, and he was condemned to death, and executed so promptly, that no time was allowed to obtain his release from the prince. Such is the mild and tolerant spirit of error and fanaticism!

Instead of retarding the progress of the Catholic faith, by the use of these iniquitous means, the Calvinists contributed to its wider diffusion. Among the conversions that were hastened by the unjust persecution of the minister, was that of the baron of Avully, one of the principal props of the Calvinistic party; and his example occasioned the return of so many others to the faith, that Francis was obliged to request the assistance of additional laborers. Two years after he had entered the province, with the authorization of the Duke of Savoy, he took possession of one of the churches of Thonon, and on Christmas night, in the year 1596, he officiated in it for the first time, administering the holy communion to eight hundred persons. From this period the return of the Calvinists was so general, that whole villages came in a body to make the abjuration of their errors. According to the biographers of our saint, the number of Protestants whom he brought back to the church, during his life, amounted to seventy-two thousand.

Francis was yet in Chablais, when Pope Clement VIII, who was well acquainted with his zeal and capacity, desired him to undertake the conversion of Beza, the leading minister among the Calvinists. He accordingly repaired to Geneva, to have an interview with this famous reformer. They met four different times, and Beza was not far from acknowledging the truth. But his friends, fearing the result, prevented another visit which Francis intended, and he died as he had lived.

In 1599, our saint went to Annecy, to report

to the bishop the state of his mission. The prelate, who was advanced in years and needed a coadjutor, pressed him to accept the office; but his humility led him to decline it, until he was commanded, under pain of disobedience, to assume the charge, when he submitted with great reluctance.

But his mind was so agitated by the fear which he entertained of the heavy responsibility of the episcopate, that he fell dangerously ill; and the expectation that death would now free him from a dignity which awakened such lively apprehensions in his soul, was for him a subject of joy. Providence, however, permitted him to recover; and, after another ineffectual effort to change the determination of his superior, he repaired to Rome to obtain his bulls. The Pope, desirous of witnessing the talents of Francis, assisted at his examination, and proposed to him several questions. The saint answered with so much judgment, learning and modesty, that the Holy Father affectionately embraced him, and spoke of his merit in terms of the highest praise.

The affairs of the diocese having called him to Paris, in 1601, he was invited to preach there during the season of Lent, and he delivered a series of sermons, which were much admired and caused the conversion of many among the followers of Calvin. The king himself was much pleased with the coadjutor of Geneva, and he made him brilliant offers to retain him within his dominions; but Francis declined the proposal in a firm and respectful manner, which only tended to elevate him in the estimation of the king.

Our saint, having succeeded in the object of his journey, had departed from the capital of France, when he received the intelligence that the aged bishop of Geneva was no more. As he had not yet been consecrated, he repaired to the castle of Sales to prepare himself for the august ceremony. During his retreat, which lasted twenty days, he again looked with apprehension upon the responsible station to which he had been appointed. His fears, however, having been allayed by his director, he thought only of the necessary course which he should adopt for the faithful discharge of his duties. To that end, he prescribed to himself many practices of piety and self-denial, among which we notice the following: to wear no silk garment, to have no carriage, to visit

his diocese on foot, to rise at four o'clock, to fast on Fridays, Saturdays, and the eves of the festivals of the blessed Virgin, and to make an annual retreat of ten days. He received the episcopal consecration on the 8th of December, 1602, with the most fervent dispositions, at the hands of the archbishop of Vienne, his metropolitan.

The new prelate was laboriously occupied in restoring the practice of religion in the district of Gex, when the enemies of the faith, exasperated by the rapid decline of Calvinism, undertook to arrest his usefulness by the administration of poison; but the murderous design was frustrated by the timely application of violent remedies which prevented his death, though they could not altogether restore his former health and vigor; and it is probable that his life was considerably abridged by this desperate and criminal act of his adversaries.

The great reputation which the holy bishop universally enjoyed, had awakened a general desire to hear him preach, and accordingly he received numerous invitations to announce the word of God, not only from Savoy, but from different parts of France. His zeal for the salvation of souls always induced him to comply with these requests. When solicited for the same end by the magistrates of Dijon, the capital of Burgundy, he preached in that city during the entire season of lent, in the year 1604. Here, as elsewhere, his persuasive eloquence had many admirers, and occasioned signal conversions. But this circumstance in the life of our saint is the more remarkable, as it was the occasion on which he formed the acquaintance of Madame de Chantal, the first member and first superior of the order of the Visitation. Some time after this, he undertook the direction of her conscience, and led her to that high perfection which has merited for her the honors paid to the saints of God. The new order was established in 1610, and soon extended itself in various directions, rendering important services to religion. After more than two centuries of existence, it now flourishes in the old and new world, and in our own country, adorning the church by its virtues, and devoted to the noble office of instructing female youth in piety and useful knowledge.

The "Introduction to a devout life," was published by our saint in 1608, consisting of

various letters which he had written to a lady of Savoy, and which, at the request of Henry IV, king of France, he revised and committed to the press. At the time of its first appearance, it elicited the admiration of all who read it. Protestants and Catholics were alike charmed by its mild and engaging piety, and the unction with which it inculcates the principles of the highest sanctity. These characteristics of his eloquent style are not less remarkable in the other productions which he has left us, and which are comprised in four volumes quarto.

To perfect the virtue of his servant, God permitted that he should be the object of the grossest calumny. The holy bishop having denounced from the pulpit an abandoned female, who caused the greatest scandals in the town, the individual who supported her profligacy, carried his resentment so far as to address to her a letter, bearing the forged signature of the saint, and sullied with the most improper language, with a view to fasten upon the latter the charge of base hypocrisy. This atrocious act was committed in so artful a manner, that several persons believed Francis to be guilty, and he was forced to endure this painful trial for three years. But the foul slanderer paid dear for his crime. He was suddenly seized with a violent malady which caused him to expire in the most intense agony, after having acknowledged his heinous offence, and implored the pardon of the holy prelate.

We are compelled to pass over many details in the life of our saint which are full of interest, that we may allude briefly to the close of his earthly labors. He had not the consolation of dying in the midst of his flock. When he left Annecy for Avignon, in obedience to the duke of Savoy, he informed his people that he would never see them again, and he parted from them with the utmost regret.

His health had been declining for some time, when he arrived at Lyons in December, 1622. Such was his humility, that at the convent of the Visitation where he lodged, he selected for his apartment the room of the gardener. On the festival of Christmas he preached with his usual zeal; but on the feast of St. John he fell sick, after having celebrated the holy mysteries in the morning; the symptoms of apoplexy soon appeared. In the midst of his sufferings, he evinced his ardent love of God, by frequent

and fervent aspirations, and at eight o'clock in the evening, on the 28th of December, he raised his eyes to heaven for the last time, and expired.

He was beatified by Alexander VII, thirty-

nine years after his death, and was ranked among the saints by the same pope, in April, 1666. His feast is celebrated on the 29th of January, the day on which his body was conveyed to Annecy.

INTELLIGENCE.

FOREIGN.

ROME.—Extract of a letter from a young Baltimorean, now in Rome, at the college of the Propaganda.

August 22d, 1843.

MY DEAR BROTHER,—They tell us here in the summer to sleep an hour after dinner recreation, because it is too hot to study. I sometimes find it too hot to sleep, as I do to-day, and if I do not find myself the worse for staying at my desk, I will be able to finish one or two letters before Dr. O'Connor starts. B . . . will be gratified to know that I have enjoyed some delightful treats of music. During the carnival, we were invited to an opera, performed by the students of St. Michael's, an institution in which destitute children are educated in whatever business their capacities fit them for: there are fine schools of music, painting and sculpture held there, and all on *charity*. It is an immense edifice, and contains about a thousand inmates. Oh! how little idea have we in America of the charity which a true Catholic spirit produces! Rome is *all* charity: her churches, her hospitals, her asylums, her schools, are almost innumerable, and they are all the offspring of charitable contributions. Many of them are now well endowed; but many others still depend on *current* contributions. No one is satisfied with setting aside one little sum for God, or having his name appended to a certain number of lists, and then supposing his duty is accomplished; no, charity here is a *habit* which a man indulges in every day, without even thinking about its limits.

If he cannot afford to give much, he will give only a little; but he never dreams he is excused from giving again, nor thinks it hard that a new call is made on his little purse, any more than he thinks it hard to pray for the aversion of some new evil, because he has said his prayers in the morning. You see a poor cobbler sitting out at work before his door; he seems as if he might ask for alms himself; yet, if a beggar stretches out his hand to him, "*in nome della Sta. Madonna*," he will very probably give

him a cent or two out of his hard and thin earnings, and after that, have another ready for the next. Tell Mr. S. . . . that the object which so much excited his admiration, mingled with doubts as to its real existence, is perfectly true. There is really an association here to afford to the poor the means of carrying on their *suits at law*, when their poverty would otherwise make them the victims of *rich litigants*. Moreover, the pope's lawyer (I suppose his attorney general) is bound to assist the poor gratuitously.

But this is a digression from the music. We very often go on great feasts to hear the vespers, which on extra occasions are sung in *canto Figurato*. There is usually the organ and the bass viol, no other *instruments*, but from twenty to forty *voices*, often divided into two choirs. I wish I could describe the expression and sentiment of the composition, and the thrilling, wholehearted manner of the execution. There was the awful denunciation "*Peccator videbit et irascetur*," then the groans of hatred and despair, "*Dentibus suis fremet*," until the pit, from the depths of which it came so terribly, seemed to close gradually with the eternal "*peribit*." Then suddenly a magnificent burst, in joyous contrast, proclaimed again "*Beatus vir qui timet Dominum*," and finally the exulting "*Gloria Patri*," re-echoed from one choir to the other. Oh! it seemed impossible not to be moved with a horror for sin, and a desire to join the blessed choir that will sing the praises of God for ever! I am speaking now with particular reference to one composition that I heard in the church of the Gesù on St. Ignatius day. But in every place we hear something different and something splendid; such as only the wealthy can enjoy with us; but here it is open for the beggar and the cripple.

I never before felt the superiority of a vocal over an instrumental choir. What a magnificent oratorio would a set of those psalms make, if you could get them up in Baltimore! And they are easily obtained here: you can get manuscript music well copied, for about five cents a page of six or

eight lines. You see I am still a calculating Yankee.

It was the policy of St. Philip Neri, to make the church attractive by its decorations and by its music, especially on the days when there was most dissipation in the city. I have heard it said at home that there people go to church as they would to the theatre—merely for pleasure; but in Rome there is this answer, that if they go, as to a theatre, they *behave* as in a church; and probably not one in a hundred, of all the promiscuous crowd, leaves it without performing some act, at least exterior, of devotion and homage. In the little books of *good manners* (Chesterfield's) it is set down as a sign of ill-breeding, a violation of propriety, to neglect visiting at least two altars, when a person enters church! that where is preserved the blessed sacrament, and that which is dedicated to the Blessed Virgin. And who can tell how often God chooses that moment to give a poor sinner a little feeling of love or gratitude, to make some picture, or a crucifix, or some passage of music strike out a spark of devotion, a regret for the loss of early piety, which nourished by the religious nature of all around him, and kindled by the grace of God, becomes the source of a happy conversion, which sermons and exhortations had been unable to effect. They understand well here that religion was not made, like a new coat, to be worn only on Sunday: before his work in the morning, the laborer goes to mass; and in his evening walk with his children, he goes to some church where there is a novena, or a benediction, at least calls in at some favorite chapel and says a prayer. I have said the laborer, but it is the same with the merchant, the clerk, the beau and the belle, and I may as well add, that when you see a church crowded (some *week* day) with listeners to a sermon, or attendants at the functions, though the time be an hour or an hour and a half, about two thirds of them are *standing*. Religion is progressing rapidly in our country, but oh! how far it has yet to go before even the present Catholics get up to the standard of pure habitual Catholicity; and then for our poor Protestant brethren! how rapidly are they falling off through the various shades of infidelity to deism, atheism, and the consequent freedom from all restraint on immorality: the people are the rulers, then nothing can save our national happiness and glory but the people: nothing can save the people but virtue, and nothing can preserve virtue, or rather restore it, but the *true religion*. For heaven's sake, if any of you should find a spark of a vocation in any of your children to serve God in his holy sanctuary, and to spread his gospel to the ignorant, or his love and fear to the thoughtless, do not fail as you value our country, and as you value a *human soul*, do not fail to cherish it, and to pray to God to preserve it and bring it to perfection. I

trust that before this, every one of the family, I would wish every Catholic in the city, has united himself to the Confraternity of the Heart of Mary, for the conversion of sinners. That tender heart seems to have chosen these times of irreligion to pour out an extraordinary flood of graces, as if to prove still more her love and power, and to teach us never to despair even of the most obstinate. Surely there is no place on earth that has a greater need and consequently a greater claim upon the refuge of sinners than our poor America, and that good mother has already given some proofs of her readiness to bestow some of her blessings upon us. Let your membership then be not a matter of form, but a motive and occasion to excite love and gratitude, and to ask for new favors upon relatives and friends, and all our fellow-citizens. I wish that you would make every body read that treatise of St. Ligouri on prayer which brother C. . . . loaned you last summer: study it first yourself, and you will know how to recommend it.

Bishop O'Connor performed his first episcopal functions last Sunday in the confirmation of Mr. S. . . . a young man of Unitarian family from Boston. There is a young Washingtonian in the city, who will probably follow his example in a few weeks. We have two American converts in college, and I am acquainted with two others in the city who are preparing for the priesthood. Send me the Catholic Almanac for 1844. Never seal any thing you send by private hand. W. H. E.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Sodality of the Blessed Virgin*.—We are much indebted to a Washington correspondent for the following interesting letter, describing a ceremony which took place at St. Matthew's church, on the 10th of December.

WASHINGTON, Dec. 10th, 1843.

DEAR FRIEND,—Wishes are generally vain and fruitless, yet I cannot refrain from expressing the desire that I were a gifted writer, if only to describe in the glowing terms which they deserve, the chaste and holy pleasures of the few past hours. You are aware that the occasion which filled our simple edifice at an early hour this morning, was for the public admission of members into the sodality of the Blessed Virgin Mary: but as you are probably unacquainted with the object of this society, I will, for an instant, dwell upon its origin, by briefly recapitulating the explanation which was given to us from the altar a few Sundays since. This society was established about two hundred years ago, and originated in Rome, at the celebrated college of Gésu, under the guidance of the Society of Jesus. At this institution, the youth were accustomed to meet and recite the office in honor of the Virgin

Mother of God. The directors, witnessing the good to be derived from it, applied to the sovereign pontiff, and he, gradually opening the treasures of the church, established it as a society, and enriched it with the choicest blessings of heaven. The piety of the faithful soon induced them to imitate this bright example, and from first being instituted only in religious houses, the society was finally introduced into the secular congregations of the various churches throughout the neighboring countries of Europe. Of this parent society at Rome, we form a branch, and enjoy the same privileges, the benefit of the same indulgences, as are enjoyed at Rome itself. You will, of course, not expect me to enter upon the benefit which will accrue from joining a society of the kind, as that is irrelevant to the subject of my letter; but, I shall proceed at once to the ceremonies of the day.

I do not hesitate to say that any unprejudiced person, who had accidentally entered our church, at early dawn, would have been unconsciously impressed by the scene there presented to view, and felt that some momentous occasion had assembled together the silent figures before him; some kneeling in devout and fervent converse with their God, now dwelling on the sweetly decorated altar, but whom they were soon to receive a willing guest within their grateful souls; whilst around the confessional door, were pressing many anxious throbbing hearts, awaiting their turn for admission, and thus proving their sincerity to be numbered among the children of Christ and his beloved mother; and when, during the celebration of the Holy Mysteries, *at least five hundred* received the sacrament of love, all leaving their seats noiselessly and without confusion, turning from the altar in a subdued and reverential manner, in order to give place to others after them, it was a sight not only to rejoice a Christian's heart, but to make even the infidel tremble in his proud conceit, and dash to the ground the baseless fabric which for years he had been trying to force his mind to believe.

A few moments after the ending of mass, the Most Rev. Archbishop, attended by the Rev. Father Deluol, and our own kind pastor, entered the sanctuary, to receive the enrollment of the followers of Mary. On ascending the altar steps, before taking his seat, the archbishop turned and gave a beautiful and appropriate address to the congregation. I wish I could remember his exact words, (but, amid the excitement of the scene, they have been nearly effaced from memory,) for they were so kind, so parental, and must have touched a chord responsive in the heart of every one present: it seemed as if he were addressing each one individually. He commenced by remarking, that "unity was the principal and most beautiful characteristic of that church whose children we are, and that it

was the wish of its divine Founder it should be so; for, on the eve of his passion, when about to be separated from his disciples, he prayed that they might ever continue to be one, even as he and his Father were one; that, independently of this great and wide spread body, which forms the universal church, there are others who form particular associations, the members of which are closely knit together by the bond of unity, and by their zealous activity and piety devote themselves in a manner which they consider more acceptable to Almighty God, and endeavor, as it were, to take heaven by a holy violence." He then continued to observe, that "societies of this kind are always commendable; but, when I reflect upon what has this day assembled us together, and under whose auspices, I feel that you, my brethren, are in the true path towards virtue, for the cherished mother of our Saviour watches with fond and devoted tenderness over all who give themselves entirely to her service. When I see 'Mary, the Mother of God,' inscribed upon your banner, it points me to the lovely source from whence you derive the spirit of devotion which animates your hearts on this happy morn. Falter not, then, in the path you have selected, but when temptations, trials, and sorrows assail you, ever have recourse to the sweet name of Mary, (for are you not about to be enlisted as her children?) and she will not desert you at the hour of need; but interceding with her loved Son, will ask him to cast a pitying look upon these, the children of her love upon earth. And then, how consoling the reflection, when, at the judgment day, all will be tremblingly awaiting the final decision, to have our beloved Mother present you to her blessed Son, saying, these are my children, they have been faithful to me upon earth, accept now my intercession for them, at this their time of utmost need. Such is the reward destined for those who faithfully persevere in the honor due to the Mother of God. But outward reverence is not the only thing which God requires of you, towards this perfect model of all that is bright and lovely in the human character; he requires of you faithfully to imitate her virtues, whilst on earth. You are not called upon to imitate her miracles, for we do not read that she ever performed any; not her great actions, for none are recorded in the sacred volume; but you are to imitate her in her love of retirement, her purity, her modesty, her humility, in the faithful performance of those every day duties of life, of those household virtues, which are more acceptable to Almighty God, as being of daily occurrence, and such as come within the province of every one." Our venerated superior having concluded, the reception into the sodality now took place. The Rev. Mr. Donelan having previously instructed the men to advance, the first three officers of the male

sodality, consisting of the prefect, and first and second assistants, took their places in front of the altar, when the hymn *Veni Creator Spiritus* was recited, Mr. Donelan and the officers alternately reading a verse. The prefect, having read aloud what was required of the sodalists, was responded to by the assistants in the name of all the members. All then advanced, with a medal of the immaculate conception pendant from their necks by a white riband, and kneeling at the railing, each one receiving a lighted candle in his hands, repeated aloud, slowly and distinctly, the formula of admission, which consisted in a prayer, invoking the assistance of the Immaculate Virgin, Mother of God, as their protectress and advocate, promising to honor, love and reverence her themselves, and instruct all those committed to their charge to manifest the same respect towards her. The ladies then advanced, with the same order and regularity, having previously laid aside their bonnets, and casting over their heads the snow white veil, imitated by their deportment the modesty and retirement of her whom they this day solicited to be their mother and patroness. Whilst all this was passing in review before me, the reflection arose in my mind, what a beautiful feature in the female character was that of devotion; "that silent act, in which the soul divests itself of all outward things, flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilts, or pleasures into the bosom of an Almighty Friend." But if the silent overflowings of the heart, in its exercises of piety, are beautiful in a female, to whom it seems constitutionally to belong, how much more edifying, how inexpressibly tender it is, to see one of the sterner sex yielding with all the confiding simplicity of childhood to the dictates and observances of his religion! to see a man in all the pride of intellect, with strong ardent feelings fresh about him, bowing himself humbly and submissively in the presence of another, that one perhaps younger than himself, or, it may be, inferior in intellect, and possibly in goodness, and listening with childlike submission, for it is his God and his church that speak to him through the anointed one of heaven! And whilst the communion rail was filled, from time to time, to overflowing, with men of all ages and conditions, I imagined the sentiments of holy joy and delight that thrilled the breast of their beloved director and friend, on witnessing so many profiting by his exhortations and example, and throwing aside all human restraints and respects, monthly thronging around the altar of their hopes and desires. But whilst I was indulging in these pleasing reflections, the colored sodalities were awaiting their turn for admission, and this was one of the most gratifying events of the day; their order, regularity, and reverential deportment being truly beautiful, showing how fully they had

been instructed, and how deeply they were impressed with the solemnity of the act. As in the previous reception, the men formed a large portion of the colored sodalists. The ceremonies were concluded by the recitation of the *Te Deum*, during which, the Most Rev. Archbishop, seated in the sanctuary, viewed the passing scene with a smiling and benignant countenance, his expression speaking more plainly than words, the true and heart-felt pleasure which pervaded his breast; and as with cheek reclining on his hand, he now and then threw a gratified look through the assembled congregation, it seemed as if it was from the deep love of a parent's heart, taking in at a glance his children who were now more particularly consecrated to their God and their church. The venerable Father Deluol, seated at his side, appeared to be a pleased and gratified spectator of what was passing around him. Mr. Donelan now turned, and in a few, but expressive words, addressed the Rev. Fathers. The touching tones of his voice betrayed the interest and emotion with which he had witnessed the morning scene. He remarked, that he deemed it due both to the archbishop and the congregation, to mention the activity and zeal which had marked their conduct since the introduction of the sodality. It was instituted in this church last November a year, and since that period, you might have seen them, amid the snows of winter, and the noontide heat of a summer's sun, assembling on every Sunday around the altar of the living God, to recite the office of the Blessed Virgin Mary. The happy day had at length arrived for which they had so yearningly longed, so ardently sighed. The bull of the pope was at last received, and they were now aggregated to the society at the college of Gésu in Rome. Though the number of communicants had been so great, yet many an anxious, disappointed heart was now mourning over its privation, from being unable to enter the confessional; the increase of penitents being so great, there was no time or opportunity to hear them all. He called upon them to cast their eyes over the assembled multitude, and see the gray haired sire who will, in a few years, appear before his God, by this public act of devotion marshalling the way for the youthful aspirant at his side, to all the practices of piety and devotion; the fond attentive mother, instilling into the tender minds committed to her care, an early love and reverence for the practice of virtue, so that its beauty and holiness might pass into their hearts. He then begged for himself and congregation a parting and parental blessing from the consecrated hands of the archbishop, who immediately arose, and in a brief reply, again expressed the great pleasure which had been this morning afforded him, and paid an appropriate and sincere tribute to the unwearying and fervent zeal of our

pastor. As the head of the church, he thanked him for the number of souls, which by his activity and parental care had, on this occasion, been presented to Almighty God, and added that he would with cheerfulness and joy give the blessing to those around him. And, as we bowed our heads to receive his parting benediction, I doubt if there was a heart in that church, which did not whisper a fond aspiration to heaven for having accorded them the privilege denied to so many others of being there present: and, as Mr. Donelan turned to dismiss his flock, I thought if ever there was a pastor who should receive the veneration, the grateful love, the united homage of his congregation, that one now stood before us: and how frequently and fervently should Mary, the Virgin Mother, be invoked to cast over him her protecting influence, to pluck from around him the rugged and thorny plants of life, and to strew his onward path with flowers of brightest and loveliest hue!

At half past eleven, we had a solemn high mass, in thanksgiving, which was sung by Rev. Mr. Blox, of Georgetown, assisted by Rev. Mr. Myers and Mr. Lynch as deacons. Venerable Father Deluol again appeared before us, and gave a very feeling address from the gospel of the day, "Blessed is he that shall not be scandalized in me." He dwelt for a short period upon the text, and then forcibly applied it to those who are tyrannized by human respect, that shameful deference to the opinion of the world which often forces us to deviate from the path of rectitude. He then observed that these remarks were probably ill-timed in this congregation, who, after the scene he had this morning witnessed, mutely, but eloquently told him that they had learned from their zealous pastor to trample under foot the monster of human respect; he had there seen all, of every age, sex and condition, without any distinction, crowding around the altar of their God, and the large number of those, who though differing in color, were yet formed by the same Creator, redeemed by the same precious blood, heirs of the same blessed immortality, beautifully exemplified those words of the day's gospel, "that the poor have the gospel preached to them." But I must refrain from making any further analysis of this discourse, or I shall swell my letter to a most inordinate length; and, I wish, moreover, to give you a slight account of the admission in the afternoon of the youthful sodalists. Although I was myself prevented from attending by excessive fatigue, yet, from the description given me, it must have been a truly interesting spectacle. It took place in their own sweet little chapel, immediately before vespers, Rev. Mr. Deluol presiding. This sodality is divided into two branches, the larger boys and girls forming one division, and the younger ones another, under the name of "Angels Sodality,"

a very meet and appropriate name for the youthful band, who, with the simple muslin veil thrown over their heads, subduing all childish mirthfulness and glee, now silently advanced to the altar, and in the sweet and gentle tones of infancy vowed fealty to their God, and love to his Blessed Mother, by simply repeating the Hail Mary. The elder children's sodality made their profession with the same formula as was used in the morning. I believe I neglected to inform you that we have five different sodalities instituted at our church. Father Deluol, I am told, very kindly addressed the children, exhorting them to the practices of piety and devotion. If the morning scene was beautiful, how much more touching it must have been to witness so many youthful hearts thus early consecrating themselves to God, under the auspices of the Blessed Virgin. The events of this day will never be effaced from their minds, and I fondly believe that whatever may be their contact with the world in after life, that our Blessed Lady will tenderly guard them, and permit naught to sully the purity of their hearts, or blight the sweet bud of devotion, which on this auspicious morn was called into existence, under the guidance of their beloved director; but that it will continue to unfold its leaves, until, expanded into blooming maturity, God may see fit to pluck it from this earthly soil, and add another fragrant flower to the choicest garlands of heaven.

Will you, dear friend, accept of this meagre account of what, I hope, will prove one of the happiest days in our existence; and, overlooking all defects, view in it alone the great desire I had of contributing to your pleasure. A.

DIOCESS OF PHILADELPHIA—Ordination.—The bishop of Philadelphia, at the request of the bishop of Pittsburg, on Saturday last, admitted to tonsure and minor orders, Michael O'Brien, Thomas O'Flaherty, Peter Brown, and Patrick Duffy, theological students from Ireland, for the diocese of Pittsburg. Robert Kleineider, from Silesia, was likewise ordained subdeacon for the same diocese. Philip O'Farrel received the order of deacon for the diocese of Philadelphia.

On Sunday, the sacred order of priesthood was conferred on Rev. Philip O'Farrel, John Mackin, and Dominick Forrestil, students of the theological seminary of St. Charles Borromeo.—*Catholic Herald*, 28th Dec.

Dedication.—A new church, at Nicetown, was dedicated on the 1st inst.

THE CHURCH IN THE UNITED STATES.—We extract from the Catholic Almanac, for 1844, the following interesting summary of religion in this country.

"Dioceses in the United States, 21; Apostolic Vicariate 1; number of bishops 17; bishops elect 8; number of priests, 684; number of priests deceased

during the past year, 12'; increase in the number of clergymen since the publication of the Almanac for 1843, 55; number of churches, 611; other stations, 461; ecclesiastical seminaries, 19; clerical students, 261; literary institutions for young men, 16; female academies, 48; elementary schools, *passim*, throughout most of the dioceses; Catholic periodicals, 15.

OBITUARY.

Nov. 28th, Sister MARY MICHAELA, (Stone-street), a sister of charity at St. John's orphan asylum, Philadelphia.—*Cath. Herald*.

On the 8th December, at St. Michael's, Louisiana, MADAME ELIZABETH GALLITZIN, superior of the Society of the Sacred Heart in the United States, aged 47 years.

NOTICES OF BOOKS.

The Following of Christ, in four books, &c., with Prayers and Reflections, by the Rev. James Jones. First American edition. Baltimore: John Murphy. 82mo. pp. 520.

We have already called public attention to this neat and convenient edition of a work that was pronounced by Fontanelle the best that ever came from the pen of man, the Bible being of divine origin. The universal esteem in which it is held throughout the church, is the best criterion of its excellence. The present edition is marked by a variety of style in the typography, and of quality in the paper, having been adapted to the different tastes of purchasers.

Of the Imitation of Christ: four books: by Thomas A Kempis. First complete American edition. N. York: D. Appleton & Co. 18mo. pp. 324.

This is a handsome volume; but, as Catholics or critics, we cannot say more in its praise. Most unwarrantable liberties have been taken by the editor, in omitting certain passages from the context, and thrusting them to the end of the volume, in the shape of notes: because these passages most unequivocally teach the doctrine of the Catholic church, on the subject of prayers for the dead, invocation of saints, the perfection of the monastic life, &c. In another Protestant edition, these passages will, perhaps, be excluded even from the appendix, and then the work will be passed off by our dissenting brethren, as altogether free from popery: but, this is not a fair way of dealing with the public. If the works of an author are printed, with his name on the title page, let them be published as they came from his pen, and not in a form which he would utterly disavow. As many complete editions of this work have appeared in the United States, we see not how that before us could be termed the *first*, unless it be understood to be such among Protestants; but, even in this case, it cannot properly be called *complete*, because the words of the author are not published as he wrote them.

The Little Garden of Roses and Valley of Lilies: by Thomas A Kempis. New York: Casserly & Sons. 32mo. pp. 295.

We are much pleased with this little volume, from the press of Messrs. Casserly & Sons. Its appearance and mechanical execution are far superior to those which are usually bestowed upon works of an ascetic character, and it is ornamented with a fine engraving of the nativity of Christ, in the style of Overbeck. As to the matter of the book, it must forcibly recommend itself to every Catholic, by the very circumstance of its being the production of

Thomas A Kempis, the most eloquent and impressive of ascetic writers, the charms of whose style never flag, and whose instructions, however familiarly they may be known, still retain all their original power and unction. The subjects treated in the volume before us are such as relate to persons in every condition of life, and will be found by the pious reader to be fraught with the most practical lessons. We earnestly recommend this publication.

The Metropolitan Catholic Almanac and Lady's Directory for 1844. Baltimore: F. Lucas, Jr. 18mo. pp. 184.

This Almanac has appeared late in the season, owing to circumstances beyond the control of the publisher. Every effort will be made to prevent this delay in future. The style of the work is superior to that of former numbers; but it does not contain as many prints of churches and other ecclesiastical edifices as ought to be found in it, and would contribute much to enhance its usefulness, as well as its appearance. The principal articles which it contains, besides the usual statistics of the various dioceses, are: Hints on Ecclesiastical Architecture, a biographical notice of the late Dr. England, and the statistics of the universal church. These matters, together with the information respecting the newly erected sees in the United States, render the present number of the Almanac particularly interesting. The few faults that occur in it, are scarcely avoidable in a work of this description.

The Parables of Pere Bonaventure Girardeau, S. J., author of L'Evangile Medite. Baltimore: F. Lucas, Jr. 18mo. pp. 140.

This is one of the books which are the best calculated to instruct the mind and teach the heart. The principles of virtue which it seeks to impart, are exemplified in a variety of narratives, which command the attention of the reader by the attractions of the style in which they are presented, while the allegorical representations afford the means of applying them with peculiar force to the conduct of life.

A Lecture on the mixture of civil and ecclesiastical power in the governments of the Middle Ages, by the Rt. Rev. Dr. Hughes, bishop of New York. New York: J. Winchester. 8vo. pp. 24.

We are indebted to the distinguished author for a copy of this lecture, which is characterized by the same deep judgment, sound philosophy, luminous exposition, strength of logic, and nerve of style that are commonly observable in the productions of the same pen. Although difficult to present a very clear view of the subject within the brief compass

of twenty-four pages, Bishop Hughes has satisfactorily shown that the mixture of civil and ecclesiastical power among the clergy of the middle ages, was not only called for by the necessities of the times, but opened the way to the blessings of that civilization which we enjoy at the present day.

The Poor Man's Catechism, or the Christian doctrine explained, with short admonitions, by John Man-nock, O. S. B. Baltimore: Metropolitan Press. 12mo. pp. 276.

This work was called the *Poor Man's Catechism*, we presume, because the author intended it principally for the use of the less educated portion of society, and for this reason, conveyed his instruction in an easy and familiar style. But this feature of the book does not prevent it from being equally adapted to all classes of persons, and its circulation among the rich and the poor, the learned and the unlearned, as an excellent exposition of the Catholic faith, is a proof of what we here assert. The present edition has been issued by the press of St. Mary's college in a very good style, and possesses, independently of its intrinsic worth, a quality which will render it as much the poor man's catechism as that of the more wealthy; it is the excellent quality of cheapness which sometimes even the rich themselves do not disregard. The very low price of twenty-five cents per copy will place this admirable work in the hands of all.

Victorine, a Tale from Real Life. New York: Edward Dunigan. 32mo. pp. 126.

We are glad to perceive that our Catholic book-sellers generally, are turning their attention to the publication of such interesting and instructive tales as the one before us. It remains for parents to do their part by placing them in the hands of their children. They can bestow no more excellent gift,

particularly when the book is got up in the elegant style of *Victorine*. For sale by J. Murphy.

Symbolism, or Exposition of the doctrinal differences between Catholics and Protestants, &c., by John Adam Moehler, D., D., translated from the German, with a memoir of the author, &c., by James Burton Robertson, Esq. Two volumes of the London edition in one. New York: E. Dunigan. 8vo. pp. 575.

Catholic literature in England and America has received a rich accession in the publication of Mr. Robertson's translation of Moehler's profound and admirable work on the doctrinal differences between Protestants and Catholics. The importance, both among the clergy and the laity, of the knowledge which it imparts, is solidly established by the author in his preface, and this, with the immense services which the work has rendered to religion in Germany, should be sufficient to obtain for it a wide circulation in our own country. We hope that Moehler's Vindication of the Symbolism against the attacks of Dr. Bauer will also be given to the Catholic public. As we intend to refer more fully to the translation before us on some future occasion, we shall merely observe for the present, that this edition is enriched with an extensive memoir of the illustrious author, and forms, in our opinion, the most elegantly and substantially printed volume of a doctrinal character that has ever been issued by the Catholic press of this country, and will readily compete with any English publication of the same description. For sale by J. Murphy.

The Tree of Life; or, the Church of Christ. Baltimore: J. Murphy.

This beautiful chart, which furnishes at one glance a compend of ecclesiastical history, should be in the possession of every Catholic family.

EDITORIAL REMARKS.

In coming before our readers, at the commencement of the new year, with the best wishes for their temporal and spiritual happiness, we think it due by us to state, that no effort will be spared on our part to contribute to it, as far as we are enabled and qualified in our editorial capacity. For this purpose our labors are bestowed, and we trust, not ineffectually. The present number of the Magazine will show that we have not been indifferent to its improvement. But when we speak of improvement, as we have done on former occasions, we do not wish to intimate that the contents of our periodical will be in future, so learned or philosophical in their tone, as to be unintelligible to ordinary minds; but, simply, that we hope to be more amply provided hereafter with that instructive and interesting matter, which the Catholic reader expects to find in a publication of this nature. While we desire to accommodate it to every class of persons, we must also be allowed to say, that we deem the plan, which we have adopted, the most likely to insure success.

We have the pleasure of stating that several articles will appear in the Magazine, on the life and times of Archbishop Carroll, and drawn from authentic sources which have never been placed before the public. It is scarcely necessary to add that they will possess a high degree of interest and importance, coming from the pen of a wri-

ter who is already most favorably known to our readers.

We propose, in each number of the periodical, to furnish an ecclesiastical calendar, with such information also as may be useful to the laity. The order for the recitation of the divine office will be sufficiently ample for the direction of the clergy, while the list of festivals, the gospels for Sundays and feasts, and the rising and setting of the sun, &c. for the different meridians in the United States, may prove useful to Catholics at large. A biographical notice of some saint, whose name occurs in the published calendar of the Magazine, will appear every month. This may very appropriately serve as a family reading on Sunday.

We acknowledge, with many thanks, the reception of "Influence of Catholicity on Civil Liberty," which will be published next month. It is from the pen of a learned and much admired writer, the author of the article in the present number, on "Literature and the Catholic Clergy," and of several other valuable papers which have appeared at different times in our periodical, over the signature of P. F. He has adopted other initials, (M. J. S.) at our request, not to confound his productions with those of another friend to whom they have been frequently attributed. The initials were omitted in this No. by mistake.

ECCLESIASTICAL CALENDAR.

- 1 **Monday.** † CIRCUMCISION OF OUR LORD; or, New Year: a festival of oblig. d. 2. cl. of pr. without Com. In Mass Gl. Cr. Pref. and Comm. of the Nativ. *White.* In Vesp. com. of fol. only.
- 2 **Tuesday.** † Oct. day of St. Stephen, d. com. of Oct. in Lauds and Mass; Gl. Cr. and Pref. of Nativ. *Red.* Vesp. from ch. of fol.
- 3 **Wednesday.** † Oct. day of St. John Ev. d. Com. of Oct. in Lauds and Mass; Gl. Cr. and Pref. of App. *White.* In Vesp. com. of fol.
- 4 **Thursday.** † Oct. day of H. Innocents, d. In Mass Gl. Pref. of Nativ. *Red.* In Vesp. com. of fol. and S. Telesphorus.
- 5 **Friday.** † Vig. of Epiph. semid. Com. of S. Telesph. in Lauds and Mass. Gl. Pref. of Nativ. *White.* Vesp. of fol. *Abstinence.*
- 6 **Saturday.** † EPIPHANY OF OUR LORD: a fest. of obligation: d. 1 cl. with Oct. In Mass, Gl. Cr. Pref. and *commun.* proper during the Oct. *White.* In Vesp. com. of Sund. within the Oct.
- 7 **Sunday.** Sund. within the Oct. and 1 after Epiph. semid. Com. of Oct. in Lauds and Mass. Gl. Cr. &c., as on the feast. *White.* In Vesp. Com. of Oct.
- 8 **Monday.** Of the second day within the Oct. semid. *White.* Vesp. of the Oct.
- 9 **Tuesday.** Of the third day within the Oct. semid. *White.* Vesp. of the Oct.
- 10 **Wednesday.** Of the fourth day within the Oct. semid. *White.* In Vesp. Com. of St. Hyginus.
- 11 **Thursday.** Of the fifth day, &c. Com. of St. Hyginus, in Lauds and Mass; 3d. col. *Deus qui saluit.* *White.* Vesp. of the Oct.
- 12 **Friday.** Of the sixth day, &c. *White.* Vesp. doub. of the Oct. day. *Abstinence.*
- 13 **Saturday.** Octave day of Epiph. doub. Mass prop. *White.* Vesp. of fol. com. only of Oct. and 2 Sunday after Ep.
- 14 **Sunday.** 2 Sund. after Epiph. Feast of the Holy Name of Jesus, d. 2 cl. 9th lesson hom. and com. of Sund. and St. Felix in Lauds. In Mass Gl. Com. of Sund. 3 Col. of S. Felix, except in solemn Mass; Cr. Pref. of Nativ. and last gosp. of the Sund. *White.* In Vesp. Com. of fol. and Sund. and S. Maurus.
- 15 **Monday.** St. Paul. first Hermit, Conf. doub. (hymn *Mervit supremos.*) 9th. les. and com. of S. Maurus, in Lauds and Mass; Gl. *White.* In Vesp. com. of fol.
- 16 **Tuesday.** St. Marcellus, Pope and Martyr, semid. The Commemorations of the Saints are resumed. In Mass, Gl. Collects as on the 2d Sunday after Epiph. *Red.* Vesp. of fol. com. of preceding.

- 17 **Wednesday.** St. Anthony, Abbot, doub. In Mass, Gl. *White.* Vesp. of fol. Com. of St. Paul and prec. and S. Prisca.
- 18 **Thursday.** St. Peter's Chair at Rome, gr. d. 9th lesson of St. Prisca. Com. of S. Paul and S. Prisca in Lauds and Mass, in which Gl. Cr. and Pref. of App. *White.* In Vesp. com. of S. Paul and fol. and S. Marius, &c.
- 19 **Friday.** St. Canute, Martyr, semid. *ad lib.* 9th lesson, and com. of the SS. in Lauds and Mass, in which Gl. and 3 col. of the B. Virgin. (The secrets *Tua Dom.*) *Red.* Vesp. of fol. com. of prec. *Abstinence.*
- 20 **Saturday.** SS. Fabian and Sebastian, Martyrs, doub. In Mass, Gl. *Red.* Vesp. from ch. of fol. com. of prec. and 3d Sund. after Epiph.
- 21 **Sunday.** 3 Sund. after Epiph. St. Agnes, Virg. and Mar. doub. 9th lesson, hom. and com. of Sunday in Lauds and Mass, with Gl. Cr. Pref. of Trin. and last gosp. of the Sund. *Red.* In Vesp. com. of Sund. and fol.
- 22 **Monday.** SS. Vincent and Anastasius, Martyrs, semid. Lessons of 1 noct. from prec. Sund. In Mass, Gl. col. as 2 Sund. after Epiph. *Red.* Vesp. of fol. com. of prec. and S. Emerentiana.
- 23 **Tuesday.** Espousals of the Blessed V. Mary, gr. d. 9th lesson, and com. of the saint, in Lauds and Mass, with Gl. Cr. and Pref. of B. V. (*et te in Desponsatione.*) *White.* In Vesp. com. of fol.
- 24 **Wednesday.** St. Timothy, Bishop and Martyr, semid. In Mass, Gl. and col. as on the 22d inst. *Red.* Vesp. of fol. com. of S. Peter and prec.
- 25 **Thursday.** Conversion of St. Paul Ap. gr. d. com. of S. Peter in Lauds and Mass, with Gl. Cr. and Pref. of App. *White.* In Vesp. com. of S. Peter and fol.
- 26 **Friday.** St. Polycarp, Bishop and Martyr, semid. In Mass, Gl. and col. as on 22d inst. *Red.* Vesp. of fol. (hymn *Mervit sup.*) com. of prec. *Abstinence.*
- 27 **Saturday.** St. John Chrysostom, Bishop, Confessor and Doctor, doub. In Mass, Gl. and Cr. *White.* In Vesp. com. of fol. Sund. and S. Agnes 2^a.
- 28 **Sunday.** Fourth Sund. after Epiph. semid. 9th less. and com. S. Agnes, in Lauds and Mass, with 3 col. of the BV. Cr. and Pref. of Trin. *Green.* Vesp. of fol. com. of Sund.
- 29 **Monday.** St. Francis of Sales, Bishop and Conf. doub. In Mass, Gl. *White.* In Vesp. com. of fol.
- 30 **Tuesday.** St. Martina, Virg. and Mart. semid. In Mass, Gl. and col. as 22d inst. *Red.* Vesp. of fol. (hymn, *Mervit sup.*) com. of prec.
- 31 **Wednesday.** St. Peter Nolasco, Conf. doub. In Mass, Gl. *White.* In Vesp. com. of fol.

SUN'S upper limb rises and sets, (corr. for refract.) M. T. MOON rises or sets. Mean time.

M. T.	Boston, &c.	New York, &c.	Washington, &c.	Charleston, &c.	N. Orleans, &c.	Boston, &c.	N. York, &c.	Wash., &c.	Charl., &c.	N. Orleans, &c.
	rises sets.	rises sets.	rises sets.	rises sets.	rises sets.	sets.	sets.	sets.	sets.	sets.
1 Mon.	7 30 4 38	7 25 4 43	7 19 4 49	7 13 5 5	6 57 5 11	3 49m	3 45m	3 43m	3 39m	3 39m
2 Tues.	30 39	25 44	19 50	13 56	6 57 19	4 58	4 43	4 37	4 31	4 15
3 Wed.	30 40	25 45	19 51	13 57	5 12	5 43	5 37	5 32	5 15	5 9
4 Thurs.	30 40	25 45	19 51	13 57	5 13	5 43	5 37	5 32	5 15	5 9
5 Frid.	30 41	25 46	19 52	13 58	5 14	5 56a	5 50a	5 54a	5 22a	5 20a
6 Satur.	30 42	25 47	19 53	13 58	5 14	6 1	6 6	6 10	6 23	6 20
7 Sund.	7 30 4 43	7 25 4 48	7 19 4 54	7 13 5 10	6 58 5 15	7 8a	7 10a	7 14a	7 24a	7 28a
8 Mon.	30 44	25 49	19 55	13 58	6 17	8 17	8 19	8 21	8 27	8 30
9 Tues.	30 45	25 50	19 56	13 58	6 17	9 36	9 37	9 38	9 39	9 39
10 Wed.	29 46	25 51	19 57	13 58	6 18	10 35	10 34	10 35	10 32	10 32
11 Thurs.	29 47	25 52	19 58	13 58	6 18	11 46	11 46	11 43	11 37	11 37
12 Frid.	29 48	25 53	19 59	13 58	6 19	...	...	...	...	...
13 Satur.	28 49	24 54	18 5	12 58	6 20	0 59m	0 56m	0 54m	0 44m	0 41m
14 Sund.	7 28 4 50	7 23 4 55	7 17 5 1	7 11 5 16	6 58 5 21	2 12m	2 8m	2 4m	1 51m	1 48m
15 Mon.	27 51	23 56	17 2	11 57	5 22	3 24	3 20	3 15	2 59	2 54
16 Tues.	27 53	22 58	17 3	11 57	5 23	4 32	4 27	4 21	4 4	3 58
17 Wed.	26 54	21 59	16 4	11 57	5 23	5 32	5 26	5 20	5 4	4 58
18 Thurs.	26 55	21 5	16 5	11 57	5 24	6 12a	6 5a	6 21a	5 33a	5 40a
19 Frid.	25 57	20 3	15 7	11 57	5 25	5 12a	5 17a	5 21a	5 33a	5 40a
20 Satur.	24 58	19 3	14 8	11 57	5 25	6 21	6 24	6 28	6 37	6 41
21 Sund.	7 23 4 59	7 19 5 4	7 14 5 9	7 11 5 21	6 56 5 26	7 29a	7 31a	7 33a	7 38a	7 31a
22 Mon.	22 5	18 5	13 10	11 56	5 27	8 34	8 35	8 35	8 38	8 39
23 Tues.	22 2	17 6	12 11	11 56	5 28	9 36	9 35	9 36	9 34	9 34
24 Wed.	21 3	17 7	12 12	11 56	5 29	10 38	10 37	10 35	10 30	10 30
25 Thurs.	20 4	16 8	11 13	11 56	5 30	11 37	11 35	11 33	11 25	11 22
26 Frid.	20 5	15 9	10 14	11 56	5 31	...	...	...	...	...
27 Satur.	19 6	14 10	10 15	11 56	5 32	0 38m	0 35m	0 31m	0 20m	0 17m
28 Sund.	7 18 5 8	7 14 5 12	7 9 5 16	7 5 5 28	6 53 5 33	1 37m	1 33m	1 28m	1 15m	1 11m
29 Mon.	17 9	13 13	8 17	5 29	53 34	2 35	2 31	2 26	2 10	2 5
30 Tues.	16 10	12 14	8 18	57 30	52 35	3 31	3 26	3 20	3 4	2 58
31 Wed.	15 12	11 16	7 20	57 31	52 36	4 23	4 17	4 12	3 56	3 49

EPISTLES AND GOSPELS OF THE SUNDAYS AND FESTIVALS in the month of January.

EPISTLES.
 Circumcision, or New Year,..... Titus in 11-15. Luke in 21-22.
 Epiphany,..... Titus in 1-7. Luke in 42-43.
 First Sunday after Epiphany,..... Titus in 1-7. Luke in 42-43.
 Second Sunday after Epiphany,..... Titus in 8-10. Luke in 42-43.
 Feast of the Holy Name of Jesus,..... Titus in 11-12. Luke in 21-22.
 Third Sunday after Epiphany,..... Titus in 13-15. Luke in 21-22.
 Fourth Sunday after Epiphany,..... Titus in 16-18. Luke in 21-22.

GOSPELS.
 Circumcision, or New Year,..... Titus in 11-15. Luke in 21-22.
 Epiphany,..... Titus in 1-7. Luke in 42-43.
 First Sunday after Epiphany,..... Titus in 1-7. Luke in 42-43.
 Second Sunday after Epiphany,..... Titus in 8-10. Luke in 42-43.
 Feast of the Holy Name of Jesus,..... Titus in 11-12. Luke in 21-22.
 Third Sunday after Epiphany,..... Titus in 13-15. Luke in 21-22.
 Fourth Sunday after Epiphany,..... Titus in 16-18. Luke in 21-22.

PHASES OF THE MOON.
 D. H. M.
 Full moon, 5 0 26 A.
 Last quarter, 12 4 23 A.
 New moon, 19 1 9 A.
 First quarter, 27 7 22 M.

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

FEBRUARY, 1844.

CATHOLICITY OF THE CHURCH.

The True Catholic, Reformed, Protestant, and Free. Nos. I and V, 1843. Baltimore: Joseph Robinson.

INSTEAD of creating dissatisfaction or alarm, it is a subject for rejoicing and self-congratulation among the members of the *Catholic* church, that their distinctive title is so much envied and so zealously claimed by several of the dissenting denominations of Christians. We are perfectly assured that we shall be always and exclusively possessed in future, as we have been during the past, of the glorious appellation of *Catholics*, because it is impossible to designate objects otherwise than by their proper names; and it is certain, on the other hand, that the greater the effort of any other denomination to appropriate this appellation to themselves, the more will its eminent worth and intrinsic connection with truth become manifest; the more will a tendency towards real Catholicism be encouraged and diffused. At all events, the circumstance affords a very opportune occasion, of which we shall gladly avail ourselves, to vindicate the exclusive claims of the Roman church to the title of Catholic. The subject is certainly one of the deepest interest, as it implies nothing less than the decision of the important question, "where is the true church of Christ exclusively to be found?" and for this reason it forcibly suggests itself to the serious con-

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sideration, not only of our Episcopalian brethren, but of all Protestant societies.

I. The better to proceed in this momentous inquiry, we shall begin by ascertaining the real import of the word *Catholic*, and the ground on which we affirm that *Catholicity* is an essential characteristic of the true church. *Catholic* is derived from the Greek word καθολικός, which means *universal*. Now, universality, as applied to a religious society, may be threefold; viz., universality of doctrine, universality of time, and universality of place. That the Christian church must be universal in point of doctrine and of time, that is to say, must hold and teach all the doctrines delivered by Christ, and continue through the whole series of ages from the time of her foundation to the end of the world, is obvious, and cannot be denied without calling in question the Scripture itself, and particularly St. Matthew xxviii, 19, 20. But it is equally manifest that the same church must be universal in regard to place also, this being the more obvious meaning of the word *Catholic*, and the sense in which we find it invariably used by the ancient fathers and the immediate successors of the apostles.

The epistle written by the church of Smyrna concerning the martyrdom of St. Polycarp, its bishop, and the disciple of St. John, has the following address: "To the church of God which is at Philomelium, and to all the

dioceses of the holy and Catholic church throughout all countries;" and in the letter itself, mention is made of the prayer offered to God by St. Polycarp in behalf "of the whole Catholic church spread throughout the universe; *totius ecclesie Catholice per universum terrarum orbem diffusae mentionem fecerat.*" (*Euseb. Hist. Eccl.*, l. iv, c. 15, *transl. of Valois.*) This shows that even during the period which immediately followed the age of the apostles, the true church was already designated by the name of *Catholic*, and moreover that this appellation was given to her precisely on account of her local diffusion throughout the whole world.

St. Irenæus, bishop of Lyons and disciple of St. Polycarp, uses the same language: "The church," says he, "which has been planted all over the earth, even to the ends thereof, has received from the apostles, and from their disciples, that faith which she carefully preserves throughout the whole world, in the unity of the same dwelling." (*Adversus Hæc.* l. i, c. 3.)

According to St. Cyprian, "the church by its exuberant fertility, extends its branches over every portion of the earth, and replenished with the divine light, scatters its rays over the whole world. However, it is but one and the same light, which is thus every where diffused, and the unity of the body always subsists." (*Lib. de Unitate Ecclesie.*)

"The church," says St. Cyril of Jerusalem, "is called Catholic or universal, because it extends throughout the whole world, and from one extremity of the earth to the other" (*Catechesi* xviii); whence it appears that this explanation of the word *Catholic* is not a mere matter of opinion, but a part of the Christian doctrine delivered as such by St. Cyril to his catechumens.

Shortly before the period of Cyril, who wrote his catechetical instructions about the middle of the fourth century, Arius and Euzoius presented to the council of Jerusalem, in 335, their profession of faith, which contains, among other things, the following declaration: "We believe in the church of God, one and Catholic, which is extended from the remotest boundaries to the utmost ends of the earth. This faith we have received from the holy Gospel, where Christ says to his disciples: *Go and teach all nations.*" (*And Socratem, Hist. Eccl.*

l. i, c. 26.) Thus in the primitive times, Arius as well as Catholics, admitted as a revealed truth that the church received from Christ the prerogative of universal diffusion.

Towards the close of the same, and the beginning of the next century, St. Optatus and St. Augustine, two brilliant luminaries of the church in Africa, refuted the errors of the Donatists, and proved that the society established by Christ could not possibly exist among them, because they could not exhibit the mark of Catholicity or universal extension. The former, after enumerating very many countries in which no Donatists were to be found, pressed his adversaries by the following close method of reasoning. "If your church is *the true church of Christ*, what becomes of the proper signification of the word *Catholic*, which is employed to express its universal diffusion? If you are led by some strange fancy to confine that church to a corner of Africa, how can she be said to embrace that universality of nations which God the Father has readily granted to his Son, according to the words of the second psalm: *I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession?* Why do you frustrate this magnificent prediction, and by your narrow views imprison, as it were, all the kingdoms of the earth? Why do you question so liberal a promise? Why do you impeach the merits of the Saviour? Allow the Son to enjoy his inheritance; allow the Father to fulfil his word. Why do you place boundaries and assign limits? The whole earth, with the nations that people it, has been given to Christ. The whole world is the possession of Christ; because God the Father has said: *I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession*; and in the seventy-first psalm it is also written of the Saviour: *He shall rule from sea to sea, and from the river unto the ends of the earth.*" (*S. Optatus Milev., de Schism. Donat.* l. ii, c. 1.)

St. Augustine is not less explicit or less eloquent on this subject. "What," he exclaims, "shall I say of the prophets? How brilliant the evidences and how numerous the declarations which they have put forth in relation to the universal diffusion of the church! This is the only church of Christ; this is the only Catholic church, which is spread over the whole world, and by a continual increase ex-

tends to the remotest nations of the earth. If then your church (that of the Donatists) is Catholic, show that its doctrines have reached every quarter of the earth; show that an exuberant growth has spread its branches over the entire world. For this is the reason why the church is called Catholic, from the Greek word καθολικός, which means universal." (S. *August. de Unitate Eccl.* c. vii, n. 15; *Epist. 140, aliàs 120*, n. 43. Also *Epist. 52, aliàs 170*, n. 1; and *Contra Gaudentium*, l. ii, c. ii, n. 2.)

The same argument that is here so ably employed by St. Augustine and St. Optatus against the Donatists, was also victoriously used in the celebrated conference of Carthage, A. D. 411, against the same schismatics; also by St. Jerom against the Luciferians, by St. Athanasius against the heresy of Arius, and by St. Pacianus and St. Cyprian against the Novatian sect; all of them insisting particularly on the want of Catholicity or universal diffusion, as an unequivocal evidence of a spurious church, and on the possession of it as an essential quality and a certain mark of the true church of Christ. The ancient fathers have thus fully instructed us on the true meaning of the word *Catholic*, and on the exact import of those words, "I believe in the Holy Catholic church," contained in the ancient symbols, which, as pastors of the church and successors of the apostles, it was their special office to guard from misinterpretation and to expound in an orthodox sense. Their unanimous testimony, therefore, amounts to an undeniable proof of apostolic tradition, and of the doctrine held by the primitive church itself on this subject; and it should be the more acceptable to all Protestants, as it is perfectly consonant, in every respect, to the sacred oracles of the Old and New Testament.

Nothing, perhaps, is more striking in the ancient prophets, than the predictions respecting the conversion of the gentiles to the true faith, and the Catholicity of the church. So clear and so explicit are these predictions, that their authors seem rather to record the past, than to foretell the future. In the second chapter of Daniel, verses 34 and 35, the church is represented as "a stone cut out of a mountain, and becoming itself a great mountain, filling the whole earth," and in verse 44 it is described as a kingdom destined to supersede all the mighty empires of pagan antiquity,

and to endure for ever. "In the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms, and itself stand for ever." What language could be plainer than these two passages of Daniel, which evidently refer to the kingdom of Christ upon earth, declaring, on the one hand, its universal and simultaneous extension, "the stone became a great mountain and filled the whole earth;" on the other, announcing its wonderful stability and everlasting duration, "and itself shall stand for ever."

The same thing was predicted by the prophet Malachy: "From the rising of the sun, even to the going down thereof, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation." These words clearly imply the universal diffusion of the Christian church, and as they express no limit of time, we justly infer that the church will be characterized by this universality of place during the whole period of its existence, from the moment of its foundation by the apostles, to the end of the world.

The book of Isaías is full of similar passages, which bear still more directly upon this point: "Rejoice," he exclaims, "and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the gentiles: and all the ends of the earth shall see the salvation of our God." (lii, 9, 10.) "In the last days, the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it." (ii, 2.) "And they shall bring all your brethren out of all nations for a gift to the Lord." (lxvi, 20.) "And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold I have given thee to be the light of the gentiles, that thou mayest be my salvation even to the farthest part of the earth." (xlix, 6.)

We find also in the Psalms of David, these magnificent promises of God the Father to his Son, regarding the period when the mystery of his incarnation would be accomplished.

"Ask of me, and I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession." (Ps. ii, 3.) "He shall continue with the sun, and before the moon, . . . throughout all generations. . . . In his days shall justice spring up, and abundance of peace, till the moon be taken away. And he shall rule from sea to sea, and from the river unto the ends of the earth." (lxxi, 5, 7, 8.) "All the nations thou hast made, shall come and adore before thee, O Lord, and they shall glorify thy name." (lxxxv, 9.) All these texts certainly prove that the society founded by Christ is Catholic in the sense of universal and simultaneous diffusion throughout the world, and that it will remain so perpetually to the end of ages. For how could it be said that the Son of God rules from sea to sea, and possesses all the nations of the earth for his inheritance, if his church is to be found only among a few nations at one time, and then in others which attain to the knowledge of truth after the former have receded from it? Or how could the universal empire of Christ be compared, in point of duration, to the sun and moon, if at any period whatever of its existence it were to lose its character of Catholicity?

It is not to be supposed, however, that these sacred oracles and promises of universal diffusion are applicable to the very commencement of the Christian church, when the Gospel had scarcely shed abroad its saving light. They relate only to the time when the faith had been every where established by the apostles. This marvellous work, the conversion of the gentiles, was not to be achieved in one moment; it required a lapse of several years before the light of the Gospel could be carried from Judea to the neighboring countries, and still more, to distant regions which were less easily accessible. Hence the church, in its very beginning, was justly compared to a "little flock" (Luke xii, 32), and to a "grain of mustard-seed" (Matt. xiii, 31); but this grain of mustard-seed was soon to expand, by the power of Christ and the labors of the apostles, into a stately tree capable of affording a shelter and a habitation to the birds of the air (Matt. xiii, 32), and that little flock was to increase to such a degree as to comprise all nations (Matt. xxviii, 19), gathering the children of God, who were formerly dispersed

(John xi, 52), into one fold under one shepherd. (John x, 16.) It is only from this happy period (about thirty or forty years after the passion of our Lord), that we are to date the fulfilment of the ancient prophecies concerning the Catholicity of the church, which since that time has never suffered any interruption.

But the verification of the sacred oracles does not require that the church should possess an absolute universality of extent, so as to include all countries and all men without exception; because such expressions as *the universe, the whole world, the utmost boundaries of the earth*, do not convey this meaning, either according to the ordinary rules of language, or to the practice of the Scripture itself; they merely express the idea of a comparatively vast extension. For instance, when we say that the fame of some celebrated man is spread over the whole world, that a traveller has visited every region of the globe, and the like; these expressions are not strictly understood of all the countries of the earth without exception; but of such a portion of them as may be termed, in a wider sense, the whole world. When the Scripture also affirms of Nabuchodonosor that "his greatness had grown, and had reached to heaven, and his power unto the ends of the earth" (Daniel iv, 19); of Alexander the Great, that "he came (under the figure of a he-goat) from the west on the face of the whole earth" (ibid. viii, 5), and that he ruled "over all the world" (ibid. ii, 39); of Cæsar Augustus, that he issued a decree "that the whole world should be enrolled" (Luke ii, 1); these words do not signify the whole universe, physically and absolutely understood, as there were many countries which the victorious arms of Nabuchodonosor, Alexander and the Romans had not subdued, and where their empire, however vast, was not even known. The same may be said of the spiritual kingdom of Christ upon earth: as it possesses a greater extent than any of the above mentioned empires, it may justly be called and really is *Catholic* or *universal*, although it never embraced the whole human family.

This state of things was plainly intimated by our Saviour in the injunction which he gave to his apostles. Whilst he predicted opposition and persecutions which they would suffer (Matt. x and xxiv; Luke x and xxi),

he sent them into the whole world to "preach the Gospel to *every creature*" (Mark xvi, 15); to "teach *all nations*" (Matt. xxviii, 19; Luke xxii, 47), and to be "his witnesses, not only in Jerusalem, in all Judea and Samaria, but even to the uttermost part of the earth" (Acts i, 8); and he accompanied this commission with the promise of his perpetual assistance to the end of the world (Matt. xvi, 18; xxviii, 20), and with an assurance of wonderful and lasting success. (John xv, 8, 16.)

In obedience to the divine command, the apostles "going forth preached every where, the Lord co-operating with them, and confirming the word with signs that followed." (Mark xvi, 20.) Embracing all countries in the ardor of their zeal, they not only established flourishing churches in the different parts of the Roman empire, but as we learn from ancient and constant tradition, they also carried the light of faith to the remotest nations of the then known world, the Ethiopians, the Persians, the East Indians, &c. (See *Euseb. Hist. Eccles.* i. iii; *St. Jerome, de Scriptoribus Eccles.*) Such was the rapidity and the extent of their spiritual conquests in the course of twenty-five or thirty years after the ascension of Christ, that, according to St. Paul, "their sound went over all the earth, and their words unto the ends of the whole world" (Rom. x, 18); and again: "The word of the truth of the Gospel is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you" (Col. i, 5, 6); so speedily did Almighty God confer upon his church that splendid character of universal diffusion, which his beloved Son and the ancient prophets before him had ranked among her future prerogatives.

Thus do we gather from all sides, that the true and full import of the word *Catholic*, in the Apostles' and Nicene creeds, is such as we have explained it; and it is therefore manifest that the church of Christ is necessarily Catholic or universal, not only in point of time, and with regard to the deposit of revealed truth, but also with regard to place and local extension. Now, as it is impossible that what the holy apostles taught the faithful constantly to profess to the end of ages, should not always be true, it follows that the true church must have been *Catholic* from the apostolic age, and will continue so for ever.

Her extent over the known world must al-

ways accord with the language which Scripture and tradition employ to express this prerogative. It would be difficult, indeed, to assign, as it would be ridiculous to inquire, the precise number of nations and of square miles that is requisite to constitute Catholicity: but two things are certain and quite sufficient for our purpose, viz: 1, that a very limited and comparatively small society on earth cannot be said to possess universal diffusion; 2, that a considerable part of the universe, not only equal to, but even surpassing in extent the greatest empires that ever flourished, is fully adequate to our ideas of Catholicity as drawn from tradition and Scripture. Moreover, we may rest assured that Almighty God, who promised this wonderful diffusion to the kingdom of his Son, will not fail to maintain it in the true church, together with her other essential prerogatives, and to make it easily perceptible to every sincere inquirer, who wishes to distinguish the true spouse of Christ, from those societies which unjustly arrogate to themselves her titles and privileges.

II. We now come to the question of fact, viz., to which of the Christian communities the prerogative of universal diffusion always belonged, and which of them still possesses it. As, among Protestants, the Anglicans or Episcopalians are particularly known at the present day to assume the title of *Catholic*, the order of discussion seems to require that we should examine the justice of their claim first. If we prove this claim to be utterly groundless, it will be an easy matter to turn the whole strength of the argument against any other of the Protestant societies, and indeed against all of them combined.

The fond desire of our Episcopalian brethren to be called Catholics, and their studied affectation of this term, are in the first place, a strong presumption against the legality of their title. For when any one is entitled to a characteristic appellation, it is altogether unnecessary to strain his utmost in endeavoring to make good his right; if the name really belongs to him, it will be naturally conceded to him without any effort on his part, because there is nothing more natural than to call things by their proper names. "Christian is my name," says St. Pacianus, "*Catholic* my surname." (*Epist.* 1, *ad Sempron.*) "Among heretics,"^A says Clement of Alexandria, "some derive

their appellation from their authors, some from the country in which they took their rise, others from the peculiar nature of their tenets. Only the ancient church do we call *Catholic*." (*Clemens Alexandr. Stromat.* i, vii.) Again, the necessity under which our opponents seem to labor, of qualifying the term *Catholic* in some way or another, as if it were not sufficiently intelligible in itself, proves the perplexity of their position. For the word *Catholic*, in ecclesiastical language, is not only an adjective, but also a proper name, that is, the proper and peculiar appellation of the society founded by Christ; and hence it is as ungrammatical and preposterous to qualify it by any other term, for instance, the word *true*, as it would be for an individual whose name is James or John, to style himself *true* James or *true* John. Moreover, it plainly shows that no body of Christians, the members of the church of Rome excepted, can assume the envied name of *Catholic* in its primitive simplicity and proper sense, without incurring the note of error, and temerity. Who among them, were he seriously asked whether he is a *Catholic*, would venture to answer simply *yes*, or rather would not unhesitatingly answer *no*? Or, who among them, if met by a stranger that inquires the way to a *Catholic* church or chapel, would seriously point out to him any Protestant church or meeting house in the city, unless he wished to trick his unsuspecting neighbor? This he certainly would not do, because men, whenever their words are uninfluenced by prejudice, are naturally prompted to designate every object by its proper appellation, and to give the name of *Catholic* to the Catholic community alone.

After all, the remark which we here make is by no means new: it was made fifteen hundred years ago by St. Cyril of Jerusalem, in these words: "When you come into a city, do not inquire merely for the house of God; for thus do heretics call their places of meeting: nor will you simply ask for the church, but say the *Catholic* church; for this is the proper name of that holy mother of us all and spouse of the only Son of God, our Lord Jesus Christ." (*Catech.* xviii.) The great St. Augustine spoke the same language, as may be seen in the following passage, the attentive perusal of which we earnestly recommend to every candid Protestant: "Many are the considerations which

most justly retain me in the bosom of the *Catholic* church; the assent of nations; her authority first established by miracles, fostered by hope, increased by charity, confirmed by antiquity; the succession of pastors from the chair of Peter, to whom the Lord after his resurrection committed the care of feeding his flock, down to the present bishop; lastly, the name itself of *Catholic*, which in the midst of so many heresies, has not without reason attached to this church alone, in so much, that although heretics universally aspire to the name, should a stranger ask where the *Catholics* assemble, heretics themselves will not dare to point out any of their own places of meeting." "Multa sunt quæ in *Ecclesiæ Catholicæ* gremio me justissimè teneant. Tenet consensio populorum atque gentium: tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata; tenet ab ipsâ sede Petri apostoli, cui pascendas oves suas post resurrectionem Dominus commendavit, usque ad præsentem episcopatum successio sacerdotum: tenet postremò ipsum *Catholicæ* nomen, quod non sine causâ inter tam multas hæreses sic ista ecclesia sola obtinuit, ut cùm omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui ubi ad *Catholicam* conveniatur, nullus hæreticorum vel basilicam suam vel domum audeat ostendere." (*Contrâ Epist. Frigidam.* c. iv.)

But if our Protestant Episcopal opponents betray their cause by the mere addition of the epithet *true* to the characteristic name of *Catholic*, what must be said of that variety of terms, *Reformed*, *Protestant*, and *Free*, which accompany it in their monthly publications! What other effect can all this have, than to show more and more plainly, that whilst they so much desire to be called *Catholics*, they have no right whatever to the appellation, as they cannot assume the name without attaching to it the most awkward signification, and blending together words and ideas which are utterly irreconcilable? How can *they* be styled *Catholics*, who are the descendants of individuals that attempted to *reform* the only true and *Catholic* church upon earth, and withdrew from it to establish separate and opposite societies? How can *they* be styled *Catholics*, who *protest* with all their might against the only Catholic church in existence, and are so hostile to it as to term it the seat of Antichrist, and

the mother of abominations? In fine, how can they pretend to the name of *Catholics*, who, contrary to the institution and command of Christ (Matt. xviii, 17; Luke x, 16), profess to be free from all controlling authority in matters of religion, and are allowed to form a creed, each one for himself; a principle which could not be better calculated to destroy even the shadow of Catholicity as well as unity, to rend into a thousand sects every religious society that adopts it, and to give rise to endless divisions?

This is precisely what has happened among Protestants, from the very commencement of their pretended reformation; they have ever since been divided and subdivided into innumerable parties and sects more or less worthy of notice, more or less insignificant. If we take a view of the chief branches of Protestantism, it will be readily perceived that not one of them can urge the slightest claim to the privilege of universal diffusion. A mere glance at the chart of the globe will prove it. The Lutherans, who are the most numerous among them, exist only in Denmark, Sweden, Prussia, and in some parts of Germany and the United States. The rigid Calvinists and Presbyterians, are scarcely found any where else than in the United States, Holland, Scotland, Geneva, with a few in England and France. The Anglicans and Episcopalians are mostly confined to England, Ireland and North America; they cannot, moreover, be said to form the same church, some of them acknowledging the king or queen of great Britain as their supreme head, others having their separate and independent government.* Similar, if not worse, is the case of Methodists, Baptists, and all other Protestant sects with regard to Catholicity; each of them, however numerous it may appear amongst us, being reduced to a comparatively very small portion of the globe.

Nor can they pretend with any greater semblance of truth, that collectively taken, and under the general appellation of Protestants,

* Although it could be said that the members of the Anglican church belong to a mighty nation which exercises a vast influence over the destinies of Europe, which covers the seas with her vessels, and possesses immense dominions and resources in every part of the world, the remark would be altogether foreign to the question before us. Political or commercial preponderance is not to be confounded with the supernatural prerogatives which belong to the church of Christ, and the universal diffusion of the latter is not to be estimated by superior wealth, trade, or navigation.

they possess any better claim to Catholicity. For though the Protestant churches were but one undivided society, and could be fairly considered as such, it would be altogether inaccurate to assert that, as a religious body, they are spread all over the earth, in the proper sense of the word. Scarcely known in this respect throughout the vast regions of Asia, Africa, South America, and in several countries of North America and Europe, they are consequently, with very few exceptions, confined to the north of Europe and a part of North America, which, as every one will admit, is but a small extent compared with that of the whole world.

It is true, several of the Protestant denominations have, in these latter times, undertaken the conversion of heathen nations, and have made great efforts to accomplish their designs. Enormous sums of money have been expended in distributing the Bible and supporting missionaries among those people; but it is likewise incontestible, that a total or nearly a total failure is almost every where the consequence of these experiments, as we learn, not only from well informed Catholic writers, but also from the authentic reports of Protestant travellers and missionaries themselves, who acknowledge and describe in melancholy terms the pitiful state of their missions in the different parts of the world.* Hence whatever view we take of the subject, we are irresistibly led to the conclusion, that the reformed churches can lay no claim to Catholicity, and it will be seen in the sequel of these remarks, that even the aggregate number of their members is vastly inferior to that of Roman Catholics, and far less diffused throughout the world.

But, can it be said that the different branches of Protestantism have a right to be considered as *one* Christian community, when in the face of the whole world, they form so many distinct, separate and opposite societies, having each its peculiar organization, government and doctrine; at one time pursuing one another with anathemas and excommunications, as has been the case at the present day, and in our own country; at another, persecuting each other with fire and sword, as happened to the

* See a multitude of these documents and reports in Dr. Wiseman's 6th *Lecture*, first American edition, vol. i, pp. 132—170, and in the *Annales de l'Association pour la Propagation de la Foi*, French edition, vol. v, pp. 695—710.

Episcopalians and Puritans in England, to the Arminians and Gomarists in Holland, to the Anabaptists and Lutherans in Germany? How is it possible that so many discordant and hostile communities should be deemed one and the same Christian family, and entitled each one to contribute its respective strength and number to the other branches of Protestantism, for the purpose of building up the mere shadow of a Catholic church!

This, however, is a system which our dissenting brethren carry still further; and as they endeavor to derive from it, if not the reality, at least a phantom of unity as well as of Catholicity, it will not be deemed irrelevant on our part to enter more fully upon the discussion of this subject. According to this new system, whatever may be the difference of discipline, government and doctrine among the various Christian societies, they may justly be looked upon as one and the same church, one and the same family of Christ spread over the whole world, provided they agree in the admission of certain fundamental articles. This would, indeed, be a commodious system for all dissenters from the true church, were it not opposed alike by reason and revelation, by Scripture and tradition, by the belief of antiquity and the practice of all ages: and there can be no doubt that it is reprobated by all these authorities. For who can admit that Christ wishes to be heard and obeyed on some points, and not on others; that his empire is made up of those who think proper to reject a part of his revelation and divine ordinances, as well as of those who receive them all; that he recognizes no difference between those who venerate and others who reject the decisions of his church, when he himself has declared the contrary in the most explicit terms, and without distinction either of persons or of fundamental and non-fundamental articles (Matt. xviii, 17)? In fine, who can believe that he considers equally as his children those who endeavor to tear asunder his mystical body, by giving rise to dissensions, sects and novelties of doctrine, and those who persevere in the unity of the ancient faith? "What participation hath justice with injustice? Or what fellowship hath light with darkness? or what part hath the faithful with the unbelievers." (2 Cor. vi, 14, 15.) Can it be possible that Christ our Lord, who so ardently prayed for the perfect union

and harmony of his disciples (John xvii, 21, 22, 23), and whose unconditional prayers were always heard by the Father (John xi, 42), should have no other kingdom than a kingdom divided against itself, and falling into ruin (Matt. xii, 25, 26); and that his church, instead of being that blessed house foretold by the royal prophet where "dwell men of one manner" (Ps. lxxvii, 7), should be a real Babel or tower of confusion, "a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth" (Job. x, 22)? Would not this be the case if that church, instead of preserving, according to the command of the apostle (Eph. iv, 3), "the unity of the spirit in the bond of peace," which makes it one and the same family of Christ extended all over the earth, had become a singular medley of all Christian societies, however divergent their views on the real presence, the canon of Scripture, the number of the sacraments, and other important points; however opposed in their mode of worship and form of ecclesiastical government, or unsparing against each other of every species of hostility?

Were we to admit such a state of things, it would follow that all the ancient fathers, notwithstanding their eminent learning and sanctity, entertained the most mistaken ideas on the essential constitution of the church, as they never separated the idea of its Catholicity or universal diffusion from that of its perfect unity in faith and government. (See their words quoted above, p. 70, especially those of St. Irenæus, St. Cyprian, St. Optatus and St. Augustine.) The ancient church itself would be chargeable with a serious injustice, cruelty, and tyranny, in having rejected and considered as aliens from the mystical body of Christ and wandering from the way of salvation, all sectarians whatever, not excepting those who, like the Novatians, the Quartodecimans, and Luciferians, advocated errors that might appear almost insignificant, at the side of those which separate Protestants from Catholics. But who would venture to bring so odious a charge against that primitive church which is held in veneration by Protestants themselves, or against the great body of her learned and holy doctors, the unexceptionable witnesses of apostolic tradition?

After all, what are the grounds of this fa-

vorite system of our opponents in relation to fundamental and non-fundamental articles of religion? In what portion of Scripture or tradition is it to be found? What are those fundamental articles which are necessarily to be admitted for salvation, whilst others equally founded on the word of God, may be discarded with impunity? By what safe and infallible rule are they to be discriminated? Will it be said that they may all be reduced to a belief in Jesus Christ, which is the characteristic mark of a Christian people? But in what does this belief in Jesus Christ consist? Are we to admit only that he was a celebrated man, who lived and preached in Judea about eighteen hundred years ago? In this hypothesis, Jews, Mahometans, and infidels, may be accounted members of his church as well as Christians. Are we required to believe, according to the Catholic faith, and we trust, according to the convictions of most Protestants, that he is the incarnate Son of God, God himself, and the Redeemer of mankind? In this case, who can assert the right to abridge his doctrine, his sacraments, his divine truths and institutions, his sacred promises, and the perpetual prerogatives of his church; and yet pretend to belong to his mystical body (which is not less essentially one than his natural body itself), as well as those who receive the whole of his doctrine?

It follows from these observations, that nothing can be more groundless and preposterous than the idea of forming a Catholic church, according to the system of fundamental articles. But there is another assumption to which our dissenting brethren have frequent recourse to sustain their position; namely, that the Roman church, notwithstanding the *errors and superstitions* which they gratuitously suppose to have crept into it, was entitled to the name of *Catholic*, and could, strictly speaking, be considered the true church of Christ until the period of the reformation in the sixteenth century; but having presumed in the council of Trent to condemn and anathematize the doctrines of the reformers, it involved itself in the guilt of schism, while the Protestants who withdrew at that time from her communion, carried with them the true Catholic church, which has ever since existed in their society.—Were we to judge from appearances, this would certainly be a

more artful reasoning, on the part of our opponents, to defend their separation from the Catholic church; but although it may seem less unreasonable, it is not so in reality, nor less pregnant with unanswerable difficulties. For, independently of the great inaccuracy which is committed, in supposing that the council of Trent was an occasion for Protestants to withdraw from the church of Rome, when it is certain that the principal sects of the reformation had already sprung up, and formed distinct communities many years before that council; the religious revolution that separated Protestants from Catholics exhibits two remarkable facts which all the ingenuity of the former will never turn to their advantage.

The first is the small and insignificant number of the reformers, at the origin of the so-called reformation. What was, for instance, the establishment which commenced by acknowledging a temporal prince, Henry VIII, as head of the church of England, and the source of its spiritual jurisdiction, but a small party rising against the whole of Christendom, a few persons in a single island opposed to the vast majority of the Christian world, as the illustrious chancellor More well observed in the presence of his disaffected judges? What was originally the Calvinistic party, but an inconsiderable society, consisting for about thirty years, of some obscure congregations and consistories, founded in Geneva and France; by Calvin or his immediate disciples? What was also the Lutheran church in its beginning, but an unimportant sect, requiring for its support the assistance of a temporal prince, as Luther and Melancthon confessed in their letter of dispensation to the landgrave of Hesse? In fine, what was all of Protestantism in October, 1517, and where was it to be found? In *one* monk, who, urged on by pride and jealousy, inveighed against the church in which he had been born, baptized, and educated. Such having been the case, it cannot but be supremely ridiculous to transfer the guilt of schism from such an individual and the few imitators of his example, to the whole Catholic body which they abandoned.

Our opponents would vainly object that their ancestors and masters were happy, in this work of separation, to have imitated the

feeble beginnings of Christianity itself; for this would be nothing short of a serious blunder and a complete misunderstanding of the subject. There was no question at the period of Luther, Henry VIII, and Calvin, as in the time of Christ and his apostles, of establishing the church; but the duty of all was then what it now is, and ever will be, to adhere to the true church already existing. But the few individuals just mentioned, acted precisely the opposite part; and having preferred against the church a variety of imaginary and calumnious charges, in the discussion of which they themselves were both the witnesses and judges, they withdrew and cut themselves off from its communion; and hence it is as false to exculpate them and their followers from the guilt of schism, and impute it to the Catholic body, as it would be to assert that the sun separates from the departing ray, and not the ray from the sun; the spring from the flowing streamlet, and not the streamlet from the spring; the tree from the falling branch, and not the branch from the tree.

The reformers, then, far from having carried the Catholic church along with them in the religious revolution which they effected, broke all connection with it, and separated themselves from it as completely as an amputated limb is separated from the body to which it formerly belonged. This fact is placed in a still stronger light by the circumstance, that the changes which then took place in so many points of religion, were all on the side of Protestants; not one was witnessed in the church of Rome. Luther, Calvin, and others, before they became her adversaries, acknowledged and revered all those articles of faith, all those principles of morality, all those essential rules of discipline and ecclesiastical government, against which they afterwards declaimed with such unrelenting hostility. The church of Rome, on the contrary, whether before, during, or after the council of Trent, never altered her belief, her principles of morality, her sacrifice, her sacraments, her hierarchy of pastors, or her centre of unity. She professes and teaches at the present day, what she held and witnessed in former times; and she believed and taught in former times, before the period of Luther, what she believes and teaches now, according to her own invariable rule, to admit only that which

has been always and every where admitted by the great body of Christians; *quod ubique, quod semper, quod ab omnibus creditum est*. Thus does she always exhibit, without the least shadow of change, the same divinely established constitution, the same code of doctrine, the same form of worship; pursuing her steady course towards eternity in defiance of persecution and calumny, and remaining always unchangeable, whilst she beholds everything change around her. Her very form and structure, therefore, and her unvarying course forming an insuperable barrier against everything like schism or innovation, how can she be accused, with any appearance of truth, of having fallen into the guilt of novelty or schism; and how can *they* be free from this imputation, or be supposed to have carried the Catholic church along with them, who not only went out from her, but tore asunder every bond of unity, discarding, overthrowing, and destroying, to the extent of their power, whatever bore a trace of Catholicity? If such could be excused, the most notorious heretics of ancient times, as the Manicheans, Arians, and others, would be also perfectly excusable: for they had the same right with Protestants, to say that they carried away the true church to their own party!

III. We have so far shown that Protestants could never boast of Catholicity or universal diffusion, and that they have no claim whatever to the title; it now remains to be shown that this essential and splendid characteristic of the true church has always belonged and still belongs exclusively to the Roman church, or in other words to that society of Christians which acknowledges the bishop of Rome as its visible head upon earth, and the necessary centre of its unity. Even as far back as the age of the apostles, the Romans whom St. Peter had converted, were greeted by St. Paul in these words: "your faith is spoken of in the whole world" (Rom. i, 8); and he declares in the course of the same epistle (x, 18), that "verily the sound of the apostles went over all the earth, and their words unto the ends of the whole world." Of the Roman church, also, does St. Irenæus speak, in the passage which we have quoted (p. 70), and which describes at once its unity and its Catholicity, as we gather from another chapter in the same work in which he positively asserts that "to

this church, founded by the glorious apostles, Peter and Paul, on account of its superior headship, the whole church must have recourse, that is, the faithful of all countries." (*Adv. Hæreses*, lib. iii, c. 3.) We find the same in the other fathers; St. Cyprian, for instance, has these words: "You have requested me" (he speaks to a certain Antonianus) "to transmit a copy of your letters to (Pope) Cornelius, that he may know that you are in communion with him, that is, with the Catholic church." (*Ep.* 52.) We read in St. Jerom that he made the following inquiries concerning Rufinus: "What is his belief; that of the Roman church, or that which is found in the books of Origen? If he answer the first, then we are Catholics." (*Apol. adv. Ruf.* l. i.) St. Optatus of Milevis refuted the Donatists on the two-fold ground that they possessed not Catholicity and were not in communion with the see of Rome. (*Lib.* ii, *Contra Parmenianum*.) And to close the authority of the fathers, the celebrated words of St. Augustine against the Manicheans, show to what church he attributed the exclusive prerogative and title of Catholic: "Many are the considerations which justly hold me in the bosom of the Catholic church; the assent of nations, . . . the name itself of Catholic, . . . the succession of pastors from the chair of Peter down to the present bishop." (*Contra Epist. Fundam.* c. iv. Also *Serm.* 131, *alias* 11, *de Verbis Domini*, n. 10.)

All Christian antiquity, therefore, has awarded to the Roman church exclusively, both the prerogative of universal diffusion and the name of Catholic. These rights she also maintained after the age of the fathers, and still more indisputably than ever, as idolatry had then disappeared from the civilized world, and there was no society of Christians separated from the Roman church, that could with any appearance of justice and truth be compared with her, in regard to the extent or number of the nations that were subject to her authority. It is true, she occasionally suffered from the assaults of heresy and schism, which deprived her of a certain portion of her children; but she never experienced any considerable loss in one country that was not, under the divine protection, advantageously repaired by fresh spiritual conquests in some other parts of the world. The same age that gave rise to the

Nestorian and Eutychian heresies, witnessed also the conversion to the Catholic faith of the Irish, Scots, Franks, and Burgundians. When the progress of Mahometanism contracted the limits or diminished the glory of that faith in several countries of Asia and Africa, this loss was compensated by the conversion of the Visigoths, Lombards, Frisians, Anglo-Saxons, and various tribes of Germany. But never was this especial providence of God in favor of his church and for the preservation of her Catholicity, more strikingly displayed than on the two following occasions. In the interval between the middle of the ninth and that of the eleventh century, the Greek schism, that had been commenced by Photius and renewed by Michael Cerularius, separated many of the eastern Christians from the church of Rome; but it was during the same period that she received into her fold most of the nations of central and northern Europe, the Normans, Moravians, Bohemians, Hungarians, Poles, Danes, Swedes, and Norwegians. When the north of Europe, in its turn, was wrested from her communion by Luther and other reformers, Almighty God opened to her missionaries a new path across the ocean, and the Catholic faith was soon planted in America and the East Indies, over an immense extent of territory. So successful particularly were the apostolic labors of St. Francis Xavier in Japan and eastern India, that in the space of ten years and a half, he baptized no less than ten or twelve hundred thousand idolaters; and shortly after, Father Claver, in South America, imparted the same blessing to three or four hundred thousand converts, besides the multitudes that were converted by other missionaries.

It is plain, therefore, that the Roman church, notwithstanding a variety of apparently irretrievable losses, and an almost uninterrupted series of persecutions raised against her by the powers of darkness, has preserved during eighteen centuries, the distinguished prerogative of Catholicity, such as it was promised by Christ and foretold by the ancient prophets. She has always been eminently visible, like *a city set on a mountain*, and far superior, both in numbers and extent, to every other Christian denomination; nor can it be denied, even by her bitterest enemies, that she possesses this two-fold advantage now, as well as at any

former period. Her faith alone is professed in many countries, as in Italy, Sicily, Portugal, Spain, Belgium, South America, Mexico, the Philippine islands, &c. In many others, as Ireland, France, Bavaria, Austria, Bohemia, Hungary, &c., it is the belief of a vast majority of the inhabitants. It also numbers a great body of adherents even in those countries where Protestantism or the Greek schism prevails, as in the United States of America, England, Scotland, Holland, Saxony, Prussia (five or six millions of Catholics), Russia (several millions also), Greece, &c. In fine, it has dioceses or apostolic vicariates, with prosperous missions, in the other parts of the world; for instance, in northern and western Africa, in the Turkish empire, Eastern India, China, Australia, the various islands of the Pacific, the territory watered by the Columbia river, the Rocky Mountains, Texas, &c. A society thus diffused and known throughout the whole world, is undoubtedly Catholic or universal, in the true sense of the word, and properly designated, as it has always been, by the name of *Catholic*.

It is to be observed, moreover, that the Roman church, even compared with the aggregate of the sects that differ from her in faith, triumphantly asserts her exclusive claim to the title and reality of this essential attribute. Surely none will concede them to the Greek schismatic church, confined as it is to such narrow limits and reduced to a state of complete degradation under the Turkish yoke. There being no ground of comparison between her and the church of Rome, much less could any of the other eastern sects aspire to the same qualification. As for Protestants, we have already seen the comparatively small extent of each of their societies, at the side of that church from which they separated. But even viewed in their collective strength, how vastly inferior are their claims to those of the Catholic church! To what has been already said on the subject in the preceding portion of this article, we will add two remarks that can leave no room for either doubt or cavil. The first is an observation which was made fourteen hundred years ago by St. Augustine against the Donatists (*Advers. Cresconium*, l. iv, c. lxi, 75), and consists in this, that wherever Protestants are to be found, there Catholics are also, but not *vice versa*; on the contrary there are many Catho-

lic countries, as Italy, Portugal, Spain, South America, &c., where Protestants have no religious establishment, at least none worthy of being taken into consideration. We observe in the second place, that according to the highest and rather overrated account given by Protestant authors, the whole number of Protestants throughout the world does not exceed sixty-five millions, whereas the number of Catholics, according to the lowest account, is now admitted to be not less than one hundred and thirty-four millions, which leaves a difference of something more than the double.* But if we follow the more recent and more accurate statistics of the Christian world,† which state the number of Catholics to be from one hundred and fifty to one hundred and eighty millions; if we admit also with Hassel, and other celebrated geographers, that the whole number of Protestants is only from fifty to sixty millions, this computation will give the ratio of three to one, which is a still more striking disparity in favor of the Catholic world. It is then manifest that the Roman church is not only Catholic, but is exclusively so; she is the only Christian society in existence that can boast with truth of universal diffusion.

Were it objected that there are several regions of the globe, for instance, the central part of Africa and of New Holland, in which the Roman faith has never been planted or is scarcely known, we answer that this objection does not destroy the fact which we have already established, viz. the universal diffusion of that faith throughout the world, in the true and moral sense of the term, and this is sufficient, as we have likewise shown, to fulfil the ancient prophecies and to constitute Catholicity. The Roman church in fact, is by far more extensive than the Assyrian, Greek, and

* This is nearly the proportion to be found in America taken separately, as was ascertained about 1825 by De Humboldt, a well known Protestant traveller. "The number of Protestants," says he, "throughout all continental and insular America, from the southern extremity of Chili to Greenland, is, in regard to that of Roman Catholics, in the proportion of one to two." Hence, according to his calculation for that time, "out of the whole population of America, which amounts to thirty-four millions two hundred and eighty-four thousand inhabitants, there are twenty-two millions, one hundred and seventy-seven thousand Catholics, and eleven millions, two hundred and eighty-seven thousand Protestants." (*Rev. Prof. t. i.*) It is true, the number of Protestants has increased since 1825; but who can deny that the number of Catholics has also increased in the same and perhaps in much greater proportion?

† See U. S. Cath. Mag., vol. ii, 1843, pp. 633, 693.

Roman empires were in all their power; and yet these empires are said by the prophets and evangelists to have embraced the whole world. (See Dan. ii, 39; Jer. xxxiv, 1; Luke ii, 1.) Again, the Roman church is more widely spread at the present day than it was in the first ages of Christianity, and yet, even at that early period, the holy fathers triumphantly vindicated her universal diffusion, and her exclusive claims to the title of Catholic. In fine, when we cast our eye upon that multitude of nations, tribes and peoples, that are attached to the see of Rome as to their essential bond of unity, we are compelled to acknowledge that this society is truly Catholic or universal according to the language of Scripture, and according to any language whatever. To deny this, when no Christian denomination possesses one half the extent of the Roman church, would be to reject the declaration of the Nicene and the Apostles' creeds, and to deny the existence of any Catholic church upon earth!

It will perhaps be urged that the heathen nations, whose errors were so universally admitted before the Christian era, even at present surpass, in point of numbers, the society in communion with the see of Rome, and consequently that this church cannot lay any exclusive claim to universal diffusion. But this objection is easily solved. It is plain in the first place that the remark cannot in the least avail our dissenting brethren, who will readily acknowledge with us that the true religion cannot possibly be found in the impious and absurd doctrine of the pagans, however widely it may be disseminated, or how vast soever the multitude of its unfortunate abettors.

In the second place, it should be carefully observed that these marks of the true church, unity, sanctity, *Catholicity*, and apostolicity, are not necessary to discriminate it either from the false religion of the Pagans, Mahometans, and modern Jews, or from the various sects of deists and infidels, all of which are sufficiently refuted by other evidences; for instance, by the contradictions and other insuperable difficulties of their respective systems, the fulfilment of the ancient prophecies in favor of Christianity, the miracles of Christ and of his apostles, &c.: but they serve to distinguish it from other societies which falsely assume the name of the true church, and the refutation of which

must be drawn from other sources than the divine origin and evidences of the Christian religion, because these in general they admit. To convict them of error, therefore, we have recourse to those essential and splendid characteristics which our Lord has stamped upon his church, and among which Catholicity holds a conspicuous rank. As a further answer to this objection, we might deny that any false religion ever possessed the extent of the Roman church. For paganism itself, although it every where consists in the worship of false deities, is not one undivided and unvarying system of religion; not more than Christians, Mahometans and Jews, could be said to form one religious society, on the ground that they all acknowledge one true God, the Creator of heaven and earth; but it embraces a great variety of separate and contradictory systems, and its forms, even in essential particulars, have been almost as various as the nations that have been subject to it either in ancient or modern times. The doctrine of the Persians, who acknowledged no other deities than the sun and fire, certainly bore no resemblance to that of the Egyptians who worshipped a multitude of plants and animals. The Greeks with their Saturn, Jupiter and other false gods, were probably altogether ignorant or regardless of the divinities adored by the Britains, Germans, and Scandinavians. The same difference or rather opposition of heathen ideas is witnessed among pagan nations at the present day: for instance, among the Chinese, East Indians, Africans, and the aborigines of America. Paganism, therefore, does not constitute one false religion, but a multitude of false religions that have no connection or acquaintance with each other, and are confined individually within narrow limits, compared with those of the Catholic church. The same is true of the Mahometans, or the followers of the impostor Mahomet. Not to mention the variety of small sects which exists among them, they form two principal parties, most hostile to each other, the Sunnites or sect of Omar followed by the Turks, and the Shyites or sect of Ali followed by the Persians. Moreover, it is certain, as all geographers allow, that their whole number does not equal that of the Catholic community, nor are they half so widely spread throughout the world. But this is still more the case with the Jews, whose entire

population, according to the most accurate statistics, does not exceed four or five millions.

It follows from what has been said, that among the different religions which divide the world, and the different Christian societies, the Roman church alone is truly *Catholic* or *universal*. She alone is that mountain alluded to by the prophets as *filling the whole earth* (Dan. ii, 35); *as prepared on the tops of mountains and exalted above the hills, to which all nations should repair* to find in it the only true way to heaven. (Isa. ii, 2, 3.) She alone is the church of the living God (1 Tim. iii, 15), the house of Jacob, in which Christ our Lord shall reign for ever. (Luke i, 32.) In contemplating these splendid prerogatives of the true church, we are irresistibly led to exclaim with the prophet: "Glorious things are said of thee, O city of God. . . The Highest himself hath founded her." (Ps. lxxxvi, 3, 5.) What more imposing spectacle among all the visible works of the Almighty! what more forcibly expressive of his infinite power and wisdom, than a society exhibiting a perfect unity in her articles of faith as in her ministry, and at the same time extended over the whole world, and notwithstanding innumerable obstacles and contradictions reckoning millions of followers in every part of the globe, and majestically advancing through the course of ages towards her happy and eternal destiny! This is undoubtedly a

source of unbounded joy and gratitude for the members of the Roman church, and for Protestants it should be a subject of the most serious consideration. It may not be useless on this point to quote the "True Catholic" himself: "If it could be proved," says he, and we have just proved it, "that the Romanists are Catholics, and we are not, *our own members might, with reason, doubt their own safety*, since it is one of the articles of the creed, that we believe in the holy Catholic church, and in one of the prayers we supplicate that we may die in the communion of the Catholic church."* Let our dissenting friends take notice of this important avowal. He says again: "How many have left us simply *because they were persuaded that ours cannot be the church in which they profess to believe*, because (as many among us authorize the Romanists to say), ours is a Protestant, not the holy Catholic church."† Here also we have an acknowledgment which is a new and striking evidence of the exclusive claim possessed by the Roman church, to that splendid character of Catholicity which belongs essentially to the church of Christ. "He that hath ears to hear, let him hear" (Matt. xi, 15); and let every one who has any solicitude for his salvation, ponder seriously the instruction and the example.

* True Catholic, No. V, p. 224.

† Ibid.

ROME.

Rome as it was under Paganism and as it became under the Popes. London, 1843. 2 vols. 8vo.

IN the third year of the sixth Olympiad, and in the year before Jesus Christ, 753, two robber chieftains, reeking with the blood of the slaughtered king of Alba Longa, the brother of their mother's father, betook themselves to the fastnesses that overhang the banks of the Tiber. The steep sides of the Palatine and Aventine were shaded by clustering thickets and broken with many a jutting rock. In the valley that stretched between them, the soft turf was waving in beauty, and the rich

wild flowers gilded with all the glorious hues of the Italian sky, were blooming as sweetly as when Evander, with his Trojan guest, crossed its gentle slope on their way to his regal cottage.

Upon the summit of the rugged mounts, the brothers sat down to plant the seeds of an empire, that was to be nourished and to grow great upon the blood of victims; and that was itself to give way to a *greater*, which even then was preparing in the womb of the future. Around the narrow circle of his encampment, favored by the double flight of vultures, Romulus drew a line and prepared a trench, devoting to the infernal gods, whoever should dare

to cross that magic barrier. With a taunt, young Remus leaped across the narrow ditch; the ire of the she-wolf's nursling was aroused and the walls of Rome were cemented with the blood of its founder's brother. Henceforth the slayer reigned alone in his new-built city.

From every state and province throughout broad Italy, the outlawed and the condemned, the thief and the robber, wended their way to the asylum at the foot of the Palatine; and the daughters of the Sabines became the wives of the freebooters and the mothers of the Romans. Slowly and surely the outposts of the young empire moved in their onward course, and Terminus, once fixed, never more turned back his steps. Storms might come,—defeat and shame, and famine and pestilence; but when they had passed away, the god had enlarged his empire, until, as from his roofless temple on the Capitoline, his eye could rest on nothing, save the stars, that did not own his sway.

Wherever the descendants of the she-wolf's nursling set their hands, there arose the cry of anguish, there was stamped the mark of blood; wherever the brazen voice of their trumpets sounded upon the battle field, the smoke of carnage ascended to the clouds; wherever the hoofs of their bounding steeds were pressed, dismay and desolation gathered around the mark, like vultures to their prey; wherever the eagle of the legions flapped his reeking pinions, the enemies of Rome sank down beneath the resistless fate that bore their conquerors on to empire. Cities, and tribes, and peoples, provinces, kingdoms, empires, submitted to the sway of "the Iron Power;" and crowned monarchs on their knees besought to be enrolled among her freedmen.

From the den of the robber horde upon the Palatine, her rule extends itself over Italy, and Gaul, and Spain; Africa, and Egypt, and the east are chained to her footstool; Arabia and the far off India pour their wealth into her lap; Greece and the countries along the Danube, and among the snow-capped Alps, and beyond the Rhine, and across the straits that wash the western shores of Gaul, send tribute to the mistress of the world. The barbarians who dwelt among the perpetual snows of the ice-bound north, the unconquerable Scythian in his trackless wilds, grew pale at the sound

of her name; and the swarthy African, beyond the desert, trembled, as he heard recounted, the power, the might, the majesty of Rome.

From the seven hills the decrees went forth that were to govern the farthest portion of the known world. In the valley that lay between the Capitoline and the Aventine, were settled the fates of nations that had been great and exalted, when the flocks of the shepherd king, Evander, grazed where the Roman forum reared its wilderness of marbles; that had flourished in strength and vigor, when the robber-twins first pitched their camp upon the Palatine; that had held the nations in thrall, when the Gaul was thundering at the capitol. In the dungeons that undermined the triumphal path up the gorgeous sides of the Capitoline, had perished the descendants of kings and princes who were mighty before Æneas, the far-off ancestor of Rome, had fled from the crumbling walls of Troy; around the foundations of the vast aqueducts, the imperishable monuments of Roman luxury and greatness, had toiled the worn and weary captives whose fathers had sacked the eternal city; in the vast amphitheatres, the haughty German and the fiery Frank, the untamed Scythian, and the swarthy Moor, before whom of old, the Roman legions had turned back with fear, shed their blood for the sport of Rome's fair matrons and her proud patricians.

Around the temples of the great gods of Rome, arose the fanes of the conquered deities of the whole world, until it seemed that Jupiter had removed his celestial court from the summit of Olympus to the summit of the Capitoline. Isis and Osiris deserted the fertile plains that bloomed along the banks of their native Nile and around the mighty pyramids, and came as suppliants to the seven hills, bringing their dark and mystic rites, as the tribute of a conquered land. Mithras forsook the spice-groves of Asia; the son of Semele fled from the vineyards of Beotia; and Venus turned in beautiful scorn from the simple votaries, who sacrificed at her joyous shrine amid the sweet wilderness of the Cyprian isle, to take up her abode in the gorgeous temple reared in her honor by the voluptuous myriads of the capital. The wild frenzy of the initiated, as they wandered amid the groves sacred to Ceres and to Proserpine, was equalled,

if not surpassed by the carousals of the reeling votaries of the Roman Bacchus.

In Rome every god had his altar, every demon had his victim; every bird, and beast, and herb, and hideous thing possessed its glittering shrine. Every hill was sacred to some tutelary deity; every vale was haunted by its own celestial visitant; every fountain, as it bubbled up its pellucid waters, laved the voluptuous form of its sacred nymph. Amid the shady grove wandered the sylvan fawn; the dark and woody glen was haunted by the satyr; the queen of the noble chase presided where the boar ran wild and the fleet deer bounded, and wo to the mortal eye that gazed upon the virgin beauties of the goddess. From the birth of the feeble infant, two genii, the good and evil, commenced their watch and ward, and hung around his steps until his dying hour; by the hearth of every household, the Lares and Penates looked down upon their worshippers from the domestic altars erected in their honor, and protected all that dwelt beneath the roof. The snow white bull that had been reared among the rich pastures of Clitumnus, with neck bent backwards, at the touch of the sacred knife, as the cultrarius, in his garb of virgin hue, applied it from above, sprinkled his gushing blood upon the altars of the celestial gods; and the black victim that was devoted to quench the wrath of the infernal deities, poured forth the gurgling stream of life into a ditch, as with head depressed he sank at the blow of the solemn victimarius, habited in his dark and mournful robes. In the first ages of the republic, the blood of *human victims* was shed in annual sacrifice upon the altars of the gods; and for seven hundred years the fume of the horrid offering arose towards the sky, bearing the death groan of the victim in his agony, and the blasphemous prayers of his blood-stained murderers. In the first days of the imperial reign, *four hundred* senators and knights, the flower of the patrician and equestrian orders, all brave men and true, who had rallied around the standard of Anthony, and battled against the rising star of Augustus, after the surrender at Perusia, were immolated on the ides of March, as sacrificial victims at the altar of the deified Cæsar! Sextus Pompeius, when the winds and waves conflicted with his wishes, to pacify the angry god who swayed them as his

empire, cast human victims into the raging waters, as a sweet and acceptable offering to Neptune.

But there was one human sacrifice, there was one pouring out of human life devoted to the gods, upon which the eye can look without revolting, upon which the soul can ponder and not turn away with holy horror; round which a feeling of poetry and patriotism must forever cling; and the imagination, forgetting the idolatry of the act, must gaze in admiration upon the wild spirit of enthusiasm that could inspire to such gallant deeds.

"When the wing commanded by Decius was giving way under the gallant onslaught of the Latins from the side of Mount Vesuvius," the consul, "standing upon a falchion, with his head shrouded in his toga, and his right hand raised beneath it to his chin," devoted himself, and the legions and allies of the enemies with himself, "to the infernal gods, and to mother earth!"

"From that moment, mounted on his horse, he seemed to both armies the spirit of destruction rushing down upon the Latin ranks. Terror went before him. His troops were seized with the consul's inspiration, and scarce a remnant of the Latin chivalry escaped their swords." But the heroic Decius perished in the thickest of the onset, covered with wounds, a votive offering to the greatness and the glory of the gods of Rome.

And once again, when victory was hovering over the field of blood, uncertain whether to settle upon the Roman eagles or the standards of the Etruscans, the Samnites, and the Gauls, a Decius, emulous of his father's glory, devoted himself to death, to win the doubtful goddess to the arms of Rome. Again, a frightful chasm yawns and threatens to destroy the city of the robber twins; and the abyss can only be closed up with the richest of her treasures. Gold and pearls and silks of the gorgeous Tyrian dye, incense and precious stones, jewels that glittered like the stars, unguents from the far-off east, statues and paintings, and all that is prized and hoarded by the sons of men, were gathered on the brink. In the midst came bounding Marcus Curtius, full armed and mounted on his panting steed. With a single prayer to Jupiter and Mars Progenitor, he vaulted, steed and armed rider, into the dark abyss which closed again for-

ever. *Rome's richest treasures were her warrior sons!*

More precious than gold and jewels, than Tyrian silks and priceless unguents, than statues or paintings, was the spirit that breathed in the proud hearts of thousands such as Curtius and the gallant Decii. It was that spirit which sustained the Roman while his hand was consuming in the sacred fire of his foe; that spirit animated the breast of Regulus in the midst of his horrid torture. That spirit gave voice to the loud shouts of triumph, as along the triumphal way up towards the gates of brass, went toiling the endless line of captive Tarentines, and the huge beasts from the unknown and barbarous regions of the east, bearing upon their hideous shoulders massy towers and warlike engines, while far as the eye could reach, the lumbering trains, loaded with the rich spoils of the Pyrrhic war, "golden vases, candelabras, embroidered robes of purple, escutcheons, statuary, pictures, and the various works of Grecian art and elegance, went rolling on to grace the triumph of the conquering Manius Curius. That spirit, after five hundred years of constant warfare, five hundred years of blood and carnage, five hundred years of ceaseless training in the battle fields of Italy, prepared the Roman legions for the great struggle in which the world was to be the meed of victory. That spirit made Rome mistress of the world.

There is a magic power clinging round such memories of the past, that binds the reason, and enchains the judgment; and giving wing to fancy, bids her roam back through twenty centuries, until the clang of battle again is heard along the Appenines, until the wild shout again goes up from the thousands congregated in the forum, and all forgotten are the bloody deeds and human sacrifices, the fearful tyranny and oppression, which the descendants of the she-wolf's nursing exercised over her subject nations through all the days of her "Iron empire."

And Rome herself! how brilliant the display, how gorgeous the review of all her beauty and her treasures! From the triple temple on the Capitoline to the farthest tomb that reared its sculptured marble by the great Appian way, from the mighty palace of the Cæsars, that towered far above the Palatine, to the humblest dwelling in the suburbs, from

the lofty temple of Jupiter Feretrius, above the hundred steps, and within the gates of brass, to the straw-thatched cottage of Romulus that rested in its shade, every thing breathed the same taste and love of splendor, every thing spoke to memory the undying legends of the past, every thing told of war and conquest, and immortal glory won by Roman arms, against all nations, and in all times, and under every sun. Far as the eye could reach, from the summit of the tower that sprang aloft from the firm base of the Tarpeian rock, stretched the endless colonnades of marble, palaces, and temples, and porticoes; on every side arose triumphal arches, and trophies, and pillars; statues that seemed to live and breathe and move, shamed the proud works of nature, from the summits of "the city of the golden roofs;" pictures that almost started from the canvass into being, adorned the thousand halls of her voluptuous palaces; and jewels, and gold, and precious stones sparkled in numbers like the countless stars that looked down from the soft Italian sky upon the wondrous city.

Fourteen vast aqueducts went arching over valley and defile, across marsh and fen, through rock and hill, to draw from the distant mountains, floods of the pure beverage that heaven pours down upon earth for its support and nourishment. Through their immense channels came rushing torrents that in an after age, at a moment's passing, could fill up the vast area of the Coliseum, and bear upon its heaving bosom whole fleets, that joined in no mock conflict for the amusement of the four-score thousand eager lookers-on, who lolled upon the marble seats and velvet cushions of the wonderful amphitheatre.

Over the vast circumference of seventy miles,* the crowded streets extended; and yet the countless roofs could scarcely shelter the myriads who made their home in the city of the Cæsars. Rome had become the world's heart; and the Triumphal, and the Flaminian, and the Prenestine, and the Latio, and the Appian way beat, like vast arteries, with the ever sounding pulses of the stream of life that went throbbing throughout Italy, and over the Alps, and across the Rhine, and by the passes of the Pyrenees, and the straits of Calpe, to the farthest boundaries of the

* "Vopiscus says fifty, Pliny the Elder seventy miles."—*Rome as it was*, &c., vol. i, p. 114.

world, supplying life, and strength, and energy to every part, and bearing back on its returning tides the wealth of a thousand provinces. Rome looked out from her seven hills, as from the summit of a lofty watch tower, and beheld the world in chains and bondage, suppliant at her feet.

Such was Rome in the days of Claudius; such was the glorious scene in which St. Peter was about to appear; such the mighty empire which the fisherman from the shores of lake Genesareth was preparing to overthrow, and to establish a new dynasty upon the throne of the seven hills, bearing his name and his title, wearing his emblem, and handing down his power in an unbroken succession through all time. It is at this moment that the eloquent author of the singular book before us opens his work, and breaks upon the reader in such a flood of poetic splendor that the whole scene is at once vividly presented to the eye, and impressed indelibly upon the mind.

"On the fifteenth of the calends of February, in the year from the building of the city, DCCXCVI, Claudius Augustus for the third, and Lucius Vitellius for the second time, being consuls, there entered the gates of Rome two lonely wayfarers from Palestine.

"They might have passed for father and son, if one attended solely to their years; but from the contour and deportment of the younger of them, in whom the gravity of manhood was still blended with the modest gracefulness of youth, it was easy to discern that no tie of earthly kindred united him to the venerable man by whose side he walked with the reverential air of a disciple.

"Three score years and upwards seemed to have passed over the old man's head. He was bald, or shorn upon the crown, and encircled by a fillet, or wreath of hair like to that of his beard, which was not white or flowing, but crispy and of a silvery grey. His brow was elevated as if in lofty thought. His cheeks were furrowed with contrition. His whole aspect was pale, and of an expression that imparted a certain air of dignity to a person rather less than the middle size. His eye, vivid as the lightning of heaven, indicated an impetuous spirit, but its glance was tempered by humility. A reed, terminating in a cross, was his only staff; and even that he seemed to carry rather as an emblem of his mission, than to alleviate his pilgrimage, or to sustain the infirmity of his years. About him there was an air of mystery that confounded the conjecture it excited. He looked like an ambassador—the agent of some mighty enterprise; yet who more destitute of every thing

that is wont to distinguish the representative of a terrestrial potentate? Unheralded, and unadorned by pomp,—jaded and travel-tainted, he journeyed on with his meek companion, barefooted and in silence. If heeded, it was to be scoffed at, or eyed with contempt, by the proud and gorgeous multitudes thronging to the metropolis of all nations." (Vol. i, pp. 1, 2.)

Every step that the venerable apostle and his young disciple, St. Mark, take along the crowded Appian thoroughfare, is made by our author the occasion and the vehicle of some eloquent description, some profound reflection upon the habits, customs, and religion of the great people whom they came to subdue to the sweet yoke of Christ. Every incident that occurs throughout the semipoeitic history, is seized upon to paint in vivid coloring the difficulties and dangers which beset the path of Peter, and the obstacles, insuperable to mere human power, which reared themselves up to war against the success of his mission. The voluptuous rites of Bacchus whose votaries are reeling around his path, the lascivious worship of the Cyprian goddess, the songs of whose followers are ringing in his ears, the tombs of the old Romans, who had carried the eagle triumphant through many a heady fight, the gorgeous palace with its gates of bronze cast open, on the summit of the "Cœli Montana;" speak of vile, degraded passion, of old memories dear to the proud spirit, of wealth and luxury; and the apostle comes, the prince of the chosen twelve, to preach chastity, temperance, humility, voluntary poverty. He enters the palace of the "Cœli Montana," and wanders on "through galleries, saloons, and suites of stately apartments without end,—a labyrinth of ever increasing splendor, but paused not to gaze or wonder at the strange magnificence. . . At last the voluptuous swell of music came from a distance upon the ear; and, directed by the sound, the pilgrims came to the interior recesses of the palace, where lay the 'Triclinium,' or hall of feast.

"Abandoned to every effeminacy as they lolled upon these beds, like so many deities upon sunlit clouds, the lordly voluptuaries were regaled with every dainty of air, earth, and ocean, while nymph-like and obsequious forms were stationed with fans and vases of perfume, or moved around the couches to sounds of soft melody with goblets of racy wine. Others burned incense, or placed fresh viands and flowers on the altars of the household deities, or fed with fragrant oil the lamps and candelabra that cast a mellow splendor over the entire scene.

"The strains of the enchanting music which had guided the pilgrims from a distance, seemed to faint away and die in swan-like agonies, and all was still and breathless, as in a dream, when that venerable stranger and his disciple appeared upon the threshold of that hall of pleasure. Their eyes were downcast, and it was well, for ill would they have brooked to have looked upon mysteries of wantonness and unshadowed sin. The apostle lifted his hand as if in act to bless, saying 'Peace to this house!' and to all who dwell within it,' responded his disciple.

"Like the summer sea when the tornado breathes upon it, the lord of the feast sprang up. He shook his hands, he shrieked in transports of fury at the messengers who had come with a great blessing to his house; and they cast them forth.

"O my divine Master! it is just!" said the venerable man, as he was lifted by his disciple from where they had left him for dead; . . . 'yes, they have rejected thy peace,' he continued, after a moment's ecstasy, as he gazed upon the palace of Lateranus (for Plautius Lateranus was lord of the palace and the feast), and, therefore, that proud pile shall fall; but, upon its ruins shall rise the mother and the queen of a regenerated world!

"St. Peter, the prince of the apostles, 'shook the dust from his feet,' and with his meek disciple and amanuensis, St. Mark, pursued his way rejoicing." (Vol. i, pp. 36-7.)

The next dwelling which the holy apostle honors with his venerable presence is shrouded in the garb of grey and mourning. The son and heir of the Senator Pudens had been torn away by death, the very day he had received the "manly toga." By the couch on which the lifeless body of the youth is stretched, the friends of the afflicted father pour into his ear the sad and empty consolations of philosophy; they speak of hope for the future; but doubt, fearful, terrific, envelopes that flickering hope; none had ever returned from the dark regions beyond the tomb, to tell of immortality. Despair was about to seize upon his victim, when the mild voice of the venerable apostle is raised, and he declares that he is sent to preach the faith of one who had arisen from the dead, the Son of God. To him, with uplifted hands he appeals, and,

"like the sunrise among the Apennines, where morning does not steal through the imperceptible degrees of twilight; but, after a moment's hesitation on the mountain-tops, bursts in full splendor over the entire landscape, which lives and laughs in the vivifying brightness, suddenly; life, balmy and refulgent, dawned like 'the blushing morn,' over the dead body of the youth. He breathed, he panted

with exuberant sensation; he bounded from the bier, like an angel from his rest; and his voice, fragrant and musical as nature's matin song, broke out."

With this beautiful scene and an eloquent description of the wild joy which follows upon it, closes the first of the six books into which the work is divided.

In the beginning of the second book, we find the apostle on the capitol conversing and disputing with the most distinguished senators of Rome. The probability of such an event matters little; it is only needed to enable the author to bring in review the past history of Rome, its greatness and its grandeur, which we have already taken occasion to sketch rapidly and succinctly; to describe the fearful obstacles which the apostle must encounter, before he can rear up his empire upon the ruins of that whose capital stretched so gorgeously around them; to prove conclusively at a single glance, that the hand of God could alone perform the work. By means of this simple artifice, the greatest revolution in all times, is personified—Rome, in her great senators, boasting of her mighty power, with all her wealth and beauty around and at their feet; resisting the advance of the inevitable fate, and the empire of the cross, in the humble fisherman from lake Genezareth, warning them to submit and foretelling to the startled grandees that,

"like the vision of a dream, a mirage of the desert, the empire of the Cæsars shall vanish; the home of so many nations, shall become their grave; the seven hills, a marble wilderness! And yet Rome is destined to be an 'eternal city,' imperishable as the earth itself, over which its sceptre shall still be wielded: in its new empire 'the first shall be last;' 'he that humbleth himself shall be exalted;' 'servant of servants,' shall be its proudest title; poverty in that empire, will be accounted a beatitude, riches dreaded as a calamity. Chastity and penitential austerities, and the works of mercy will be cultivated with greater enthusiasm than is at present felt for the lusts of the flesh, the lusts of the eyes, and the pride of life. By submitting without a murmur to every insult and outrageous cruelty, its people shall triumph, vanquish even all-conquering Rome, and leading captive the quirites, the conscript fathers, the knights, the legions with the cross upon their banners, and upon the diadem of Cæsar himself, to pay homage to the crucified upon this capitol."

"NEVER, never, never!" cried Caius Cassius, whose scorn could restrain itself no longer; 'when you talked of the destruction

of this empire, I listened with indifference. Why should hallucinations such as these excite more than a smile of pity? But in these mad antitheses about supplanting pride by humility, libertinism by chastity; of substituting the love of poverty for the love of riches, the cross for the eagle; the outrage upon common sense becomes insufferable. Have you any notion, any shadowy conception, even, of what Rome, of what human nature is, or of what you are *yourself*? Then launching forth, he showed how paganism was interwoven and identified with the then existing order of things, that it could not be interfered with without disjoining the whole frame of the empire, overturning all ideas and institutions; and that the establishment of Christianity demanded, not only a revolution of the Roman government, but a subversion of society, and what was still more absurd, a complete metamorphosis of human nature." (Vol. i, pp. 160-1.)

To quote all the beautiful passages in this eloquent work, to refer to all its points of excellence, would far outrun our limits: we shall therefore confine ourselves to a hurried enumeration of the remaining four books. The second book closes with the description of Rome in the days of Nero; and "the third opens with the spectacle of this brilliant mirage of existence, reduced to irremediable desolation, just as it was beheld by Belisarius, the great captain of Justinian, when he visited" it forty days after its total pillage by Totila. The fourth book displays the triumph of the Labarum; and, in the fifth, the author shows that a century after "Christianity had ascended the imperial throne of Constantine," the struggle still continued between paganism and the successors of St. Peter. The sixth and last book is the announcement of the triumph of the fisherman from lake Genesareth in his descendants—the grand "Io triumphe," that goes up in swelling tones, rejoicing over the final victory of the church of Christ. The scene is opened in the pilgrim's hospice of the abbey of St. Peter's at Canterbury, in the beginning of the year 800: and here among a motley group of men, of all ranks and all nations, "the serf and the earl, the mitred abbot and the monk, the anchorite and the steel-clad baron, blended in harmonious intercourse, and grouped together in their brilliant and fantastic costumes," the writer takes occasion to describe "the miraculous change that had come over the spirit of the barbarian nations," and he recounts the events that attended the coronation of Charlemagne, as given in a letter

of Eginard, the secretary of the monarch, to Alcuin, his venerated preceptor and friend.

Throughout this singular work—singular in its design and singular in its execution—the author seems to deride and trample under foot all the arbitrary rules which critics have undertaken to establish. At one moment, he moves along with all the dignity and solemn pomp which becomes the great historian; in the next, he gives wing to fancy, and soars like the eagle rushing towards the sun, his sweeping pinions shaking off in their upward flight, streams of glancing light. Now, he paints with the most vivid coloring, Rome in the day of Nero; and, in a single instant, he carries his reader to Rome, laid desolate by the Goth, and the wild beast howling amid her palaces. Yet, amid all this sudden change, amid these ever shifting scenes, the main object of the work is carried out; the contest between paganism and Christianity is described; and the great heroine of the drama, the Christian faith, is led forth triumphant, in the last act, at the coronation of the king of the Franks as the emperor of the west.

So rich and so varied is the store of his antiquarian knowledge, so vividly has he recalled to his imagination the ancient glories of Rome, renewing all her life and splendor, that the reader, in fancy, gazes out from the Tarpeian tower, with Pudens, at the break of dawn and beholds the scene, life-like and glowing at his feet. The ruins of the forum and of the fifty temples of the Capitoline, at the touch of his magic wand, rear up once more their glittering domes; arches and trophies are again hung round with the spoils of conquered nations; the Clitumnian steer again bleeds before the altars of Jupiter and the gods *Consentes*;* and the loud shout again goes up from the vast crowd, re-echoing to the Campus Martius and across the Tiber, as the conquered Parthian kneels before the throne of Nero, to receive as a suppliant the crown which his fathers had enriched with the jewels of slaughtered consuls.

But, with deeper interest and a more holy

* "*Consentes*, the name," says Lempriere, "which the Romans gave to the twelve superior gods, the *Di Majorum Gentium*. The word signifies as much as *consentientes*, that is, who consented to the deliberations of Jupiter's council. They were twelve in number, whose names Ennius has expressed in these lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo."

feeling, do we enter with him into the gloomy regions of the catacombs, and dwell upon the virtues and the sufferings of the Christian martyrs. For miles, the whole plain is undermined by these dark and winding passages, forming such an extensive labyrinth, that years of patient labor would not suffice to explore and determine their extent, and to describe the monuments and relics of those early times which are there preserved. For ages the materials which had been used in the buildings of the vast metropolis, had been taken from these excavations and borne across the Tiber, and into the city on the backs of slaves; and, from the vast extent of Rome, when her streets were spread over a surface of seventy miles in circumference, a just idea may be formed of the boundless range of this subterranean refuge. Care was always taken by the miners to leave a sufficient wall on either side, to support the arching roof above, so that these narrow passages often ran parallel and near to each other. Here the hunted, and proscribed, and hated followers of the meek and humble Lamb took refuge from the fury of their persecutors; and, when the hatred of these became more intense, and even in darkness and under the earth, protection was sought in vain, the poor, houseless fugitives constructed intersecting passages by which they might escape pursuit, and fly to the farthest bounds of their gloomy asylum.

Here they excavated, with pious hands, temples to the great God: and, from among the crypts and catacombs, in darkness and sorrow, arose sweeter incense, holier prayer, and more acceptable sacrifice, than the bleeding hecatombs, the flame of whose offering ascended in the beautiful temples of the gods of Rome. Around the altar sacred to the true God, are grouped the kneeling worshippers; before it stands the holy minister ordained by the hands of him whom Christ had ordained; the impenetrable gloom of caverns, where the light of day cannot penetrate, is broken and dispersed by the blazing torches that burn upon the rude altar: a silence, like the silence of death, pervades all; not a breath is heard, but the subdued voice of the priest, almost hushed and stilled by the fearful awe that fills the heart—it is the moment of consecration, and his trembling tongue and lips, palpitating with holy love and fear, are uttering the

mighty words the Son of God had uttered. The eye of faith—oh! such faith! the faith whose fire burned fiercer and brighter than the fire of the Roman prætor, the faith that made torture delight, agony joy, death the fruition of ceaseless, boundless bliss; the faith that triumphed over chains and bondage, over shame and exile, over the fiercest struggles of the infernal fiends, faith that struck down the wondrous strength of the lion, that tamed the wild ferocity of the tiger, that quelled all but the dark passion which the foe of man had aroused in the soul of the heathen! the eye of faith sees descending upon the altar the immaculate lamb, the victim and the sacrifice: with head bowed down and resting on the earth, awe-stricken, there they kneel, scarce daring to turn the eye of flesh upon the fearful mystery that is passing upon the altar. At length, the dread moment has gone by; the faithful have received into their hearts, their God and their Redeemer; and with souls swelling with holy love and joy, raise up the glad anthem of thankful praise. With the blessing of their pastor, they depart to meet bondage, chains, tortures, death. Some to feed the fires in the gardens of Nero, with their consuming bodies, some to the rack and the dungeon, some to the den of the howling beast. Yet, ever at the midnight hour, or the dawn of morn, new proselytes are found to take the vacant seats of those who have died crowned with martyrdom. As in the old fable of the heathen, wherever the blood of the slaughtered Christian falls, a beauteous flower springs up; the beauteous flower of faith. Thousands gaze upon the calm and holy aspect of the dying martyr—calm in the midst of tortures that nothing human could endure, calm amidst the infuriated efforts of the parasites of tyranny, calm upon the verge of that dread future, of which their idolatrous faith, their blind philosophy taught so little, knew so little, and which to their eyes was but a dark uncertainty and a mocker of all hope; and, listening to the words of the follower of the crucified, as he declared the faith of the true God, that all who believed *should have eternal life*, that Christ had died to save man, and that it was meet that man should die to witness and give proof of the faith of Christ, thousands gaze, and gazing turn from the spectacle, to be baptized in the name of him who suffered on the cross.

Senators, whose sires had been great and renowned, when Tarquin fled from his rebel kingdom, the penetralia of whose palaces were filled with the statues of a long line of consuls crowned with laurel, knelt in adoration of him who had died the death of the malefactor. Centurions, and tribunes, and captains, started from their ranks to cast aside the armor of earth and put on the armor of faith : but it was among the poor and the humble, the degraded and the vile of this earth, aye, the houseless wanderer and the slave, that the faith of the fisherman was to be most powerful. The rich, and the high, and the mighty had been called ; but, it was with the poor, and the lame, and the blind that the new kingdom was to be filled. Rome was glutted with wealth, she was drunk with power, she glittered in magnificence : her nobles were possessed of estates that were bounded like provinces by mighty rivers ; their palaces enclosed cities within their walls ; their slaves were told by thousands. Her emperors ruled the world. An illiterate wanderer from Judea gathers around him the poor, the wretched, the enslaved ; he is sent by his Master to found a new kingdom, and he preaches and baptizes. He is persecuted ; *he is crucified*, not like his divine Master, but with his head turned downwards towards the earth ! In the recesses of the catacombs his successors watch over the seeds of empire that were planted by the apostle. The hand of the Almighty is stretched above them.

Every storm that assails imperial Rome but wafts the new power on its onward course ; every billow that dashes against the walls of the eternal city, casts up upon its waters gems of priceless worth to adorn and sparkle in the triple tiara ; every famine, every pestilence, every sacking, every massacre, but clears the

path for the ceaseless march of the followers of Christ. Persecution, torments, death, seem only to redouble the countless array of dauntless confessors ; bribes and flattery they scorn. What cares he for the riches of earth whose eyes are turned upon the riches of heaven ? Not Cæsar's wealth could purchase one particle of the priceless treasure which the poorest Christian bears within his bosom, the priceless treasure of the faith. The slayers in the Coliseum march to the knee in blood ; but, baptized in that blood, cast down their arms, themselves in turn to win the crown of martyrdom.

Throughout the whole world, at the order of the Cæsar, begins a universal martyrdom ; throughout the whole world, the empire of Peter increases in might and power. For it was of him and of the church which Christ founded upon him, that the prophet had foretold—"and the stone cut without hands from a mountain, the stone that smote the image (the pagan empire of Rome), became a great mountain and filled the whole earth."

Every where assailed, every where the old Roman spirit broke out, softened and subdued by the spirit of the new faith ; every where beaten down, fresh and fearless it arose to renewed suffering ; every where resisted by the arms of the flesh, it conquered with the arms of the spirit.

Rome was struggling onward from the darkness and suffering of the catacombs to a new empire—an empire destined to spread over climes where the battle cry of the old republic was never heard, where the imperial eagle never flew ; an empire which was to embrace all nations and all times, and upon whose boundless extent the sun, in his endless course, should never set.

THE AMERICAN MINISTER AT BERLIN.

National Institute Papers. Letter on the History of the Reformation in Germany. By the Hon. Henry Wheaton, American Minister at Berlin.
National Intelligencer: Washington, D. C.

SEVERAL communications have been addressed to the secretary of the National Institute by the distinguished gentleman whose name heads this article, which are instructive. Of this class, we remember particularly his review of Von Humbolt's physical Geography of Central Asia, which article gives us in a few columns the most prominent and interesting traits of a very useful and learned work. If the minister had confined himself to the consideration of such productions, we should have found every thing to admire in him and nothing to blame. We regret, therefore, that he should have turned out of his way, to touch upon subjects flattering at best to the prejudices of only a small remnant of our dissenting brethren, and mortifying to the sensibilities of his Catholic fellow-citizens. No other effect could indeed have been expected from this his last contribution, which purports to be an abridgment of the first volume of a new work, entitled "The History of Germany in the time of the Reformation," by Professor Ranké. From its very title we naturally expected something offensive, and the sequel will show that we were not mistaken. We think, however, and had as well premise our opinion, that the sketch of this volume as furnished by Mr. Wheaton, will be quite sufficient to check its sale and circulation; for people of all denominations will judge from his letter that the book contains nothing but what they are heartily tired of—the slang and misrepresentations of the last three centuries. Even were its contents true, offensive as they are, they should not have been conveyed to us through the medium of the National Institute; but we object both to the contents as false and the medium as improper, so far as they assail and ridicule the doctrine and practices of the Catholic church. We know that at this very

time important developments are springing up in Germany antagonist to those of Professor Ranké, and our Berlin envoy has not yet deigned, and we may safely say, never will deign to abridge them for the benefit of his fellow-citizens. If by a miracle he ever should, we ask him in advance to seek some other channel of communication than the National Institute, as such topics serve only to alienate from it the affections of some portion of his countrymen. So far he has been peculiarly unhappy. Whenever religion mingled with his subject, he has taken delight in calling attention to pretended historical discoveries, as if he would snatch from the Catholic some pleasing contemplation, or subvert his religious belief. One of the earliest papers addressed by this gentleman to the National Institute was the synopsis of a work whose author we do not now recollect, assuming that the narrative of the last years of Charles V, and the manner of his death, which had been handed down to this time without question or denial, was fabulous and unfounded: and the envoy, with a credulity which we dare think never extended beyond himself, pronounces, in his extacies for his author, that his account alone is to be credited and all other versions to be treated as fictions. And this he does with a fervor stronger even than his text warrants, as if, he being convinced, all the world must needs submit to his infallible judgment. We entertain a high respect for the opinions of Mr. Wheaton when we do not perceive in them the bias of prejudice; but we feel satisfied from his writings that his mind has a strong anticatholic tendency, and that on all questions injurious to Catholicity he has a very capacious credulity. Who could have supposed that that extraordinary trait in the life of Charles V,* which in the religious animosities of the past had never been questioned,

* Stretching himself in a coffin, he caused the funeral rites to be performed, and after the ceremony, retired to his apartment where he soon fell sick and died. Robinson's Charles V, vol. iii, p. 338. Fredet's History, vol. ii, p. 209.

and which all past historians had acknowledged as a fact, some perhaps to ridicule, but more to extol, should now for the first time be disfigured by the sceptic speculations of modern illuminism, now when the purity of his character and the sincerity of his motives are beginning to extort a deserved but tardy justice. "The mind of Charles," says an eminent German writer, "was entirely occupied with the old idea of universal Christian empire, and a religious feeling was at the bottom of all his political schemes and enterprises." His character of the emperor, though differing from the portrait drawn by Mr. Wheaton, harmonizes with the acts of his declining years, and gives strength and point to the account of them, which up to the day of the envoy and his author, all history acknowledged as the only one. Indeed, from Mr. Wheaton's account of the emperor's last years, it appears to us strange that Charles should have abdicated his throne at all, and still stranger that he should have chosen a monastery in order to keep up a regal pomp and dissipation greater than he had exercised in the height of his glory. We speak of the envoy's paper relative to Charles V altogether from memory, and have recurred to it only as showing how small an item of history, where the poor monks had to figure, was considered grave enough for a communication to the National Institute. But though certainly offensive to Catholic feelings, that article contains no attack upon the Catholic's belief; that pleasure the diplomatist reserved for the paper before us, a paper occasioned by Ranké's history of Germany in the time of the Reformation. With Ranké himself we can have little to do in this short article, and can only see him in the mirror of his eulogist. We admit indeed that he is a man of talents and learning, and in his "History of the Popes," perhaps more impartial than some other Protestant writers. But if our enchanted envoy wishes to see his History of the Popes most ably reviewed and its inaccuracies, partialities and injustices exposed, we refer him to the Dublin Review of May 1843, article—"Ranké no Historian." This charge against the German writer is more especially true in regard to his History of the Reformation: for, if Mr. Wheaton has not misrepresented this work, then we must say of him, that from a partial sense of justice, he has relapsed into all

the slander and falsehood of a race of writers, which we had hoped were now nearly extinct forever. As to Mr. Wheaton himself, the Catholics of this country can entertain no very great respect for a public functionary who devotes his leisure hours to the reproduction of such assaults upon their doctrines and practices. The *National Intelligencer* had hardly given publicity to Mr. Wheaton's insulting paper, before a Catholic member of the National Institute came forth to protest against the unfairness of disseminating through that channel any communication calculated to wound the religious feelings of any denomination of Christians. His protest was both just and proper. For no matter how high the character of the correspondent, such productions should be promptly rejected by an Institute calling itself national and American as hostile to national feeling and national spirit, and injurious to the harmonious progress of the Institute and the principles of its creation. We hope at all events that Mr. Wheaton's good sense will prompt him to seek in future some more fitting instrument by which to inoculate the country with the fictions and venom of anticatholic writers. It is bad enough to be dosed with such potions through the common channels in which they are already applied, but to take advantage of the Institute in which we feel a common ownership with the theological envoy, and make it the channel of the religious errors which he may choose to adopt, is a species of impropriety and impertinence unworthy of our minister, an infliction against which his Catholic colleagues should forever protest. This literary nosegay from the environs of the Berlin court is not presented to America without some pretext. The minister tells us:

"As this book (Ranké's) has not yet been translated, nor, as far as I know, noticed or reviewed in any critical journal in England or the United States, I am about to give you an account of the most memorable period in the annals of mankind, if we regard the moral importance of the events, and which, if I mistake not, will form an epoch in the progress of this branch of literature, and augment the already well-earned reputation of the author."

The apology then of the envoy for this enlightening communication is twofold—first, that the work has not been translated, and secondly, that it has not been reviewed in Eng-

land and America. As to the first, it appears that the accomplished Mrs. Austin had already translated this volume some years back, and if he had consulted her, he would have found that she was busied about this translation sometime in the year 1840. Why it has not been received in England or the United States it is hard to say, unless its wonderful merits were left for the discovery of our minister at Berlin. Certainly no English or American reviewer, notwithstanding the raptures of our envoy, can find in his epitome of this work the novelty or peculiar worth which he attaches to its contents. For ourselves we must say, when we commenced reading the enthusiastic introduction which precedes the more substantial parts of this Berlin letter, we expected from such a zealous trumpeting something more than the old smoke which has been curling about us for the last three centuries. Mr. Wheaton must indeed be very ignorant of the theological discussions of the past, to have palmed such a paper on the National Institute, as one detailing novelties in theological history and threatening to batter down the only conservative principle in Christianity—the Catholic religion. We would ask any Protestant who has but half an idea of the disputes in which his religion and the Catholic church have been involved, if he can find any thing in this diplomatic letter that he has not heard of before? After startling his readers with a most exciting preface, the minister tells them that the learned professor of the Berlin university

“Demonstrates that the dogmas and prerogatives of the Romish hierarchy, far from being connected by an uninterrupted chain with the earliest traditions of the primitive church, are comparatively modern in their first introduction and general acknowledgment by the Germanic-Latin world. The seven sacraments, by which the most important acts of human life were subjected to the supervision of the church, including the doctrine of transubstantiation, were not firmly established until the twelfth and thirteenth centuries; whilst Wickliffe and Huss had already begun to protest against them in the fourteenth century as innovations on the original simplicity of the primitive Christian faith. The supreme authority of the bishop of Rome as the vicegerent of Christ on earth was first distinctly asserted in the thirteenth century, together with the doctrine of the infallibility of the papal see and of absolution. The Dominican monks constituted the ultramontane party of that day.

They failed in the attempt to introduce the inquisition into Germany, by which the true character of the nation might have been perverted as in Spain, and the seeds of the reformation extirpated with fire and sword as they were in the peninsula. But John Huss and Jerome of Prague were not the only Protestant confessors who suffered martyrdom, and the mind of Germany was fast bound in the fetters of slavish fear. Its servitude was confirmed by the institutions for public instruction, by which all human learning was made subservient to advance the power of the hierarchy. The University of Paris was at this period the principal seat of European learning and Roman Catholic orthodoxy. The German universities, with their theological faculties, were colonies planted by emigrants from that of Paris. All their early statutes begin by lauding the *alma mater Parisiensis*. From her they derived the doctrines of the Nominalists and the Realists, which constituted the metaphysical theology of the day. The logic and the grammar taught in these schools were instruments for advancing the papal power. So also with the fine arts. From the first dawn of the arts in Italy and Germany they were devoted to the service of religion. The soil of Germany was covered with minsters and cathedrals filled with images and pictures of the saints and martyrs. The architecture called Gothic was symbolical of the Catholic faith, its mysteries, its consolations, its dogmas. Imitating the forms of the cross and the rose, this style of light and graceful architecture raised the thoughts of the believer from earth to heaven. Sculpture and painting also combined to mould his heart, to warm religious affection for the blessed Saviour, his spotless mother, the glorious company of saints, the noble army of martyrs. These were the subjects on which the old German masters delighted to labor. Those great artists Lucas Cranach, Albrecht Durer, and Hans Holbein, were sustained by the spirit of warm and lively devotion, and by the liberal patronage of a rich and bountiful church. But the adoration of the holy Virgin and the saints, which at first was only an innocent wandering of the heart from the only one object of true devotion, had at last degenerated into gross idolatry. The mother of Christ was worshipped as ‘the eternal daughter of the eternal Father, the heart of the indivisible Trinity,’ and involved with a ‘Glory to the holy Virgin, the Father, and the Son!’ Reliques of the saints were diligently collected, and miracles worked at their magnificent shrines. The festivals of the church were the days of popular recreation. The yoke of religion was rendered light by this means, and by the rites of confession, absolution, and indulgences.”

Ranké has then *demonstrated* to this learned diplomatist, that the seven sacraments were *not firmly established* in the twelfth century,

and that Wickliffe and Huss had already begun to protest against them in the fourteenth; that the supreme authority of the bishop of Rome, as the vicegerent of Christ upon earth, was first *distinctly asserted* in the thirteenth century. Now in the face of that strong mathematical term "demonstrate" which Mr. Wheaton uses, he concludes his sentences with expressions which demonstrate nothing; or if any thing, the reverse of what he considers proven. The seven sacraments were not *firmly* established before the twelfth century—this demonstrates that they were established in *some* way. The supremacy of the pope was not *distinctly asserted* till the thirteenth century—this demonstrates that it was asserted in *some* way before that century. So that out of his own mouth the diplomatist convicts himself, and has shown himself literally to be an envoy *extraordinary*. But suppose that that Columbus of Protestantism, that voyager among the archives of all Europe, Ranké, had demonstrated every sentence of the above extract, are we to understand from the minister that this is something which he considers never to have been done before? If never before demonstrated, then he must admit that we Catholics have been hitherto most grossly slandered; for the same things have been considered by Protestants as proven against us in every generation from the days of Luther. If often demonstrated, then he has been very grandiloquent over a very stale matter, and has put his mountain intellect in labor to bring forth a mouse. Mr. Wheaton, it seems to us, would have shown much more wisdom in abstaining altogether from the discussion of theological questions, which requires something more than the knowledge of law or diplomacy: *ne sutor ultra crepidam*. But as a lawyer he will not spurn authorities, and we therefore refer him without commentary to the highest in the estimation of his church as well as ours, from the twelfth century up to the days of the apostles, and we think he will find in them ample demonstration of the sacraments and all the other tenets which for a *literary pastime* he has chosen to assail.

As to the attacks of Wickliffe and Huss against the antiquity of our church and her doctrines, we do not see why such intellects as Ranké's or Wheaton's should be controlled by their au-

thority. Their innovations were laughed at, and their opinions borne down at the time by the universal testimony of the Christian world. Why cannot a man, like our minister at Berlin, construe for himself such evidence as the following which dates from the Christian era? "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is my flesh for the life of the world. The Jews therefore strove amongst themselves saying, how can this man give us his flesh to eat? Jesus said to them: Verily, verily I say unto you, unless you eat the flesh of the son of man and drink his blood, ye have no life in you, for my flesh is meat indeed and my blood is drink indeed." (John vi, 51, 52, 53, 55.) Why does he not examine for himself, and without the aid of Wickliffe or Huss, the testimony of the apostles and evangelists in relation to the sacrament of the eucharist? He will discover in all their writings, words equally strong to show what they understood of the institution of this holy sacrament. Why cannot he weigh the testimony of St. Ignatius of the first century, of St. Justin, St. Irenæus, St. Cyprian and others of the second and third centuries? of Origen who says: "Manna was formerly given as a figure, *now* the flesh and blood of the son of God are specifically given, and are real food?" Why could he not, astute lawyer as he is, follow down for himself the chain of testimony which links century with century and generation with generation; the testimony of the Hilaries, the Basils, the Chrysostoms, the Jeromes, the Austins, the Cyrils, the Ambroses, till he reached that famous century, the twelfth, when he finds Catholicity firmly established? And when he has examined all these witnesses, shall John Wickliffe, John Huss, Jerome of Prague, be potent enough to confound them? Shall the assertions of these three men of the fourteenth century prove to the minister, that the illustrious apostles, who handed down from age to age the testimony of their respective times, and that the flocks for whom they wrote, spreading over twelve centuries and amounting to countless millions, are unworthy of credit, deceivers and false witnesses? To the writings of these and others we refer him. Professor Ranké can no doubt easily point them out to him in the library of the university of Berlin.

When he looks at them he will most probably conclude, that the new historian of the reformation stopped our religion at the twelfth century, because it best suited his views and plans to do so, and he will conclude further that the antiquity of her doctrines reaches to the days of the apostles themselves. If he be diligent in his search, he will find many distinguished Protestants as capable of the investigation as Ranké or himself, who have beheld our holy religion stretching from our own time far beyond the age of Wickliffe and Huss, far beyond the ken of the famous twelfth century. "She saw," says Macauley, "the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot in Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca, and she may still exist in undiminished vigor, when some traveller from New Zealand shall in the midst of a vast solitude take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

We do not propose to follow Mr. Wheaton through all the false charges of the extract from his letter which we have quoted. Were we to review one after the other, the whole number of the Magazine would be insufficient for the purpose; for his communication throws open almost every point of difference which has existed between Catholics and Protestants for the last three centuries. Volumes have already been exhausted on them; and the charges of Mr. Wheaton have all been most ably refuted by eminent divines, whose peculiar province it is to explain and defend the doctrines and usages of our holy religion. In preceding numbers of this periodical many of the identical misrepresentations contained in the minister's letter have been ably disposed of.* In addition to this reference, we would recommend to Mr. Wheaton a work entitled "The Faith of Catholics," Bishop Milner's works, an invaluable little book called "Papist Misrepresented and Represented," from the perusal of which he could hardly rise without wondering at the

extent of his credulity upon all Catholic subjects. But besides our own illustrious champions, the present generation is teeming with eminent Protestant enquirers, as conspicuous for genius and learning as Professor Ranké or our Berlin envoy, and who bear the strongest testimony to the high character of our priesthood, the divine origin of our sacraments, and the purity of our doctrines. While Pusey, Newman, Faber, Hurter, and other eminent Protestant writers are becoming convinced of the divinity of our institutions, and the sanctity and learning of our teachers; while Voigt, Arendt and others, are repelling the scandals with which fanatics and infidels had darkened the pious memories of our popes, Professor Ranké is demonstrating to our American minister, that our sacraments are innovations, our pontiffs usurpers, our priests imposters, ourselves idolaters. Why Luther himself whose name his letter so specially glorifies, whom he calls "the representative not only of his time but his nation, with his peculiar characteristics of deep enthusiasm, piercing intellect, and rough but generous nature," Luther himself, if living, would more in roughness than in generosity, reject the envoy's religious companionship. For if he depended on faith alone for salvation, he certainly carried his faith in the truths of religion much farther than it appears to be possessed by his new historian, or the diplomatic theologian. "Who can deny," says Luther in a letter to Spalatin, "that God works great miracles at the tombs of the saints? I therefore, with the whole Catholic church, hold that the saints are to be honored and invoked by us." Professor Ranké can show our Berlin envoy where the same father of Protestantism, in his "Preparatio ad mortem," recommends to dying persons "to call upon the blessed, the angels and saints, that they may intercede for them with God at that instant."

We would say, then, to Mr. Wheaton, in the words of the Protestant Thorndyke; "Do not lead people by the nose to believe papists to be idolaters, when you cannot." "The adoration of the Holy Virgin, and the saints," says our minister, "which at first was only an innocent wandering of the heart from the only one object of true devotion, had at last degenerated into gross idolatry." Here again, we ask for the grounds of this assertion.

* See United States Catholic Magazine, vol. ii, pp. 20, 406, 464, 663, &c.

Who, among the writers of antiquity, has said that the veneration of the Blessed Virgin, as it is understood and practised in the Catholic Church, was ever a wandering from the object of true devotion? Which is the more reasonable, or the more probable, in reference to the ancient observances of Christianity; the testimony of the great majority of christendom, or the assertion of a German speculatist, who values history so far only as it may favor or sustain his preconceived theories?

But we deny, most unequivocally, that the Catholic religion has ever tolerated the worship of the Blessed Virgin, as "the heart of the indivisible Trinity, and involved with a glory to the Virgin, the Father, and the Son," and we cannot withhold our astonishment and disgust, that the pen of our envoy should ever have indited, what we know and he should have known, to be a gross libel; that he should ever have written down such stuff and called it one of professor Ranké's demonstrations. True, some overheated eulogist in the fervor of his admiration, or some frail and clouded understanding, may have fallen into error or extravagance of word or deed as to the extent of homage due to the Blessed Virgin, Mother of our Divine Redeemer. But what do such things prove? Surely nothing against the doctrines of the church; they are the blunders of individuals, for which a whole body cannot be made responsible. Mr. Wheaton is an eminent jurist, and will not, therefore, call it logical or fair to reason from particulars to generals. He would not announce the opinion of a solitary dissentient judge on a bench composed of nine, as the doctrine of the whole court. No more should he hold the whole church responsible for the mistakes of one of its members. But it may occur to him to ask why these people who have had idolatrous sentiments were not excluded from our communion? For the simple reason that though they erred, they were willing to be corrected, and to yield their opinions to the judgment of the church. For error is not heresy, and he who pronounces his opinion in ignorance of true doctrine, cannot for that incur the penalties of excommunication—his submission to the church, the unerring tribunal, frees him from the sin of heresy; just as that judge who dissents from his brothers, cannot be said to be a propagator of error for his mere differ-

ence of opinion, when finding himself overruled, he submits to the decision of his associates, and adopts their law. But should that same dissenting judge persist in his views and practise upon his opinions, notwithstanding the overruling authority of the court, then is he a heretic in law and liable to impeachment and dismissal from office. Precisely in the same category is he who errs in matters of religion; submission cures his error, but if he resists the overruling power, then is he a heretic in doctrine and liable to the penalties of excommunication.

It is mortifying, we repeat, as well as insulting to Catholics, to hear their representative abroad announcing to his countrymen through the National Institute, that Ranké has *demonstrated* their religion to be idolatrous. We do, it is true, ask the intercession of Mary, the glorious Mother of God, and of his holy saints, and we wish most sincerely to be aided by their prayers and their influence. We believe in the communion of all holy persons in all holy things, a beautiful precept of the apostles' creed, which we therefore hope, will, in the eyes of our envoy, have its due weight in the justification of our faith. Do not the pastors of all denominations profess to commune with heaven in behalf of their people? Do not the flocks encourage and solicit the intercession of their pastors with God? And has the envoy ever asked himself why is this so? Is it not because the people look upon their pastors as men of more austere piety than themselves, and therefore in closer communion and higher favor with their heavenly Maker? Here, then, is intercession for others in all denominations, and based upon the idea of closer intimacy with God. But it is at last but human, earthly intercession. The Catholic stops not here, but knowing that the Almighty hearkens to our intercessors in proportion to the regard he has for the advocate, his desires take another and higher flight, and he seeks the advocacy of those whose virtues have passed the ordeal of this sinful life—whose good works have transported them to the eternal presence—who live and converse with the Most High—who are blessed with the smiles of his eternal love. And when the Catholic's soul has penetrated the heavens, seeking out an advocate for the pardon of his guilt, what patronage can he find so potent as

bers, the purest among the creatures of omnipotence? Who is more influential than that spotless virgin, whom the all-seeing eye, searching among the myriads of nations and generations with which the world was to be overspread, chose of them all, from all eternity, for the mother of his co-equal Son—she, of all created beings the most immaculate—she of all human kind the best beloved of God? Well may poor, frail, erring man, knowing his proneness to evil, and how often he has offended the majesty of his Maker, sue for her intercession, who on earth was the model of meekness and purity, and who in heaven is foremost in God's favor, and in the abundance of his grace. Well may he ask the union of her prayers, who has told us, "*fecit mihi magna qui potens est*," "he who is omnipotent has done great things for me." That we should honor the shrines and relics of those who are the highly-favored objects of God's eternal love, should not be imputed to us as an attempt to gull: nor should it be considered a matter to sneer at, that those who can obtain favors for us in heaven can also, by divine permission, have miracles wrought at their tombs. We have shown Mr. Wheaton already where Luther himself, whom he lauds so much as the "representative of his nation," asks "who can deny that God works great miracles at the tombs of his saints?" and Mr. Ranké can tell him that enthusiasts go now a-days to visit the places where the phenomena of the reformation occurred, as formerly our fathers made pilgrimages to the Holy Land. "When we are shown," says Audin, "with a degree of respect bordering on idolatry, the glass which the lips of Luther touched, we ask our adversaries to explain the disdain which they have for the bones of the martyrs of our faith. If the Protestant sits with emotion under the tree which sheltered Luther at Oppenheim, may not we be pardoned for kissing the hand of one of our saints who preferred death to perjury? and when we are shown the drops of ink that fell from the inkstand which Luther threw at the head of the devil, we shall surely have less difficulty in obtaining pardon for the superstitions of some of our rustics." The abridged life of Luther, which forms the bulk of our envoy's communication to the National Institute, is in some of its pretended facts directly counter to the truth. We will mention only one circum-

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stance to corroborate this assertion, and that will be to show in what a different spirit Charles V, against whom our envoy seems to have imbibed so deep a prejudice, spoke of the effect of Luther's deportment before the diet of Worms, from that which our diplomatist would impute to him. Speaking of Luther before the diet of Worms, Mr. Wheaton narrates that the

"Bishop's official at last required him to say whether he persisted in maintaining all his doctrines, or whether he was willing to renounce any part. He answered that, unless he were convinced by proof from Holy Writ, he would not retract any thing he had asserted, as his conscience was a prisoner in the word of God. 'Here I stand: I can say no more: God help me, Amen!'"

"Charles, who was deeply moved with the firmness of the reformer, exclaimed, 'he shall not make me a heretic.'"

Now the truth of this narrative is, that Luther's pusillanimous and vacillating conduct on the first day of his appearance before the diet, so disgusted the emperor, that he said, in contempt of his hesitancy, and not in admiration of his "firmness," "this man will never make a heretic of me." Audin's *Life of Luther*, translated edition, p. 161. We cannot follow Mr. Wheaton through all the blunders of his biography; to do so, would carry out this article beyond its appointed limit. When Mrs. Austin's translation of Ranké's book shall have reached Baltimore, we hope some abler pen, contrasting the researches of Ranké with those of the industrious and accomplished Audin, (whose "*Life of Luther*" we commend to the minister), will show up to the public, the slanders and misrepresentations of the "*History of Germany in the Time of the Reformation*," as detailed and endorsed by Mr. Wheaton. But, let it not be supposed, that while one learned un-Catholic historian is making discoveries adverse to Catholic doctrine, there are not other un-Catholic historians making most favorable developments in their behalf. In almost the same day's journal in which Mr. Wheaton lauds Ranké's new book, the "European correspondent" thus speaks of another Protestant new work:

"My mind was more deeply engaged last week with a much weightier production, Frederick Hurter's *View of the Institutions and Mœurs of the Mediæval Church*, particularly the thirteenth century, under the reign of Pope Innocent III. This is the complement to the

same author's history of that Pontiff and his contemporaries which I noticed last winter in one of my letters. The View has been well translated from German into French, in two octavos, by John Cohen, librarian at St. Genevieve. Hurter, who is a minister of the reformed creed, has prefixed a sad account of his persecution, owing to his liberality, by his Protestant "co-religionists" of the Canton of Schaffhausen. We are told of the discovery of some manuscripts of Galileo, which prove that even the Inquisition may have been calumniated. Hurter supposed this possible, also, of the church of the middle ages; and, as he advanced in his researches, saw events, institutions, and personages under aspects too favorable for the prepossessions and spirit of his brethren. Catholic and Protestant rivalry and animosity are no where keener than in Switzerland at the present time. Hurter's first work was eminently successful. This sequel has a wonderful plenitude. It argues incredible research and faculty of digestion. The whole story and system of the Catholic church are here—formation, nature, tenets, machinery, government, administration, claims, revenues, hierarchy, characters; the whole being at the era. The author must be a Catholic at heart, profess what he may."

We are sure if Mr. Wheaton will review, without prejudice, all he has written in his letter on Ranké, if he will refer to the authorities which this article has named to him, he

will find much to recall of what he has written. We say, if he examine without prejudice; for the understanding, however powerful, is a very poor aid in the discovery of truth, unless assisted by the co-operation of the will. "I affirm," says Frederick Schlegel, "that in man the *understanding* is not the principal organ for the perception of divine truth—that is to say the understanding alone. On the *understanding* alone the light may dawn, or even be received; but, if the *will* be not there, if the will pursue a separate and contrary course, that light of higher knowledge is soon obscured, and becomes clouded and unsteady; or, if it should still gleam, it is changed into the treacherous meteor of illusion. Without the co-operation of a good will, this light cannot be preserved or maintained in its purity; nay, the will must make the first advances towards truth; it must lay the first basis for the higher science of divine truth and religious knowledge." May the future letters of our envoy, if he will persist in writing them, be attended with these two concurrent aids, especially as regards his religious papers; and, may he in future, while he is convinced by Ranké's unmathematical demonstrations, also take a look at the other side of the question.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY E. U. CAMPBELL.

Continued from page 41.

It was observed, in a previous article, that the Catholics of Maryland, while they took an equal part in defending the rights of the people, and paid heavier taxes than their fellow-subjects, found no relief from the oppression which they suffered. But, although the double tax, and payment for the support of the protestant establishment, were rigidly exacted from the Catholics—a less intolerant spirit prevailed in social intercourse; and Catholics continued to celebrate divine service—not indeed in public churches—but in private cha-

pels on their own lands, and in their dwellings, without molestation. Two public measures which created great excitement in Maryland in 1771-2, led to results, incidentally of great importance to them. The first of these was an attempt to establish fees of officers, by proclamation of the governor, without the concurrence of, and in fact, in opposition to, one branch of the assembly. Resisted as an exercise of prerogative, incompatible with the rights of the people, its discussion engaged the pens of the ablest writers of the day:—among

whom was Charles Carroll of Carrollton. His successful advocacy of popular rights against Daniel Dulany, who was regarded as the ablest man in the province, procured a high reputation for Mr. Carroll.* Although writers in the newspapers attempted to weaken the force of his reasoning, by sneers at his religious opinions, and the political disfranchisement which they occasioned,† yet, addresses complimenting his patriotism and ability, and other public testimonials, proved, says McMahon, "that he had now established a rank and influence in the province at large, which rendered him prominent in its councils and operations, in the consummation of independence which was soon to follow."‡

The second measure alluded to, was the "*Vestry Act*." By the act of 1692, by which the church of England was made the established church of the province, and by other acts, especially that of 1702, provision was made for the support of the clergy, by the imposition of a poll tax, of forty pounds of tobacco, on the taxables§ of each parish; which was collected with the public dues by the sheriff. Under the inspection act of 1763, it was reduced to thirty pounds per poll: but the latter act having been suffered to expire, the claim for the *heavier* tax was revived, and a technical question was raised as to the existence of the act of 1702. This question enlisted the talents of the ablest lawyers of the state, and the Protestant clergy put forth all their strength in its discussion; "The press of the colony," says McMahon, "abounds with publications demonstrating their poverty, and sometimes denouncing, sometimes supplicating the resisters of their claims."||

It does not appear that Catholics took any part in the discussion: but, the effects of it

* Latrobe. McMahon.

† One of the writers in Green's Gazette of 25th March, 1773, describes Mr. Carroll as "One who doth not enjoy the privilege of offering his puny vote at an election;" and as "this patriotic nursing of St. Omer's."

‡ P. 392.

§ The "*taxables*," were all the males, and all the black females, between sixteen and sixty years of age.

|| It is painful to find one of the most learned of their body, discussing from the pulpit, the value of tobacco, and questions of currency, in the following terms:—"But the people (we are told), have been led to expect to pay all the clergy's dues at four shillings per taxable; and it may be dangerous to disappoint them."

"Tobacco is probably a more fluctuating, and doubtless a far less certain commodity, than any of the products of the earth that have ever been tithed; still,

were, to attract attention to the amount of revenue contributed by the people to the support of a clergy,* who, being appointed or presented to parishes by the governor exclusively,† were regarded as the adherents of their patron, and opposed to the interests of the people. The historian of Maryland remarks: "there were some instances at that day which we shall not detail, that exhibited as much of '*the temporal*,' in the temper and conduct of some of the clergy of the colony, as in their revenues." The present bishop of the Protestant church in Maryland, uses the following strong language: "Often, as I hear and read authentic evidence of the character of a large proportion of the clergy in the province of Maryland, two generations since, I am struck with wonder that God spared a church so universally corrupt, and did not utterly remove its candlestick out of its place."‡

With the loss of influence of the established clergy, disappeared much of intolerance against Catholics. And as the discussions which ushered in the declaration of independence progressed, even the Protestant pulpit acknowledged that—"In Maryland, they (the Catholics) have all the respectability which good birth, respectable connexions, and good estates can confer. They are not, moreover (as we are), distracted and enfeebled by sects and parties"§ The author of the sermon from which this extract is made, says: "In order to save them (the Catholics) from persecution, and to inspire them with ideas *favorable to the government*, this discourse was composed:"

however, even tobacco is more likely to keep pace with other articles of necessary use, than any fixed sum of a provincial paper currency."

"It is mean and illiberal to talk of stinting clergymen to a bare support."—(*From a Sermon, preached at Annapolis, in Maryland, in the year 1771, by the Rev. Jonathan Boucher, A. M. and F. A. S.*)

He had been Rector of St. Anne's, in Annapolis, and afterwards of Queen Anne's, in Prince George's county, from which he was ejected at the Revolution. On his return to England, he published, in 1797, "*A View of the Causes and Consequences of the American Revolution*, in thirteen discourses, preached in North America, between the years 1763 and 1775; with an historical preface, dedicated to George Washington, Esquire." His book proves him to have been a man of learning; and many passages of it, show that he was a kind-hearted man.

* The revenues of a benefice in Frederick county, were estimated at £1,000 sterling per annum, and the emoluments of many others were ample and on the increase.

† McMahon, p. 393.

‡ Bishop Whittingham's Charge," June 1st, 1842.

§ Sermon preached in Queen Anne's parish, Prince George's county, Maryland, 1774.—*Boucher*, p. 290.

"but," he adds, "under so respectable a leader as Mr. Carroll, they all soon, at least in appearance, became good whigs, and concurred with their fellow revolutionists, in declaring against the misgovernment of Great Britain."*

Making allowance for his want of politeness in the use of nicknames, which the arrogance of the law church had made familiar to him, the Rev. gentleman is entitled to credit for the following declaration:

"If any man, of an unprejudiced and ingenuous mind, forgetting, for a moment, that he is either a Protestant or a Papist, will sit down and read the popish controversy, I can almost answer for his rising up with this conviction strongly impressed on his mind, that Protestants have hardly shown themselves more superior to their adversaries in point of argument, than Papists have in good temper and good manners. When Catholics write or speak of Protestants, we are always mentioned with decency, if not with respect: whereas, we very rarely notice them, without bestowing on them some harsh and offensive epithet."†

In conclusion, the following extracts from the same sermon, delivered in Maryland, in 1774, while they exhibit the altered tone of those who had been the authors of the system by which Catholics had been degraded and oppressed, show how unworthy must have been the motives of men whose intelligence enabled them so well to do justice to those whom they had persecuted for years.

"Men really enlightened, and really liberal, will remember and acknowledge with gratitude, that chiefly to Papists do we owe the preservation of ancient literature; that in times of general anarchy and violence, the Romish clergy alone gave such cultivation to letters as the unimproved state of society then admitted of; and that in the cloisters of cathedrals, and in the solitude of monasteries they opened schools of public instruction, and to men of retired and studious minds, asylums from the turbulence of war."‡

Parson Boucher continues: "I have no reluctance to declare, that Catholics seem to me to have no slight claims on us on the score of gratitude. For were they not Catholics who obtained the Magna Charta; who laid all the broad and firm foundation of this unparalleled

structure of liberty, the British constitution; who enacted most of our best laws; who erected so many of the noble edifices which do so much honor to the parent state; who built and endowed all the national churches, and founded not only many eminent public schools, but also the two universities? These were great, substantial, and durable services, and such as justly entitle those who performed them to the appellation of great men. I will not degrade them by a comparison with the puny efforts and wordy services of later times; for which, however, places, pensions, and titles, have been lavishly bestowed. The descendants of those great men in the *old times before us*, the Papists of our own times, are no longer in any capacity of emulating the greatness of their ancestors; but their fortitude under trials of peculiar poignancy is almost as unexampled as their oppressions; and their acquiescence under a long series of accumulated wrongs, is such an instance of true patriotism, as entitles them to the highest respect. With a patient firmness of character, worthy of all praise and of all imitation, they have long submitted to such injuries and indignities, as their high-spirited forefathers would have ill brooked; and such as their undegenerate posterity would not endure, were it not that they have the wisdom and the virtue to respect the laws more than their own personal feelings. Every thing most dear to the human heart has been torn from them, excepting their attachment to their religion, and their determination to *love and bless* those fellow-subjects, who unmindful of the duties resulting from their religion, and unmoved by so endearing an example, foolishly and wickedly continue to regard Papists as Samaritans, with whom they resolve to *have no dealings*.""

Similar sentiments were probably never before heard from a Protestant pulpit in Maryland; and these were uttered to attach Catholics to the royal party, and only when the dawn of the revolution announced the rising of the sun of liberty; † the precise period when the subject of these memoirs returned to his native country.

The convention of Maryland had held its

* Boucher, p. 242.

† Boucher's Sermon, p. 282.

‡ Ibid. p. 281.

† The author says his property was confiscated, and himself solemnly declared a traitor.—*Preface*, page lxxxiv.

first meeting at Annapolis, in June, 1774, and was again convened in November of that year, to hear the report of its deputies to congress. Charles Carroll of Carrollton was then an active and efficient member of this body, and at its meeting in December, was appointed one of the "committee of correspondence for the province." That patriotic convention concluded its session on the 12th of December, with the following appeal:

"As our opposition to the settled plan of the British administration to enslave America, will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics, and all private animosities and quarrels of every kind, from henceforth cease, and be forever buried in oblivion; and we entreat, we conjure every man, by his duty to God, his country, and his posterity, cordially to unite in defence of our common rights and liberties."*

The patriotism of the people gave to the recommendations the force of law; and its concluding sentiments were the act of emancipation of the Catholics of Maryland. Throughout the active scenes of those times, Charles Carroll of Carrollton performed an important part. Among other committees of which he was a member, was the "*Committee to prepare a declaration of rights, and a form of government for this state.*"† That committee incorporated in the "Declaration of rights," the important principle which had first been established in Maryland by its Catholic settlers one hundred and forty years before.

"*Article XXXIII.*—That as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons professing the Christian religion are equally entitled to protection in their religious liberty,

&c. Nor ought any person be compelled to frequent, or maintain, or contribute, unless on contract, to maintain any particular place of worship, or any particular ministry, &c."*

The experience of seventy years has consecrated these principles in the affections of the people of Maryland, and insured to them immortality in that state in which "religious liberty obtained a home, *its only home in the wide world*, at the humble village which bore the name of St. Mary's,"† two hundred years ago. The learned and liberal Bancroft says of the founder of Maryland: "Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions with the enjoyment of liberty of conscience; to advance the cause of civilization by recognizing the rightful equality of all Christian sects. The asylum of Catholics was the spot, where, in a remote corner of the world, on the banks of rivers which had as yet been hardly explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the state."‡

Thus distinguished by her services to the cause of religious liberty in her infancy, Maryland, in after times, became the mother of churches in the United States; and the subject of these memoirs the instrument in the hand of God for disseminating Catholic truth, and preserving Catholic unity in the great empire of freedom. Hence the writer conceived these sketches of Maryland's history appropriate as an introduction to the biography of her first bishop, and the history of the Catholic church in the United States.

* Proceedings of the Convention, p. 10.

† Ibid. p. 222.

* Ibid. p. 314.

† Bancroft, vol. i, p. 247.

‡ History of the United States, vol. i, p. 244.

ST. IGNATIUS, BISHOP OF ANTIOCH.

MARTYR, A. D. 107.

ST. IGNATIUS, the successor of Evodius in the patriarchal see of Antioch, was an illustrious convert from the errors of paganism. He was a disciple of St. John the Evangelist, and from the acts of his martyrdom, and the exalted spirit of devotion and celestial charity which are manifest in his epistles, it is evident that he drank deeply from the same heavenly source with his master, the apostle of love. St. Chrysostom informs us that St. Peter, the prince of the apostles, appointed him to rule the important see of Antioch, where the faith had been planted by his own labors and those of St. Paul. From the apostles themselves he received the episcopal consecration, by the imposition of their hands, and presided over his church for the space of forty years, a model of every virtue; confirming and strengthening the faith of his flock by word and example; and leading them by the practice of incessant prayer, fasting, and the reception of the divine mysteries, to that heroic fortitude which was requisite to bear up against all the terrific persecutions of that period. His eminent sanctity acquired for him the appellation of Theophorus, a word signifying one that bore God, implying a person of great holiness of life.

The emperor Trajan having undertaken a campaign against the Parthians, arrived at Antioch in the month of January, in the year 107, the ninth of his reign. His first concern, after his triumphant entry into the city, was to make inquiries into the state of religion, and the worship of the false divinities of the empire. Being informed of the zeal of Ignatius, and of the success which attended his efforts in withdrawing the people from idolatry, he commanded him to be brought into his presence and in an angry tone, thus addressed him: "Who art thou that, as an evil genius, darest to transgress my orders, and persuade others to their destruction?" "Thou art the first,

O emperor!" replied the saint, "that ever called Theophorus an evil genius. Know then, that the servants of God, far from being evil spirits, cause devils themselves to tremble in their presence, and to fly at their bidding." "And who is that Theophorus of whom you speak?" inquired Trajan. "I," replied Ignatius, "and whoever carries Jesus Christ in his heart." "And do you not believe," said Trajan, "that we also carry in our hearts the gods who fight our battles?" "Gods!" exclaimed Ignatius; "you are deceived; they are but demons. There is but one God, who made heaven and earth, and all things therein, and but one Jesus Christ, the only Son of God, to whose kingdom I aspire." The emperor, after some further interrogatories, perceiving the saint inflexible, and being annoyed by his ready answers, condemned him to be placed in irons, and then, under a strong guard, to be taken to Rome, there to be devoured by wild beasts, at the public shows for the entertainment of the people. Instead of being terrified by this cruel sentence, the heart of the saint was filled with a holy joy; he cast himself on his knees, and in transports returned thanks to God, who had at length granted what had long been the object of his desires,—the crown of martyrdom,—and who deemed him worthy of being bound with chains like the great apostle of the gentiles.

Having been given in charge to a band of inhuman soldiers, the holy martyr left the city of Antioch without a sigh. He embarked at Sileusia, and after a long and dangerous voyage, he was permitted to land at Smyrna, whose bishop, the illustrious St. Polycarp, was his intimate friend, for they had been fellow-disciples under the beloved evangelist. At Smyrna he was waited upon by deputies from several of the neighboring churches, who came to salute him in his chains. He

earnestly entreated them to unite their prayers with his, that he might be found worthy to die for his blessed Redeemer.

From Smyrna St. Ignatius wrote four letters to different churches, all of which breathe a most admirable spirit of charity, meekness, humility, patience, disengagement from the world, and an ardent desire of martyrdom. He earnestly exhorts the faithful to be subject to their bishops and priests; the pastors to be united among themselves, avoiding all heresy and schisms, because they spring not from the Father, nor from Christ Jesus. In his letter to the people of Philadelphia, he says: "Whoever belongs to God and Jesus Christ is with the bishop. . . . They that follow him, who creates a schism, obtain not the inheritance of the kingdom of God. . . . Use one eucharist, because the flesh of the Lord Jesus Christ is one, and the cup is one in the unity of his blood. There is one altar as there is one bishop, with the college of the priesthood and the deacons." In his letter to the Ephesians, he says, that he who corrupts the faith for which Christ died, will go into unquenchable fire, as well as all those that hear him. The letter of the saint to the Christians of Rome is distinguished for its sublimity, and fervid eloquence, and the unction which it breathes in every sentence. So ardent was he to receive the martyr's crown, and so convinced of the efficacy of prayer, that he was fearful lest the faithful of Rome, by their petitions to the throne of grace in his behalf, should obtain from God that the wild beasts would leave him untouched, as they had done others, and thus, through the intervention of the people, he might be prevented from shedding his blood in the cause of his crucified Redeemer. "I fear," says he, "your charity. . . . You may, perhaps, easily prevent me from dying; but remember that by opposing my death, you also oppose my happiness. If you entertain a sincere charity for me, you will allow me to depart to the enjoyment of my God: never will a more favorable occasion be presented to me of being united to him; and you will never have a better opportunity of performing a good work than by remaining silent in my present circumstances. If you do not withdraw me from the power of the executioners, I shall soon be united with my God; but if you listen to human compassion, I shall

be compelled to run my course anew. Allow me then," I entreat you, "to be immolated whilst the altar is prepared; obtain for me by your prayers the fortitude to overcome my interior trials, as well as the assaults from without. It is but a trifling thing to bear the name of Christian, if we are not so in effect: fine words and a specious exterior do not constitute the Christian; but greatness of soul and solid virtue. Once more then I beseech you to suffer me to become the food of lions and bears; it is the readiest way to heaven. I am the wheat of God; I must be ground by the teeth of wild beasts, to become a fit bread to be offered to Jesus Christ. It is better to die for him than to rule the universe. I seek him who died for us; I long after him who arose for us; he is my gain. Be not a hindrance to me in attaining to life; for Jesus Christ is the life of the faithful; I desire to belong to God; do not then restore me to the world. The only object of my love is crucified; therefore I find no pleasure in the enjoyments of this life. The fire of divine love that burns in my bosom and animates all my actions, will admit of no mixture, no diminution. I no longer relish the things to which men are mostly attached on earth; the bread which I wish is the adorable flesh of Jesus Christ; the wine I desire is his precious blood, that wine which enkindles in the heart the living and immortal fire of incorruptible charity. Pray for the church of Syria; which, being deprived of its pastor, turns its eyes towards him who is the sovereign guardian of all churches. May Jesus Christ deign to take charge of it during my absence; I entrust it confidently to his providence and your charity." Only a brief summary of this admirable letter is here presented to the reader; from beginning to end it is redolent of a charity more than human, and evinces in the saint an entire and perfect disengagement from the world and all that it possesses; a readiness to endure every pain and suffering for the glory of his Redeemer. "Nothing," he says in one place, "disturbs me; every thing is an object of indifference, except the hope of possessing my God. Let the fire reduce me to ashes; let me be fastened to the cross, and consumed by a slow death; let furious tigers and famished lions be turned loose upon me; let my bones be ground to powder, my limbs severed, my

body crushed; let all the demons exhaust their rage upon me; I will suffer all things with joy, provided I be admitted to the embraces of Jesus Christ."

After an agreeable sojourn in Smyrna, which was employed, for the most part, in spiritual conferences with the sainted Polycarp and the deputies of the churches of Asia, and in strengthening the faith of the people, St. Ignatius was hurried in his departure lest he should arrive in Rome too late for the public entertainments. Prosperous winds favored the holy ardor of the saint. The vessel in which he journeyed, cast anchor at Troas; thence he sailed to a port in Macedonia, which having traversed with his companions, he took shipping at a port on the Adriatic, and sailed to the mouth of the Tiber. No sooner had the intelligence of his arrival been noised abroad, than the faithful of Rome hurried out to meet him. Their joy at seeing him was at first unbounded; but it was soon turned to sadness when they reflected that soon, very soon, his apostolic life would be terminated by a cruel death. Some proposed that they should endeavor to gain the people, and thus, as it sometimes had happened, be enabled to rescue the venerable patriarch; but he conjured them so fervently not to deprive him of the felicity of going quickly to heaven, that they yielded to his solicitations. They all prostrated themselves on their knees, when the holy bishop, raising his voice in prayer, besought the Lord to put an end to the persecution, to grant peace and unity to his church, and to bind all hearts with the bonds of mutual charity.

When the prayer was finished, he was led by the soldiers to the amphitheatre, the place destined for his execution. The whole city was assembled to witness the sad, but to many of them present, an agreeable spectacle. The roar of the lions, the sight of

the place where he was soon to breathe forth his soul into the hands of his God, disturbed not his placid countenance. He entered without emotion; joy and satisfaction beamed from his face. Two lions were immediately let loose, and in a few minutes tore him to pieces, leaving no vestige of the body, except the larger bones. These were afterwards collected with religious care by the faithful, and conveyed to Antioch, as a treasure of inestimable value. They were carried through every city in triumph, the Christians venerating the holy relics in crowds. Having at length been brought to the place over which he had presided as bishop for so long a period, his remains were deposited in a cemetery near the gate of the city.

The authors of the history of his martyrdom thus terminate it: "We witnessed this glorious death, which caused us to shed a torrent of tears. The following night we passed in watching and prayer, entreating the Lord, on our knees, to strengthen our feebleness. The holy martyr appeared to us under the form of one who had just terminated a painful, but glorious combat; he was standing, as it were, in the presence of God, environed with glory ineffable. Overjoyed by this vision, we returned thanks to the author of every good and perfect gift, and honored his name on account of the felicity which he had mercifully granted to his servant. We have noted the day of his death, that we may annually assemble to honor the martyr, on the return of the period at which he suffered, with the hope of being made participators in the victory of this illustrious soldier of the Lord, who was enabled to tramp the devil under his feet, by means of the assistance which he received from the Lord Jesus Christ, through whom, and with whom, be glory and power to the Father, in union with the Holy Ghost, forever. Amen."

THE RECLAIMED; OR, THE FORCE OF EARLY IMPRESSIONS.

A TALE.

Concluded from page 57.

CHAPTER III.

THE grey of morning had just begun to mingle with and chase away the gloom of night, as Louis Valliere returned slowly and wearily towards the dwelling of his sister. Finding the door fastened, he knocked again to obtain admittance; and in a few moments, Marie, who had been expecting his return, removed the bar and he entered. Passing her in silence, though she earnestly questioned him as to the course he had pursued, he hastened into the little sitting room, in which he had before met his sister.

For a few moments he paced moodily up and down the floor, and then cast himself upon a chair, muttering, "Well, I shall meet him yet! and if this fails—" he paused, for Marie stood before him and addressed him.

"Oh Louis, you will break Adele's heart! poor creature, how she wept, when you broke away from us so passionately last night; and she could find no comfort till we knelt and prayed to God."

Poor Marie little knew why a momentary smile passed across the face of Louis, but she added, with a woman's tact, "Yes, Louis, how often in your young years, when some fancied grief was weighing on your little heart, did you and Adele kneel together, at the feet of your sweet mother, and pray to the good Father of all, until your sorrows had passed away like a cloud, and again you were happy."

For a moment Louis had forgotten the dark thoughts of later years, and his memory ran back to the happy hours of his pure and innocent youth; another smile, oh! how different from the first, played upon his lips, as he recollected the peace and consolation which those hours of prayer had been wont to bring upon his soul; but the demon whispered to his pride—"it was a vain delusion—a dream of childhood." Yet he sighed, and added in

his heart, "it was a happy dream—would that I could dream so now."

Oh heart of man! inexplicable mystery! thou cause of good and evil, of happiness and misery; at one moment urging on to crime, the next rejoicing in the purity of by-gone days; now dwelling on the present and the future with gay and joyous hope; now turning to the past with vain regret; now driven from its early truth by *reason*; now swaying reason back to truth. From the heart a throbbing pulse goes upward through the soul, and bends and conquers all its strongest powers: in its citadel there dwells a guard, that, bind it as you may, will burst those bonds and rise, unwavering, to the fight with the foe of human kind—still beaten, but not conquered—still chained, but not subdued, until victory closes its struggles. That unconquered guardian had arisen from its chains, in the soul of Louis Valliere, to commence its ceaseless conflict; and though beaten down for the moment, it lay watchful and unsleeping, until the hour of victory should arrive. The young man arose and paced the room in silence, as his memory reverted to the past; but at length shaking off the spell that seemed to rest upon his spirit, he returned to his present situation.

"And, Mary, Adele was praying for me to *her* God;" He spoke this time without a smile, but in a tone of sadness and greater feeling, than he had hitherto displayed.

"To *her* God! what can he mean?" said poor Marie to herself; "to *her* God," she added aloud, "and Louis, have *you* no God?"

"Silence, woman! question me not!" he said, angrily; for he shrank from acknowledging his unbelief before the simple-minded and pure hearted woman who addressed him, when an hour before he would have boasted it to the world. That ceaseless struggle in his heart was still at work.

Poor Marie drew back whilst the tears came coursing down her withered cheeks, for never before had either of her children, as she called them, spoken harshly to her. In a moment his feelings rebuked him; and almost cursing the unbelief that had made him treat so cruelly the kind and affectionate creature, who had been to him a mother as far as her untutored nature had permitted, he approached her, and taking her hand, addressed her in a soothing tone.

"Poor Marie, do not weep! I have forgotten myself to speak so harshly to you, who are so kind. Come, Marie, forgive—and—and pray for me!" It was said with a struggle, and only to pacify the good woman. In a moment she dried her eyes and looked up to him with a glad light beaming from them, and exclaimed,

"Oh Louis, then you *are not* one of those poor blinded men who deny the good God. No wonder it vexed you that I should suppose it!" The young man turned away; the simple exclamation of his affectionate nurse had gone to his heart and he could not undeceive her.

In a few moments Adele entered the room, and when her brother told her that he had not seen Delmont, she became more cheerful than she had been, and besought him not to punish the man who had dared to threaten her with violence.

"Why, Adele, do you wish me to forgive him? Certainly you cannot be very seriously offended at his conduct, or you could desire to be avenged."

"Yes! my dear brother, I do resent his behaviour, but I pray to God to give him a better heart and to forgive him as I wish to be forgiven; as you *used* to pray, alas!" and she rested her head upon his shoulder, and wiped away the tear that the recollection of the last night's terrific disclosure had caused to start and tremble in her eye.

Louis Valliere was an infidel, more from habit and association, than from any conviction, as some men oftentimes endeavor to persuade themselves; and he felt his unbelief begin to be shaken by the vivid recollections of the past, which every word of his sister recalled. But the pride of his heart was too strong, and he determined to repress these efforts of memory and to turn from the past to the present.

"I sought everywhere for Delmont," he said, "and I put in requisition every means in my power to discover him, but in vain. At all his usual haunts I searched, but found him not!"

"I rejoice, dear brother, for now we will go with you, and under your protection I will be perfectly safe. Yes, we will go with you and pray for you."

"Yes, pray for me!" he said; for he felt that even if it benefitted him not, it would serve to calm their minds.

"And you will not seek after Delmont again?"

"I may meet him without seeking, Adele," he replied with a smile.

"Aye, but you will not seek to encounter him. You will not risk your own life and my only dependence, by attempting to quarrel with this man?"

"Nay, nay, Adele! now you bind me too tightly, in your eagerness to prevent harm to your lover!"

"Oh Louis! you know it is not that;" and she threw her arms around his neck, placing at the same time over his head a ribbon to which was attached a medal of the Virgin; and said, "wear this for my sake, Louis." Without examining it, he placed it in his bosom and resumed the conversation.

CHAPTER IV.

On the night of that day whose early morn witnessed the transactions of the last chapter, two men walked cautiously along the street which has been described in the opening scene, and in which the dwelling of Adele Valliere was situated. They conversed in low tones as they proceeded, while the one ever and anon cast around him a quick yet piercing glance to discover if they were observed.

"Aye; but Monsieur must remember that there is no little danger to be encountered in the undertaking, which he proposes, and that it is worth a man's neck; but if Monsieur desires it so ardently, Jacques Derbrouch is not the man to shrink from the enterprise, provided any *benefit* to Monsieur is to be derived from it."

"In other words, if there were any chance of obtaining booty in the house, you would not hesitate to assist me in breaking it open."

"Oui! Monsieur is right."

"Or if Monsieur would make up to Mon. Jacques Derbrouch the supposed value of an ordinary 'exploit,' Mons. Jacques Derbrouch would be just as well satisfied as if he had obtained the booty itself!"

"Monsieur is right again!" said the man, with a smothered laugh. "Yes, Monsieur is right!"

"Then I may count on the assistance of Mons. Jacques Derbrouch throughout this matter," said the other in the same tone, half sarcastic, in which he had overruled the objections of his companion. However, this time he was not equally successful; for the man stopped suddenly and replied:

"Mons. Delmont, I have hunted out this game for you at last, when all your means of obtaining information had failed, and you then promised me a suitable reward. I have found the place of her retreat, and am now leading you towards it, but I will not move one step further, unless you pay me what I have already earned, and what I am yet to earn this night."

"Pshaw! Derbrouch, what has put that notion into your head. I will pay you when the work is done, not before."

"I understand all that," said the man, "but you may rest assured that I will not move one step further until I am paid. When the work is done, Derbrouch may whistle for his money! Come, Monsieur, *le honorable!*"

"Aye, honor among thieves!" muttered Delmont, as he placed his purse in the hands of the sturdy ruffian. "There! when the matter is ended to my satisfaction, you shall receive as much more."

The man weighed the purse critically in his right hand, and then in his left, and treating himself to a single shake of the contents, placed it deliberately in his pocket and preceded his employer. At length they reached the building already described, in which Adele Valliere resided. Here they paused and resumed the conversation.

"This is the house," said Derbrouch; "and a hard house, you will find it, to break into! but one advantage is, that scarcely any one here knows who resides in it. I have inquired of several, and some of them are even ignorant that it is inhabited at all. So that if we succeed, it will hardly be known, and if known, there is no one to care for it."

"I mind not that,—be the consequences what they may, succeed I must; I have sworn it!"

"Has she not a brother?"

"She had a brother; but he went to Russia, and I have never heard of him since, except from her lips, when she threatened me with his vengeance. But I took it for granted that it was a *ruse*."

"I don't know about that! He may be here."

"Nonsense! you are frightened and wish to find a reason for avoiding your engagement!"

"Try me; and if I flinch, may—!" and the sentence was closed with a terrible imprecation.

"Have you all the implements with you?"

"Yes! But do you not hear some one coming! Here! let us step down this dark alley and we will not be observed."

CHAPTER V.

JUST as the two ruffians had succeeded in concealing themselves, several young men reached the spot where they had been standing, conversing gaily as they moved along.

"I tell you, Louis, it is utterly impossible; and, if Adolphe will assist me, I will undertake to carry you to our resort in spite of yourself."

"Yes," put in the other, "Louis, it is an age since we have seen you, and go you must."

"Well, be it so!" replied the third; and they passed on.

In a short time they reached their destination and found a party of jovial friends, who were old acquaintances of Louis Valliere. With a shout they welcomed him; and it was not long before all remembrance of Adele had passed away from his mind. An hour flew by; as hours fly where the wine cup is pledged, and the gay song sung, and the loud laugh rings; where the joyousness of youth and the recklessness of manhood, are mingled together; where men strive to compress into one hour the joy of a whole life, but find that the carousal is but misery indeed.

At length, half intoxicated by his repeated draughts, and carried away by the excitement of the moment, Louis Valliere arose to offer a toast. As he did so, the sacred medal dropped

from his half open vest, and swung before the eyes of his companions. It was welcomed with a shout of laughter.

"Oh! St. Louis!" "Oh! good saint!" "Oh! miracle in this age destitute of miracles!" exclaimed his reckless companions, rejoiced at this occasion of raillery. "Give us a sermon, good St. Louis!"

"See! will it strike an unbeliever, who touches to profane?" cried another of the scoffers, reaching out his hand to grasp the medal.

Stung to the heart with the taunts of his infidel companions upon the gift of his pure sister, whose image rushed across his excited and bewildered mind, mingling strangely with the wild scene around, until it seemed that every insult was directed against her, the young man struck the scoffer a single blow and stretched him upon the floor. In a moment, the confusion became tenfold wilder; shouts and curses were mingled with threats, until at length the police broke in upon and captured some of the most turbulent of the company.

Louis escaped; and as he rushed into the street and hurried homewards, the cool freshness of the night began to calm the fever of his brain and to bring him back to reason. With shame he reflected upon his disgraceful conduct; upon the scene of coarse debauchery through which he had passed; and of the pain that his pious and affectionate sister would feel, did she but suspect the transactions of that night. From these thoughts, his mind reverted to the medal—it was still around his neck; and, approaching a lamp that stood near, he read the inscription: it was a prayer that invoked the assistance of the Mother of God, in that concise, but fervent language which is the inspiration of Catholic piety. As he read it, he felt that he had uttered a prayer with his lips, though it came not from his heart. He smiled; and strove to shake off the fancy: but in vain. An inward voice seemed to whisper: "infidel! thou hast prayed to the mother of the God whom thou deniest." Again and again he pronounced those few words, and at each repetition the spell became the stronger. How often in his early days had he repeated that little prayer! and now, as he stood there disgusted with his own conduct and the conduct of his infidel companions, he

felt relieved in treading back, through the paths of memory; the days of innocence—the days when his unbelief was not.

It recalled to his mind the dear mother, at whose dying bed side he had offered it up, whilst the tears were flowing from his eyes, and the sobs that broke from his then uncorrupted heart, almost choked his utterance. Oh! how strong through the flood-gate of memory, came rushing back every thought, and word, and deed of that trying time. Upon his mind, excited as it was, was pictured that look—that look of love, which his dying mother had cast upon him as she committed his sister to his charge; and sank upon her pillow into the sleep that knows no waking. A thousand softening recollections swept across his soul; a tear had gathered in his eye—he turned away and cursed his unbelief.

CHAPTER VI.

ADELE and Marie were sitting silently and wearily, awaiting the return of Louis, who had been absent since noon. Adele was ready to give way to her fears, but Marie consoled her with "No, no, my child, do not fear! Louis has only met some of his old companions, and is spending a few hours with them: do not fear! He will return in time."

"In time, Marie! It is now almost midnight."

"Yes, my child; but that is the time with gay young men!"

The two relapsed into silence: in a short time, a slight noise was heard below, and they both started, expecting that Louis had returned. Again they heard the sound; but it did not resemble that made by a knocking at the door. At length they became alarmed, and fastened the door of the room, in which they sat. In a few moments, the step of a man was heard, pacing cautiously along the passage; a hand was laid upon the door, but it moved not. In breathless anxiety the two females stood, utterly deprived of all presence of mind.

"Marie, speak, and learn who it is," whispered Adele.

"Who are you, who thus disturb us at this hour of the night?" said Marie, in a tremulous voice.

There was no answer; but, the man placed

his shoulder to the door and pressed with all his strength. It did not yield; but, the two females screamed aloud, with the hope of obtaining aid. In another moment, the heavy blow of an axe was heard against the door, and the strong panelling creaked and trembled beneath its force. Another and another followed; the door flew open, and Delmont sprang into the room. As he hastened towards Adele, Marie threw her arms around him and struggled to hold him back. The poor girl shrieked for mercy and besought him to spare her.

"Never! you have eluded me long enough. And, you cursed old woman, if you do not hold your peace, I will stab you to the heart. Here, Jacques! come and gag the old bel-dame, or she will alarm the neighborhood."

There was a slight noise below; and, a moment after, a quick step leaped lightly up the stairs, and Louis Valliere sprang into the apartment.

"Cursed villain!" he exclaimed, as he stood before the affrighted wretch, who, pale and trembling, gazed into the face of the angry brother whom he had believed to have perished in the snows of Russia. That ghastly look was changed into one of deeper horror, as the blow of the avenger descended upon his brow; and, with a shriek of terror, he sank down, crushed by the stroke, at the feet of Adele Valliere.

The startled girl stood gazing in speechless horror upon the almost lifeless form—lifeless, but in the convulsive shudderings that ran through the mass, and the trickling blood that flowed from the wound. The avenger rested on the weapon which had done the deed; the bludgeon he had snatched from the hands of Jacques Derbrouch, in his short struggle with that ruffian, who, after a brief resistance, had deserted his companion and fled. He gazed coldly upon the form before him. At length, he turned away, and bade Marie raise up the man and see if he were dead. Life was not extinct; and the wounded man was removed to another apartment, and laid upon a couch.

"Adele! now thou mayest pray," exclaimed Louis as he re-entered the room, "for this blessed gift of thine has saved thee from that wretch."

And he told her how, in the midst of the carousal, the medal had been seen; how his

brother infidels had scoffed; he told her of the affray, the interference of the police, and his escape; how he had read, without any definite motive, the inscription on the medal; and how it had led him back to the days of their youth.

"And, Adele, pray for me!"

"Ah, Louis, pray *with* me!"

"I cannot yet!" he exclaimed, and turned away.

CHAPTER VII.

ALL night long, in the chamber to which the wounded man had been conveyed, there reigned a deep and unbroken silence. A surgeon stood by the bed and expended all the power of his art to succor and to save, but after a long and painful examination of the wound, he shook his head doubtfully and turned away to give some direction to his assistant. The lookers on felt that it was hopeless. In a low voice, one of them addressed the surgeon, as he drew away from the bed side and stood looking on the form of Delmont, to watch the effect of his applications.

"Dr. can you save him?"

"Mon. Valliere, human skill, I fear, will be unable to preserve his life. In a few hours, reason will lose her sway, to be only regained as life is passing away. I have seen many such cases, and I cannot be deceived. His only hope is in his God."

A painful expression passed across the features of Louis Valliere, and he turned away to hide his feelings from the searching eye of the surgeon. At that moment, the rustling of a dress was heard, and Adele Valliere passed quickly from the chamber. In the little sitting room she found Marie, and, in a hurried voice, addressed her.

"Good Marie, *poor* Delmont must die. Go you and seek for Father Durand, and tell him to hasten in the name of charity, for reason will soon forsake the poor man—and, he is an infidel!"

An hour passed, and then another; and, at length, a foot was heard upon the stairs, and Father Durand entered the apartment.

"Ah, my daughter, this is melancholy! but, lead me to the poor lost child! let me pray for him, and bring him back to the true fold!"

A tear gathered in the eye of the good old man as he spoke; and, hastily brushing it

away, he followed Adele to the chamber of the wounded man. As they entered, Delmont cast his eyes towards them. An unearthly light was flashing from them; and upon his face beamed the wild expression which told that delirium had commenced its reign.

"Ha!" he said, "and who art thou, old man, who ledest hither the beautiful maiden: stop—yes, I loved *her*,—and thy black garments—thou art what men call a priest—ha! ha! wouldst thou marry her to me?" And then his voice sank almost to a whisper, and he continued—"Is it true there is a God? I heard it muttered in my ear—did you dare to say it, old man?" he exclaimed, in a loud and furious tone.

Thus he raved on, every moment becoming wilder, the strength of the excited spirit supplying strength to the wounded body. For a moment, he would sink exhausted from his struggles, and lie panting and powerless upon the bed: then, his eyes would slowly gather all their brightness and fix a stern and unmoved gaze upon, perhaps, some fancied object; slowly that clear and resolute glance would fade into a look of horror, that came creeping over his pallid features—pallid from fear; and, with outstretched hands, convulsively struggling, as if with some, to other eyes invisible foe, he would shriek in agony, until exhaustion came again to relieve with insensibility, the horrors of his situation. It was the death bed of the strong and wicked man dying without disease, in the strength of manhood—dying without hope, and with the burden of his sins upon him.

All day long the delirium raged: all day long the good priest knelt and prayed by the infidel's bed side, and ever and anon his mild features changed and his cheek became pale, as some horrid blasphemy poured from the lips that soon were to close in death.

At length night came down upon that gloomy day: a night of horror! Louis stood by the bed side of the wretched man. That morn he had surrendered himself to the authorities, and the whole tragedy had been enquired into with the speed and energy of the French tribunals, the case had stood so strongly in his favor, that he had been discharged at once, and had hurried home to place himself by the bed side of him whom he had brought so low. Adele Valliere, with the kindness of woman, and oh!

still stronger the charity of a Christian, which her holy faith had taught her to *practice*, was ever there, like a ministering angel, to smooth the pillow of the delirious man, when he sank down overpowered by the paroxysm. Vain would be the attempt to describe the night that dragged its weary length along, over the heads of the mournful occupants of that lone old dwelling; the wild blasphemy, mingled with shrieks and groans and curses—the tears and sobs of those who knelt around, and the constant prayer of the good old priest, that the God of mercy would spare the sinner, and that reason might dawn upon the spirit, bringing the joyous light of repentance to gladden the expiring soul. His prayer was heard. The great depletion resorted to by the surgeon produced its effect. Reason began to dawn with a dim and flickering light; but the strength of the body, and with it the hope of recovery had passed away.

CHAPTER VIII.

It was a bright and beautiful morning, the morn which followed that night of dismay; a small and silent group were gathered in that chamber and gazing upon the form that now lay motionless upon the couch. At length Father Durand again approached the bed side. He was a man upon whom time had left its marks in the gray head and the wrinkled brow, but had only increased the calm placidity of his features, and cast around them a sweetness and a holiness of expression, which marked him as the minister of peace. Bending over the bed side of the wretched man, in a soft low voice he addressed him.

"My son, be not cast down! despair not! the God who died for you will save you, rely on him! call on him!"

"The God who died for me," repeated the dying man slowly, and turning his sparkling eye towards the mild face that beamed upon him. "The God who *died* for me!—Yes I believed so once—long years ago." The eye of the sufferer became dim: the soul seemed to have withdrawn its light from the dull orb, and to have retired within itself to commune with the gathering remembrances of those long years ago. Suddenly he turned upon the good father and exclaimed, "Was it sweet music

that I heard—a joyous song—or didst thou speak?"

"Alas, my son, quiet those wandering fancies, and turn to thy present and thy future fate!"

"Future," he exclaimed, pondering slowly on the word, "*future!* is there a future? No," he continued after a pause, "no, because—because—" and even in that hour, as he hung upon the eternal precipice, his blinded reason and his pride of opinion strove to retain their power over his soul. But the faith of early years was coming back—the intuitive belief of a future, stamped by the Almighty hand upon the soul, was breaking through the chains of habit and resuming its wonted sway.

"It will not do—not now! and they seemed so strong and so convincing," he continued, as he turned away from the inward struggle of his perverse reason and his early faith. The good priest stood silently watching the movements of his features, and catching the half spoken words, that ever and anon fell from his lips, he saw, with an eye that had seen many a heart-rending scene like this, that truth would gain the victory. At length the wretched man turned again towards him; the blaze of pride that had flashed in his eye was quenched, the resolved look had passed and forever; and a helpless and beseeching glance was bent in misery upon the minister of heaven.

"There is a God!" he murmured in a hollow tone, and then as the full consequences to him first broke upon his soul, he clasped his hands upon his mutilated forehead, and shrieked aloud in agony. Father Durand felt that the critical time had arrived and that he must now save the wretched man from himself and from despair.

"My son! thy God is all good, all merciful! repent and hope in him."

"Too late! too late!" he repeated, in a low voice.

"No, my son, never too late. The penitent thief upon the cross he forgave, saying, 'This day shalt thou be with me in paradise.'"

For a moment the dying man was silent. "Repeat it again, again, good father."

The priest complied and added, "And if thy sins were dark as midnight, the blood of him who died for thee would wash them whiter than the driven snow."

For many minutes the good man spoke to him of the mercy of God; and as the features of Delmont became more calm he said, "My children, let us pray."

"Pray," repeated Delmont, "pray!" I did pray once—I was happy then, ah! those days! passed, passed, and forever!"

A half suppressed groan was heard, as the group knelt down at the direction of the good priest and prayed. In the farthest part of the room, nearly hidden by a heavy curtain, knelt Louis Valliere, with the big tear drops stealing through his fingers, that were vainly pressed upon his manly brow to restrain them, and he prayed!

Who that has stood with a hardened heart by the bed-side of death, and hath not felt, at one moment, his whole soul changed by some instinctive impulse—changed, not slowly and painfully, but at once and entirely; so that no trace of past thought, has been left upon it? Thus it was with Louis Valliere; in that moment he knew not that he had ever doubted; but he prayed as he had prayed in his youth, and all the dark years of his manhood were forgotten.

They arose from their humble posture, and all left the apartment but Father Durand, who still knelt by the bed-side of Delmont. An hour passed on, and they returned. The dying man had shown the wounds of his soul to the spiritual physician; and the priest of the Most High had applied the remedy committed to his charge—the redeeming power of penance: and consoling tears were flowing down the cheeks of the reclaimed.

All day long the voice of prayer arose in that silent room; and ever and anon, the still, small foot of Adele was heard gliding along as she ministered in charity to him, who had persecuted her: all day long knelt the living reclaimed by the dying reclaimed—the avenger praying for the victim—forgiving and forgiven. And as the sun went down, casting his mellowed light through the darkened windows, the calm mild voice of Father Durand arose in the solemn prayer for the dying *Catholic*.

"Depart, Christian soul! out of this world, in the name of God the Father Almighty, who created thee: in the name of Jesus Christ, son of the living God, who suffered for thee: in the name of the Holy Ghost, who sanctified thee. Let thy place be this day in peace; and

thy abode in holy Sion, through Christ our Lord." And the response came mingled with sighs and tears!

As the last ray of the evening sun had passed, the light of the blessed candles burned more brightly and casting a rich glow, lit up the calmed features of the dying one. A crucifix rested upon his bosom in his clasped hands; and he repeated, after the good priest, those names so consoling to the dying Catholic, "Jesus, Mary and Joseph." There was a convulsive heave of the bosom—the lips still opened to perform their accustomed duty, but the spirit had taken its flight.

Many years had passed away; and a solitary figure knelt before the altar in the convent of the Trappists. He wore the dress of that rigid order, and his pale cheeks and attenuated form told how well he had carried out the spirit of self denial. As he raised his head towards the altar—the ray of the solitary light which ever burns in a Catholic church, fit emblem of the undying faith, fell full upon his features. The Trappist was Louis Valliere.

It was the anniversary night of the death of Henry Delmont, and the reclaimed was praying for the soul of him, whom he had slain. As the bright sun arose, sending his glad rays through the dim old chapel, he ended his vigil, and wiping away a tear that had moistened his wan cheek, left the sanctuary to mingle with his brethren in the performance of their holy duties.

Adele Valliere ever retained a sorrowful yet soothing recollection of the sad events that had marked the change of her brother's heart. In her morning and evening orisons, she poured forth her soul in grateful thanks to God, that she had never forgotten the early lessons of truth, which her pious mother had instilled into her mind, and with Maria, never ceased to rejoice that her wandering brother had been brought back, by the force of those pious teachings, once imprinted on the heart—to be effaced no more, but struggling ever onward to final conquest, into the fold of that changeless and undying faith, given to man, by the God who worketh good out of evil, and heareth those who cry unto him. J. McS.

INFLUENCE OF CATHOLICITY ON CIVIL LIBERTY.

THIS subject should be approached with clear ideas on its nature, as well as with certain fixed principles to guide us in our investigation. These principles are contained in the words placed above, as in a germ, and we cannot, perhaps, better introduce this paper, than by a brief definition of those words.

Liberty, especially with its qualification, *civil*, is not an *absolute*, but a *relative* term. It has no fixed, nor determinate meaning, whether we regard its etymology, or its acceptance among mankind. It implies, in general, *some* exemption from external restraint; but the amount of this exemption, as well as the *quantum* of restraint compatible with liberty, can be determined by no absolute standard. What is called liberty in one age, and under one set of circumstances, would be called slavery in another, and in a new order of things. Two extreme cases are, however, excluded by the general acceptance of the term: that of

complete external restraint, which we call *slavery*, and that of no restraint whatever, either on person or action, which latter, though it may be thought to exist in the untrammelled savage of the forest, never has existed *de facto*, and in the nature of things never can exist in any well organized civil society. Between these two extremes, the meaning of the term varies according to times, persons, and circumstances.

The very idea of government implies *some* restraint on individual liberty. The compact, express or implied, between the governor and the governed, necessarily supposes some sacrifice of personal freedom on the part of the latter for the general good of the body politic. The extent of this sacrifice must be determined by the character of the people to be governed, and by reflection on the great end of all civil governments, which is to secure the governed, in the possession of life, honor, and property.

And without venturing to pronounce which is the best of all forms of government, we may safely say, that the one which combines the proper security of these great objects, with the greatest amount of personal freedom, is the best in theory as well as in practice. In accordance with this principle there can be no doubt that when the character of the people can bear it, a well regulated democracy is the best of all possible forms of government. But while a predilection for our own cherished institutions is thus founded on reasoning from first principles, the liberal mind will not be led into the vulgar error of condemning too harshly every other form of government. Each may be good in its place, and in reference to the people for whom it is appointed. Governments, like garments, must suit the persons for whom they are designed.

When we speak of the *influence* of Catholicity on civil liberty, we are not to be understood as implying that this influence is always *direct*, or that it is a primary object of our holy religion. Christ did not come to decide the complicated problems of human governments; his mission had a higher,—a holier purpose. He came not to pronounce which was the best form of civil government, but to establish a divine system—a *kingdom not of this world*—into which all were admissible, no matter under what form of government Providence might have cast their lot. One cannot be a good Christian without being a good citizen; and all that our Blessed Saviour is recorded to have said on this subject, is that remarkable answer of his to the Scribes and Pharisees (Matt. xxii), “Render, therefore, unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.”

But if Christianity was not intended to have a *direct*, it at least has had a most powerful *indirect* influence on civil governments. By elevating and ennobling man’s nature—by dissipating the errors of his mind, and expanding the affections of his heart,—it has necessarily promoted his earthly happiness and improved his social condition. By slow, but steady degrees, it broke the fetters of the slave and of the captive, and prepared mankind for full and perfect liberty. The emancipation of the mind and heart from the slavery of error and sin, was a primary object of the Christian religion, expressed in those

words of Christ, “You shall know the truth, and the truth shall make you free.” (John viii, 32.) This higher freedom once secured, man was led to break other earthly bonds. Christianity thus threw upon earthly things a light reflected from heaven, and pointed to the great “City of God” as more than realizing all the brightest visions of human freedom and happiness!

The influence of Catholicity on civil liberty may be viewed in a twofold light: the one theoretical, the other practical. The former is that of her doctrines and governments; the latter, that of her external action on society. We will endeavor to show, that under both aspects, this influence has been favorable to the development of free principles, and to the progress of civil liberty.

I. Though the Divine Founder of the Christian religion did not intend to interfere with civil governments, yet the tendency of his doctrines was to equalize the social condition of mankind,—“to exalt the humble, and to humble the proud.” His was a religion which solaced and raised up the poor, and taught those in power to bear their honors meekly, and to remember that all Christians are equal before God, with whom “*there is no exception of persons.*” The church founded by Christ has ever been guided by these principles. She has always proclaimed the truth, that all mankind were born alike “*children of wrath,*” (Ephes. ii, 3,) and that by baptism they all become equally “children of God.” With her “*there is* neither gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but, Christ is all, and in all, (Coloss. iii, 11.) The prince and the beggar—the princess and the poorest peasant girl—kneel side by side in her most stately temple, all reduced to the same level of humble suppliants for mercy!” The pew-system, which establishes distinctions in churches, is a modern invention unknown to Catholic times, and still unknown in Catholic countries. St. Peter’s church, with pews, would present a spectacle, blending strangely the sublime and the ridiculous. It would be something like the Englishman’s project to have the front of that magnificent temple painted and pencilled in the modern style! In this, and in every other respect, the church has fully carried out the intentions of her Di-

vine Founder—she has ever been the mother of the poor, and the comfortress of the afflicted. Christ neglected the rich and mingled with the poor; and she has caught his spirit; and, in every age, has imitated his example, as we trust to show in the sequel.

The analogy of these principles with those embodied in our declaration of independence must be manifest to every reflecting mind; while their influence on the social condition could not be otherwise than favorable to the development of free principles, as well as destructive of tyranny. Nor was this influence neutralized by the form of church government. It is not necessary to inquire whether this form of government be monarchical, aristocratical, or democratical: or, a blending of the three. Suffice it to say, that, as its objects are widely different from those of any human government, so its nature is also widely different. To preserve his followers in unity of faith and worship, and to unite them into one compact body, Christ instituted a form of government, the best calculated to secure these objects, and, at the same time, compatible with every condition of human society. These objects are entirely spiritual and supernatural, and the form of government, though external, is accordingly marked by the same qualities. The arms of the church are not carnal, but spiritual. Her "*kingdom is not of this world*," and, therefore, cannot be incompatible with any worldly kingdom.

Though we cannot draw a parallel between her form of government, and those of civil society; yet, we might be warranted in saying, that the former combines all the excellencies of the latter, without their defects. It is an elective monarchy, an aristocracy of merit, and a democracy without party factions. Every Christian man, no matter how lowly, is eligible to the highest offices in the church. Many of the popes have been chosen from the lowest walks of life. The present pontiff is an example of this. His merit alone raised him from a humble situation in a small village of northern Italy, Belluno, to the highest honors of the hierarchy. And, as an illustration of this principle, we may remark here, *en passant*, that of the forty-one pontiffs, who during the last three hundred years, have occupied the chair of St. Peter, only five have been Roman citizens, and that, during the same period, very few popes have been elected

from princely families. The same remark applies to the present body of cardinals, who have received their honors solely as the award of merit and learning. Nor do the four or five selected from noble families, form an exception to this remark. Not to speak of others, every one has heard of the eminent virtues and transcendent merit of the late sainted Cardinal Odescalchi.

The elective principle, differently modified according to circumstances, has also been applied in every age of the church to the second great order of the hierarchy—the bishops. In Catholic countries, where the requirements of the canon law can be complied with, the bishops are elected by the clergy or chapter, according to certain established forms. In this country, and in some others, the election is made by the bishops of the metropolitan province, in accordance with a canon of the great Nicene Council, held in 325. If the approval of the holy see is necessary, before any election can take effect, it is to secure unity of government, and to prevent the intrusion of unworthy members into the hierarchy. So far was this elective principle carried during the first ages of the church, that, in many cases, the people had a voice in the election of their bishops; more, however, it must be confessed, as competent witnesses of the qualities of the candidate, than as regular electors. Thus we read, that St. Ambrose and St. Augustine were chosen bishops, by the clergy and people of Milan and Hippo. Factions and other inconveniences attending this mode of election caused its gradual abolition, and the substitution of other safer forms; but the spirit and practice of the church have nevertheless always inclined her, in the election of bishops, to consider not only the qualities of the candidate, but also how far he might prove acceptable to the flock to be committed to his charge.

Another essential feature of democracy is the decision of all matters of importance in deliberative assemblies. The church has exhibited this feature as strikingly as any republic; and has presented the oldest and best models of such assemblies. From the councils held by the apostles, mentioned in the Acts, down to that of Trent, in the sixteenth century, she has applied this principle in regard both to the decision of controversies on

doctrinal points, and to statutes of discipline. Not only does this principle pervade her whole history, but it ramifies throughout her entire body, spread over the surface of the earth. It is exhibited in diocesan synods, held annually in each diocese, for the regulation of local discipline; in provincial councils held every three years, in accordance with the decree of the Tridentine Council; in national councils held at stated intervals, for the regulation of national discipline, and in general councils, which meet only during the greatest emergencies of the church. That the disciplinary statutes of all these various deliberative assemblies may be in harmony with the general laws of the church, they cannot take effect, without the approval of the holy see, which in this as in every other respect, is thus an effective centre of unity, and the great conservative principle of the church.

It has been said, that the authority of the pope is absolute and despotic. No charge could be more unfounded. It is true, that he derives his authority immediately from Christ, who gave to him, in the person of Peter, full power to feed the *sheep* as well as the *lambs* of his entire flock (John xxi.) It is true, also, that this power is ample enough to meet every emergency that may arise. But, it is equally true, that it is necessarily limited by its own nature, and by the objects it was instituted to promote. It can do every thing in its own appropriate sphere and for the edification of the body of Christ—out of its own sphere, and for destruction, it is powerless. The *exercise* of the pontifical power is variously restrained by the decrees of general councils, the enactments of the canon law, and the force of precedent. Whatever opinion may be entertained about the *theory*, the *practice* of that power has ever been regulated by these fixed principles. The wisdom and consistency of the court of Rome, and its rigid adherence to precedent, not only in the substance, but also as to the very form of its decisions, are well known to the world. Even Protestants, with the most violent prejudices, have been forcibly struck by this fact, and sadly puzzled to account for it. The pope decides nothing without consulting his counsellors, the college of cardinals, and seldom decides any thing against their advice. Though the cases are not in every respect parallel, yet in viewing the manner

of procedure of the Roman Court, we are forcibly reminded of our President and Senate. The congregations of cardinals for various purposes, correspond to the standing committees of the senate, and in the former matters are discussed with as much patience and ability, to say the least, as in the latter.

II. But, as theories, however specious, might be thought to mislead us, we come at once to what must be deemed decisive in the matter—the *practical* influence of Catholicity upon civil liberty. And, a mere glance at the different epochs of church history, in connexion with the corresponding phases of society, will suffice to show us, what that influence has been, how it has promoted civilization, and at least, indirectly, developed the democratic principle.

1. The church was so trammelled and oppressed by the Roman government, during the first three centuries of her existence, that her influence on society during that period could not be fully exercised, nor extensively felt. Still, though crushed and bleeding, she spoke with a voice, which raised up and comforted the poor and the persecuted, and softened down the tyranny, or struck terror into the bosom of the persecutor. In the second century, Tertullian could appeal to the immense number of Christians in every part of the empire, as an argument to prove the impotency of tyranny, and as a powerful inducement to stay the arm of persecution. The vast body of early Christians were from the lowest walks of life: these were exalted by the Christian profession; and there is no doubt that the social condition of this order in the fourth century, when Christianity finally gained the ascendancy, was vastly more elevated than it had been under the old Roman empire. Immense numbers of slaves had been emancipated, and the higher orders of society had already learned to look on the hitherto despised lower classes as their equals in Christ Jesus. In the fourth century, we find the church employing her newly acquired influence on civil society, for the mitigation of tyranny, and the vindication of the oppressed. At Milan, we behold an Ambrose refusing communion to the great Theodosius, who, in an evil hour, had ordered a massacre of his people in the streets of Thessalonica, without distinction of guilty and innocent. This stain of blood was washed out only by

a public penance such as the lowest member of the church would have been constrained to undergo for a similar offence. In the east we see a Chrysostom rebuking, with all his burning eloquence, the vices of an empress; and, though his life was the forfeit of his courage, his blood still cried aloud against vice in high places, and *the people* raised a monument to his memory! We say nothing of an Athanasius, of a Hilary, and of various Roman pontiffs, who during the fierce days of Arianism, had the courage to suffer for the faith, and to tell the truth to those emperors, who before their conversion to Christianity, had been worshipped as gods, but were now to be taught, that they were weak, erring men!

2. When the Roman empire fell, and the successive hordes of the heathen Northmen overran Europe, for more than two centuries spreading desolation in their course, the church alone saved the world from barbarism. Like the ark of old, she rode triumphant amid this second deluge of waters, bearing in her bosom the sacred seeds of civilization, which, when those dark waters should subside, she was again to scatter broadcast on the surface of the earth. Not only this, but she was to water them with her tears and her blood, was to cherish their growth and to gather the abundant fruit they would yield, "*for the healing of the nations.*" From the fifth to the tenth century, she successfully labored for the conversion of the Northmen, and during this period she had the consolation of seeing them enter, nation by nation, within her pale. Meantime, she sought by various means to soften their fierceness, to improve their legislation, and to diminish the evils of the feudal system, which they had brought into Europe. The bloody strifes which this system occasioned, were mitigated by the famous "Truce of God," which enacted, that out of reverence to the Lord's passion and resurrection, all hostilities should be suspended from the evening of Wednesday to the morning of the following Monday.* She gradually abolished the absurd and superstitious ordeals by fire and water, and substituted for them more rational forms of trial. She raised her voice against the cruel sacrifice of life in the tournament, by enacting a severe canon against

such pageants.* To shield the oppressed and to protect the persecuted in those days of bloody feuds, she established the privilege of asylum, and declared, that whoever sought refuge in the church of God, should be free from the attacks of every enemy. In one word, she did all that she could do, to ameliorate the social condition; and if she did not succeed according to her wishes, it was not "*her fault,*" but "*that of the times.*" Though, amidst the din of arms and the confusion of society, her voice was not always heard, yet it was generally respected. In fact, hers was the only authority, that was generally revered during that period; and if she had not interposed it, no human power could have saved Europe from complete barbarism. By averting this overwhelming evil, she made it *possible* for Europe to be free: and this argument alone would prove, that all the subsequent advancement of Europe in civilization and in liberal government, is to be ascribed to *her* influence, as to its source.

3. The influence of the church had already done much towards mitigating, and gradually destroying that odious feature, common to every form of ancient pagan society—domestic slavery; by which the vast body of mankind had been held in bondage, to a few, who alone could claim the right of citizenship.† She now set about abolishing that form of slavery which had been introduced by the Northmen, and was blended with the feudal system. Under this system, the vast body of the people were called *serfs*, and could be bought and sold with the soil to which they were attached. With this abject class, the church sympathized most deeply. Like her Divine Founder, she has ever viewed the poor as her favored children. But, in this as in every thing else, she proceeded slowly and cautiously, knowing that every great beneficial change, designed to affect whole masses of population, must be the work of time. Without violence—without any sudden shock to the social system—she effected her object. The previous legislation of the church having prepared the way, Pope Alexander III, proclaimed, in the name of the

* See Can. xx of the third Lateran council, held A.D. 1179 under Alexander III.

† See a very able Lecture on this subject recently delivered at the Tabernacle in New York, by the Rt. Rev. Dr. Hughes, whose clear and logical mind has seldom produced a more luminous argument.

* For a beautiful illustration of this, see Dr. Wiseman's Lectures on the Holy Week, delivered at Rome.

third general council of Lateran, held in 1179: "*That all Christians should be exempt from bondage.*"* From this date, *serfism* began to decline, and gradually disappeared altogether, wherever the influence of the church could be felt. To prove that this influence *alone* abolished *serfism*, many arguments might be adduced. Suffice it to allege the fact, that the only Christian country where this institution still remains—Russia—by her separation from the Catholic church, successfully resisted her efforts in this, as in every other respect.†

4. By her influence, the church had freed Europe from domestic servitude; after having rescued her from barbarism by the same influence she was destined to save her from a still more appalling evil—the subversion of her independence by a foreign religious-political despotism. The followers of Mohammed, after having overrun Asia and Africa, entered and subdued Spain, in the year 711. In 732, their victorious army had penetrated to the very heart of France, and, though in the famous battle of Tours fought in this year, Charles Martel, with his French army, discomfited them, yet their spirit of conquest was not broken by this overwhelming defeat. Recovering from its effects, they became masters of the Mediterranean sea in the tenth century, and had already established a piratical colony in the south of France, and had twice ravaged Rome itself before the year 906.‡ They had subdued Sicily, and the other more important islands in the Mediterranean—Spain was already in their possession—they threatened Constantinople in the east, and the whole southern frontier of Europe was open to their incursions. Europe, thus threatened with a foreign yoke, which already weighed heavily on the necks of half the world, was not in a condition to repel invasion. Broken into fragments by the feudal system, and torn by petty wars—she could not hope to cope with the immense united host embattled against her under the crescent. In this emergency, the

church and the popes came to the rescue, and whoever will read history aright, must see that it is mainly to *their* influence, that Europe is indebted for her independence, and with it, for all her social advantages over other countries. That master stroke of policy, which, by means of the crusades, carried the war into the enemy's country, and for two centuries made Palestine the battle-ground of the world, kept off the threatened invasion, and preserved Constantinople, the great bulwark of Europe in the east, for centuries; and, while it gave the Mohammedans enough to do at home, allowed Europe time to breathe, and to prepare for the coming struggle. And yet, with all this preparation for the contest, she still proved almost unequal to it, after the Turks had taken Constantinople, in 1453. For more than two centuries after this event, not only the peace, but the very independence of Europe was threatened by the Turks. The popes were always at the head of the league for repelling Turkish invasion, and the glorious result of the famous sea-fight at Lepanto in 1571, which destroyed the Turkish fleet, and drove the Ottoman flag from the Mediterranean, is mainly to be ascribed to the exertions of the sainted Pope Pius V. As late as 1685, the Turkish army was under the walls of Vienna, and that city was saved only by the timely appearance of Sobieski and his thirty thousand brave Poles.

5. But the crusades did more than secure the independence of Europe. To them, more perhaps than to any other cause, are we to attribute the social improvement of mankind, and the rise of free institutions. They united Europe in one great cause—they impaired the feudal system, and consolidated government—they rid Europe of many a petty despot who was a firebrand in the heart of society—they elicited enterprise, stimulated commerce, fostered industry, and cherished mechanical skill, by opening a market in the east to the products of European industry. Many of our greatest inventions, and among them, that of gunpowder and the mariner's compass, date back to the period of the crusades. But what is more to our purpose, they raised the lower classes, and gave importance to the cities. The "free cities" of the middle ages—those first nurseries of free principles—owed their origin and their privileges to the startling events of the

* Even Voltaire, that implacable enemy of the popes, says that this pontiff is entitled to the eternal gratitude of Europe. (*Essai sur les Mœurs*, chap. lxxxiii. See the admirable work of Count De Maistre, "*Du Pape*," vol. ii, p. 423, *et seq.*

† For a full and satisfactory account of the present moral, social and religious condition of Russia, see De Maistre, "*Du Pape*," vol. ii, where he enters into this subject at length.

‡ See Muratori, "*Annali di Italia*," A. D. 906, &c. Also Hallam's *Middle Ages*, chap. i, p. 25.

crusades. At least this is true in regard to the free cities of Italy, which during these expeditions into Palestine, became the commercial carriers of Europe. The limits of this essay will allow but a rapid view of the free cities of the middle ages; and we will speak chiefly of those of Spain, Germany and Italy. Of those of France, M. Guizot, a Protestant, speaks at length, in his late singular lectures "on Civilization in Modern Europe."*

If we except those of Italy, the cities of Spain, were the first in Europe, which received charters of privileges. These they obtained from various Spanish monarchs, for military services rendered, or to be rendered the state, in the long contest with the Moors for national independence. As early as the year 1020, Alfonso V granted a charter of rights to the city of Leon. Sancho the Great and Alfonso VI, in the same century, extended similar privileges to many other cities. These charters, or *fueros*, allowed them to elect their own city council, judges or municipal officers, and to send deputies to the cortes of the kingdom. We read of many cities sending their deputies to the cortes in the year 1169. From the reign of Alfonso IX, in 1188, we have constant mention "*of a great number of deputies from each city.*"† In the cortes of Burgos, in 1315, there were present one hundred and ninety-two deputies from ninety different cities; and in those of Madrid in 1391, one hundred and twenty-six deputies attended from fifty cities.‡ The Spanish monarchs had no right to levy taxes without the consent of the people duly represented in the cortes.§ In granting a supply to Henry III, in 1393, the cortes required "that he should swear before one of the archbishops, not to take or demand any money, service or loan, or any thing else of the cities or towns, nor of individuals belonging to them, on any pretence of necessity, until the three estates of the kingdom should be duly summoned, *and assembled in cortes, according to ancient usage.*"

* M. Guizot belongs to that modern school of philosophers, called eclectics. In discussing history, he takes both sides of almost every question, and in many instances it would require a wizard, or a diplomatist like himself, to define his real position.

† In the old Spanish of that day, "*muchedumbre de embiados de cada cibdad.*"

‡ For the original authorities, see Hallam, Middle Ages, chap. iv, p. 200, *et seq.*

§ Ibid. p. 208—9.

And if any such letters requiring money have been written, that they shall be obeyed but not complied with.* Mr. Hallam admits† that "the civil rights of rich and poor in (Spanish) courts of justice were as equal as in England."

The church exercised a great and even direct influence in bringing about this development of the democratic principle in Spain. The ecclesiastical councils, and especially those of Toledo, constituted the basis of all Spanish jurisprudence: and the old Spanish civil laws were published in the ecclesiastical collections.‡ The councils of Spain, as of many other countries of Europe, during the middle ages, were mixed assemblages of bishops, nobles, and deputies from cities; and they decided on temporal as well as on spiritual matters. This fact is a key to many of the difficulties connected with church history during that period. The fourth council of Toledo enacts, that "*on the death of a king, the princes of the kingdom, together with the clergy, shall elect his successor by common consent.*"§ From all these facts, we gather, first, that Spain, during the middle ages, was in possession of those great democratic principles: exemption from taxation without the consent of the people, free and full representation of their interests in her national cortes, and an elective monarchy: and secondly, that the church was mainly instrumental in securing to her these advantages. Her liberties began to decline in the sixteenth century under Charles V and Philip II, and one great cause of the decline was the supposed necessity of strong measures of precaution against the civil tumults occasioned by the reformation in other countries of Europe. By the way, it is rather a singular fact, that civil liberty declined in every country of Europe in the sixteenth century.]

In Germany, the cities of Worms and Cologne acquired political importance under

* "*Obedecidas, y non cumplidas.*" In refusing, the cortes still maintained that lofty style of deference for their sovereigns, which has ever marked the Spanish character.

† Ibid. p. 201.

‡ Ibid. p. 206. See also Guizot's Lectures, &c.

§ "*Defuncto in pace principe primates totius regni cum sacerdotibus successorem regni communi consilio constituent.*" See Marina, Teoria de las Cortes, t. ii, p. 2, and id. Ensayo politico &c. chap. lxvi, and Hallam *ibid.* p. 206.

|| See Guizot's Lectures, p. 300, *et seq.*

Henry IV, A. D. 1076. His successor, Henry V, granted enfranchisement to the artisans in various other cities of the Germanic empire. The citizens were classed according to their employments.* Frederick I granted a charter to the city of Spire in 1188, and various other cities began to elect their own municipal officers and to have a voice in the diet of the empire from this date. In the thirteenth century they became more opulent, and more independent. The three orders of electors, princes, and deputies from cities, took their respective places in the diet of Frankfort in 1344. The provincial states of the Germanic empire had also their own privileges, and managed their own local affairs. The great fundamental principle of mediæval jurisprudence in Germany, was that "*no taxes were to be levied on the people without their own consent.*"†

In Italy, the free cities obtained importance during the crusades, in the eleventh and twelfth centuries. The popes were their protectors; the emperors of Germany viewed their growing liberties with an evil eye. In a diet held at Roncaglia in 1158, Frederick Barbarossa endeavored to wrest from them their privileges, and to subject them to the German yoke. The cities rebelled, but they were soon reduced to subjection by the armies of Frederick, who, to strike terror into the Italian mind, caused the city of Milan to be razed to the ground, in 1162. But he was disappointed in his expectations. The principal cities of Lombardy united in the famous "Lombard League," in 1167, and swore that they would maintain their liberties, or be buried beneath the ruins of their cities. Pope Alexander III, was at the head of this league; and when the famous battle fought near Legnans, in 1176, decided in favor of the Italians, the pope was the principal negotiator on the part of Italy in the treaty of Venice in 1177, which secured to the Italian cities their liberties! The grateful cities built the city of Alexandria, in honor of their great patron!‡

6. In the free cities of Italy, the democratic principle was developed more fully than in those of any other part of Europe. They be-

came independent and regularly organized republics. Was it, that they were more immediately under the influence of the church, and of the popes? Certain it is, that the popes contributed much to their origin, and fostered their growth. Under *their* auspices, Venice, Genoa, Florence, Pisa, Sienna, Brescia, Bergamo and Milan became a bright galaxy of republics. And though their light was subsequently obscured by the clouds of faction, yet most of them continued to shine throughout the middle ages, and two of them, Genoa and Venice, lingered above the horizon, though with diminished lustre, almost until our own day.

7. The fierce and bloody factions of the Guelphs and Ghibellines contributed, perhaps more than any other cause, to mar the prosperity of Italy, during the period of which we are speaking. To them, chiefly, are we to ascribe the decline and downfall of many of the Italian republics. These factions originated in Germany, after the death of the Emperor Henry VI, in 1197. Two aspirants, Philip duke of Swabia, and Otto duke of Saxony and Bavaria, maintained a long and bloody contest for the imperial crown. The former belonged to the family of the Ghibellini; and the latter to that of Este-Guelphi. Both families were originally from Italy, where they were still numerous and influential.* The contest between them raged more fiercely, and for a much longer time in Italy, than in Germany. The greatest political misfortunes of Italy in fact, in every age, have arisen from her having been drawn into the vortex of German politics, and having become, against her will, the theatre of war for all Europe. These factions continued to disturb her for many centuries. The Guelphs advocated the independence of Italy; the Ghibellines sought to fasten on the neck of the Italians the imperial yoke of Germany. It was but a renewal of the old struggle, which had given rise to the Lombard league, and birth to the Italian republics. During all this protracted struggle, the popes were ever on the side of the Guelphs, and exerted all their influence to promote Italian liberty. Can any one blame them for so doing? What right had Germany to crush

* See Schmidt, Geschichte, tom. iii, p. 239, et seq. quoted by Hallam, chap. iv, p. 238—9.

† See Hallam ibid.

‡ See Hallam's Middle Ages, chap. iii, p. 134—6. Also Muratori, Dissert. 48, Antiq. Mediævi.

* See Muratori, Antiquit. &c., Dissert. 41, for a full account of these "*diaboliche fazioni*," as he calls them.

Italian liberty? Voltaire himself applauds them for their course,* and says that the destruction of Milan by Frederick Barbarossa would of itself "suffice to justify the popes for all they did."† We may remark in general that the popes during the middle ages, having been necessarily drawn by the circumstances of the times into European politics, used their influence, almost without an exception, for checking tyranny and maintaining the rights of the people! And the more we fathom the interesting history of that period, the more shall we become convinced of this great leading fact.

8. This is in nothing more apparent, than in their long struggle with the German emperors;‡ and in the exercise by them of what is called, the deposing power. We stop not to inquire whether the popes really had this power, the people and the princes themselves acknowledged that they had it. One thing is certain, every exercise of it was a blow aimed at tyranny, and struck for the rights of the people. In deposing a prince, the pope simply declared that he had broken his solemn engagement to his people, to govern them in accordance with justice, and that they were in consequence freed from all obligations to him, growing out of their oath of allegiance. The claim of the deposing power necessarily supposed the doctrine of a contract, express or implied, between the king and the people; the former binding himself to protect their rights, and to govern them justly, and the latter, *under this condition only*, pledging to him their allegiance. Every exercise of the power kept this doctrine fresh in the memory of the people, and thereby contributed greatly to the unfolding of the democratic principle. Had the popes labored to recall to a sense of duty many other despots of that period, the heart of every patriot would leap with joy. The circumstances which gave rise to this power having ceased nearly three hundred years since, the claim to it has been abandoned.

9. Of the old Catholic republics, two yet remain, standing monuments of the influence of Catholicity on free institutions. The one

is imbosomed in the Pyrennees of Catholic Spain, and the other is perched on the Appenines of Catholic Italy. The very names of Andorra and San Marino are enough to refute the assertion, that Catholicity is opposed to republican governments. Both of these little republics owed their origin *directly* to the Catholic religion. That of Andorra was founded by a Catholic bishop,* and that of San Marino, by a Catholic monk, whose name it bears.† The bishops of Urgel have been, and are still, the protectors of the former; and the Roman pontiffs of the latter.‡ Andorra has continued

* A little after the beginning of the ninth century, Louis Le Debonnaire, the successor of Charlemagne, ceded the territory of Andorra to the bishops of Urgel. These exercised a very mild feudal sovereignty over the republic for many centuries; but the real authority was by them permitted to be exercised by two Syndics, or governors, elected by a council of twenty-four members, who were themselves chosen by the people of the six principal towns of the republic. The bishop of Urgel exercised now only a spiritual jurisdiction over Andorra; even the loose authority growing out of the feudal system, having ceased with the last remnant of that system in Europe, more than fifty years since.—See *Maile Brun's Geography*.

† Towards the close of the third century, the emperor Diocletian determined to rebuild the city of *Ariminum* or Rimini, which had fallen to ruins. For this purpose, he invited from Dalmatia, his native country, a number of mechanics and architects. His invitation was accepted, and, in the language of the historian of Rimini, (*Clementini Raccolto Historico, infra cit.*) "*venne ad Ariminum un gran numero di architetti, scarpellini, o, diciamo tagliapietri, e muratori, e con essi, un' infinita d' operai Schiavoni.*" There came to Ariminum a great number of architects, stonecutters and masons, and with these an infinite number of Schiavonian workmen." Among these was one Marinus, a man of excellent character and a fervent Christian. Rimini was soon restored to more than its ancient glory. But in 303, Diocletian's partiality for this city was turned into hatred, on account of the vast number of Christians who lived within its walls. In the bloody persecution which he raised against the church, the streets of Rimini "*flooded with rivers of Catholic blood, not to earth but to heaven*" (*Clementini infra cit.*) Marinus, with the miserable remnant of the slaughtered Christians, fled to the neighboring heights of Monte Titano, where he gave himself up to prayer and penance. His reputation for wisdom and sanctity, as well as similar persecutions, brought great numbers of his countrymen, and of Italians to his place of retreat, and thus was laid the foundation of the republic of San Marino, named after its founder, who also gave his name to Monte Titano. Marinus attended a council held at Rimini early in the fourth century; he is styled in its acts, *Diaconus* or deacon. He died in a good old age, towards the close of that century, and his body was buried on the mountain, and miracles were said to have been wrought at his tomb. His ashes are now preserved in the church of San Marino, the principal one of the republic, where there is over the high altar, a statue of the saint, holding in its hand the figure of a mountain crowned with three towers—the coat of arms of the republic. (See *Clementini*; also *Matteo Valli infra.*)

‡ For a full account of the republic of San Marino, see "Dell. Origine e governo della republica di San Marino, di Matteo Valli, segretario e cittadino di esso republica." Padova, 1633. Also "*Clementini Raccolto istorico della fondazione di Rimini,*" 2 vols. 4to.

* *Essai sur les Mœurs*, Tom. i, chap. xxxvii and xlv, Tom. ii, chap. xlvii.

† *Ibid.* Tom. ii, chap. lxi.—

‡ The Germanic empire was styled the *Holy Roman empire*. Voltaire (*ibid.*) with his usual caustic wit, and with unusual truth, remarks that this was a complete misnomer—"it was neither *Holy*, nor *Roman*, nor *empire*."

to exist, with few political vicissitudes, for more than a thousand years, while San Marino dates back her history more than fifteen hundred years, and is therefore not only the oldest republic in the world, but perhaps the oldest government in Europe. The former, to a territory of two hundred English square miles, has a population of fifteen thousand; while the latter, with half the population, has a territory of only twenty-one square miles. Both of them are governed by officers of their own choice, and the government of San Marino in particular, is conducted on the most radically democratic principles.

The legislative body consists of the Council of Sixty, one half of whom at least are, by law, to be chosen from the plebeian order; and of the *arreggo*, or general assembly, summoned in extraordinary circumstances, in which all the families of the republic are to be represented. The executive is lodged in two *capitanei reggenti*, or governors, chosen every six months, and holding jurisdiction, one in the city of San Marino, and the other in the country—so jealous are these old republicans of placing power in the hands of one man! The judiciary department is managed by a commissary, who is required by law to be a foreigner—a native of some other part of Italy—in order that, in the discharge of his office, he may be biassed by no undue prejudices resulting from family connexions.* When Addison visited the republic in 1700, he “scarcely met with any in the place who had not a tincture of learning.”† He also

Rimini, 1617. When Cardinal Alberoni, about a century ago, sought to reduce this little republic under the temporal sovereignty of the pope, the pontiff disapproved of his design, and restored to the republic its ancient privileges.

* An anecdote current in Italy will serve to show how justice is administered at San Marino. A merchant of Venice visited the republic to collect a debt from one of its citizens, who had delayed or declined payment. He was conducted to the chief justice, whom he found in a large vat treading out grapes for wine, with his naked feet. He stated his case, without much hope of receiving payment. The justice immediately summoned the delinquent debtor, who acknowledged the debt, but pleaded inability. The indignant judge however immediately decreed that his house should be sold to meet the demand. To prevent this, the citizen soon produced the amount of the debt, and the Venitian returned home well satisfied with his journey. Having afterwards witnessed the delays and chicanery of the Venitian courts, he exclaimed: “Vale piu un pistad’uva di San Marino, che dieci parruchoni di Venetia!” “One grape-treader of San Marino is worth more than ten big-wigs (judges) of Venice!”

† See Addison’s “Letters from Italy.”

saw the collection of the laws of the republic, published in Latin, in one volume folio, under the title: “Statuta illustrissimæ reipublicæ Sancti Marini.”

When Napoleon, at the head of his victorious French troops, was in the neighborhood of San Marino, in 1797, he paused and sent a congratulatory deputation to the republic, “which expressed the reverence felt by her young sister, France, for so ancient and free a commonwealth, and offered, besides an increase of territory, a present of four pieces of artillery.” The present was gratefully accepted, but the other tempting offer was wisely declined!

9. The monastic institute, as we have seen, laid the foundations of the republic of San Marino in the fourth century—it subsequently did more for civil liberty, by furnishing the best models for free institutions. In the beginning of the thirteenth century, arose the two religious orders of St. Francis and St. Dominic, furnishing the church, as a late eloquent writer* has well said, with its two greatest arms of defence, *poverty* and *eloquence*. The forms of government which these men established for their respective orders, contained many elements of democracy. The general of the Franciscans was elected for four years, and that of the Dominicans for six years.† The subordinate officers were also elected for a certain term of years; and in each society rules were made to prevent the too frequent election of the same individual. The monks were ever the friends of the lower classes, and did much to elevate their condition in society. Born themselves in general among the poor, and having made a vow of poverty, their sympathies were with the poor. Mingling constantly with the people, and entering into all their wants, their word and example exercised a most humanising influence on the rude state of society during the middle ages.

10. If any doubt remained as to the favorable influence of Catholicity on civil liberty, that doubt would be dispelled by the express teaching of theologians, speaking in accordance with the principles and the spirit of the church. Not to extend this paper too much, we will confine ourselves to the authority of the great

* La Cordaire, “Apology for the Order of St. Dominic.”

† This at least is the rule at present in the Dominican order; originally it was different.

St. Thomas Aquinas, who, as a theologian, has perhaps had greater weight in the Catholic church than any other man. His testimony may also show us what were the general sentiments of the schoolmen in the thirteenth century, when he wrote. Speaking of the origin of civil power and the objects of law, he lays down these principles: "the law strictly speaking is directed primarily and principally to the common good: and to decree any thing for the common benefit, *belongs either to the whole body of the people, or to some one acting in their place.*"* He thus gives his opinion as to the best form of government: "wherefore the choice of rulers in any state or kingdom is best when one is *chosen for his merit to preside over all*, and under him are other rulers *chosen for their merit, and the government belongs to all, because the rulers may be chosen from any class of society, and the choice is made by all.*"† One would think that he is hearing a democrat of the modern stamp, and yet it is a monk of the dark ages! Many other testimonies of similar import might be cited, if our limits permitted.

11. With these principles generally received, and with the other influences noticed above acting on society, we cannot wonder at the rapid development of the democratic principle in the thirteenth and following centuries. Were the Catholic bishops and barons, who wrested *Magna Charta* from the hands of the tyrant John, on the famous plain of Runnymede in 1215, enemies of civil liberty? And yet, that great charter of English rights, which secured trial by jury, fixed courts, taxation only with the consent of the people, and *habeas corpus*, contained no new provisions; it was but the revival of a charter one hundred and fifty years older, granted by Edward the confessor, and discovered in the archives of London, by that great champion of English liberty, Cardinal Stephen Langthon, archbishop of Canterbury.‡

12. Was the Catholic hero, William Wallace, who, defeated at Boscanneth, fell a martyr to Scotch liberty in 1305, an enemy of free principles? Was Robert Bruce, who won the independence of his country on the

field of Bannockburn, in 1314, an enemy of liberty? Were the Hungarians, and Poles, and Spaniards, and French, who fought for centuries the battles of European independence against the Saracens and Turks, enemies of freedom? Were the brave knights of St. John, who so heroically devoted themselves for the liberty of Europe at Rhodes and at Malta, enemies of free principles?

13. Who will stigmatize as lovers of despotism the brave heroes, William Tell, Fürst, Werner, and Melchtal, who, at the head of four or five hundred Swiss, fought the battle of Morgarten, in 1307, and drove back an invading army of twenty thousand Austrians? And yet these brave men, who laid the foundation of the Swiss republics, were all Roman Catholics, and in asserting free principles, did not act in opposition to their principles as Catholics.

14. And still, in the face of all these facts, and of many others which our narrow limits oblige us to omit, we are to be told that Catholicity is the friend of despotism and the sworn enemy of republican government! And that, forsooth, all our free institutions are to be ascribed to the Protestant reformation! If this be so, is it not a *little* strange that wherever Protestantism appeared in Europe, and especially wherever it gained the ascendancy, the democratic principle was weakened, and the arm of monarchy strengthened? Yet this fact is incontestable. Where now are the liberties of Germany, established by her people, and recognized by her emperors and princes, in the middle ages? What has become of the great democratic principle so generally received during that period, "that the people are not to be taxed without their own consent?" What has become of the representative system by which each city and province of the empire had a voice in the general diet! These have all vanished. The fate of Germany is now decided, not by the voice of her *once* free people, but by the swords and bayonets of her immense standing armies! These constitute the *ultima ratio* assigned by her emperors and kings for any laws they may choose to enact! And it must be confessed that this *reason*, if not altogether satisfactory, is at least conclusive. Where are now the free cities of Germany, once so famous? Alas! they have dwindled down to two or three, and these shorn of half their honors!

* Summa Theologiæ 1. 2. 1. Quest. Art. iii, Resp.

† Ibid. Quest. cv. art. 1.

‡ See Hurter's (Protestant) "Life of Innocent III," &c., vol. ii, p. 686.

And whence this great change in her social condition? Our vision must be very dull indeed, not to perceive that it occurred in the sixteenth century, and that the revolution *called* the reformation *caused* it in some countries and *occasioned* it in others. The political excitement, and the bloody wars to which that revolution gave rise, afforded an excellent opportunity to the German princes to grasp at absolute power. Amidst the agitations of society they seized on the golden prize thus offered to their ambition, and bore it off triumphantly! And did the Protestants of Germany resist these pretensions? On the contrary they favored them. Though they were clamoring for liberty, and struggling for emancipation from what they were pleased to call a religious despotism, yet they tamely yielded their political rights to the first despot who espoused their cause, and offered to protect them in their religious innovations! They gave themselves up, body and soul,—bound hand and foot,—to a *real*, in order to escape an *imaginary* despotism! We confidently appeal to the whole history of that period, to show that this is no exaggeration, and that the picture is not too highly colored. M. Guizot, a Protestant, and a historian of great weight, expressly asserts "*that the emancipation of the human mind (by the reformation, forsooth!) and absolute monarchy triumphed simultaneously throughout Europe.*"* And if he had not admitted it, standing monuments would fully attest the fact. Every Protestant kingdom on the continent of Europe has been since the reformation, and is still an absolute despotism! Every one of them has an established religion, and recognizes in the king absolute power, civil and ecclesiastical! Many of them, as Prussia, for example, are military despotisms, in which every citizen is bound to military service!

The Protestant reformation is *directly* responsible for all this; for it certainly *caused* these changes wherever it gained the ascendancy. It indirectly occasioned political changes of a similar character in most other countries of Europe. To preserve themselves from the social disturbances which the reformation had caused wherever it had made its appearance,

Catholic princes adopted rigid precautionary measures, and their subjects, under the excitement of the times, willingly resigning a portion of their liberties in order to enable their princes to ward off the threatened evil, the Catholic governments of Europe became, many of them, absolute monarchies. These influences contributed much to produce the effects just named in the Catholic governments of Germany, France, Spain, and Portugal.

In England the reformation crushed the liberties of the people transmitted to them by their Catholic ancestors, and embodied in the Catholic *Magna Charta*. The tyrant Henry VIII trampled with impunity on almost every privilege secured by that instrument. Royal prerogative swallowed up every other element of government, both civil and religious. The king was every thing—supreme in church and state; the parliament and the people were nothing—a mere cypher. And this state of things continued, with the brief and troubled interval of Cromwell, or of the *soi disant* "commonwealth" excepted, until the revolution in 1688, a period of one hundred and fifty years! And what did the revolution effect? It did no more than restore to England the provisions of her Catholic *Magna Charta*, which instrument, during the three hundred years preceding the reformation, had been renewed and extended at least thirty times!* The glorious revolution indeed! It did no more than repair the ravages committed by Protestantism on the British constitution during the previous hundred and fifty years, and to restore that constitution to its ancient Catholic integrity. It did not even do this to the fullest extent; for it refused to grant protection, and the most unalienable civil privileges to the Catholic body, to whom the British were indebted for the *Magna Charta*, and their glorious constitution! Nor was this body emancipated from political slavery until 1829, one hundred and forty-one years later; and then the act was passed with a bad grace, nor was it full in its measure of justice, the tithe system and other intolerable evils still remaining unrepealed!

* Lectures on Civilization in Modern Europe, p. 300, *et seq.* Though he admits this fact, yet he labors strangely enough to show that Protestantism emancipated the human mind and originated free institutions! So much for modern eclecticism!

* See a very able series of articles in the *Dublin Review* under the title of "Arbitrary Power, Popery, Protestantism," republished in a duodecimo volume by Mr. Fithian, where this and many other similar facts are proved by incontestable evidence. *Dublin Review*, Nos. xv, xviii, xix.

15. We might bring the subject home to our own times and country, and show that the Catholics of the colony of Maryland, were the first to proclaim (A. D. 1649) universal liberty, civil and religious, in North America;* that in the war for independence with Protestant England, Catholic France and Spain came to our assistance; that Irish and American Catholics fought side by side with their Protestant fellow-citizens in that eventful war;† that the Pennsylvania line which bled so freely at Camden with the Catholic Baron De Kalb, while Gates and his Protestant militia were consulting their safety by flight, was composed chiefly of Irish Catholic volunteers; that there was no Catholic traitor during our revolution; that the one who perilled most in signing the Declaration of Independence, and who was the last survivor of that band of patriots, was the illustrious Catholic, Charles Carroll of Carrolton; that half the generals and officers of our revolution,—Lafayette, Pulaski, Count de Grasse, Rochambeau, De

* See Bancroft (Protestant), History of the United States, vol. i, Colony of Maryland.

† See a letter of Gen. Washington to Charles Carroll of Carrolton and Bishop Carroll, written in March, 1790, in which he bears honorable evidence to this fact, adducing it as a reason why Catholics in this country should have equal rights with their Protestant fellow-citizens.

Kalb, Kosciusko, and many others, were Roman Catholics,—and that the first commodore appointed by Washington to form our infant navy was the Irish Catholic, Barry. These facts, which are but a few of those which might be adduced, prove conclusively that Catholicity is still what she was in the middle ages, the friend of free institutions.*

To conclude: Can it be that Catholicity, which saved Europe from barbarism and a foreign Mahomedan despotism—which in every age has been the advocate of free principles, and the mother of heroes and of republics—which originated *Magna Charta* and laid the foundation of liberty in every country in Europe—and which in our own day and country has evinced a similar spirit—can it be that *she* is the enemy of free principles? We must blot out the facts of history before we can come to any such conclusion! If history is at all to be relied on, we *must* conclude that her *influence* has ever been favorable to *Civil Liberty*.
M. J. S.

* De Tocqueville, a good judge in such matters, says "that the Catholics constitute the most democratic class of citizens in the United States." And to account for this fact, he enters into a course of philosophic reasoning to show that it is a necessary result of Catholic principles. *Democracy in America*, p. 251. N. York edition, 1838.

INTELLIGENCE.

FOREIGN.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.—We are happy to place before our readers an historical outline of this association, which will be equally interesting as an evidence of what a truly Catholic spirit—a spirit of union and universality, is capable of effecting, and as an encouragement to the efforts of those religious and charitable associations in our own country, whose objects necessarily demand a combination of energy, in order to be usefully and satisfactorily realized. Wherever the genius of Catholicity presides, success will infallibly be witnessed, because the spirit which it awakens, leads at once to the concentrated action of human resources, and to that humble reliance upon the power of God, which refuses nothing to the prayer that asks only in the name of Christ, and for the salvation of those countless souls whom he

has redeemed by his precious blood. Hence we cannot wonder in contemplating the stupendous results of the association above mentioned, which annually dispenses among the different missions nearly \$600 000; for we behold in it only an illustration of the spirit which the Catholic church inculcates, and which is the proper appendage of that unitive character which has been stamped upon her faith and government. Where this spirit is at work, the most gigantic ends are accomplished; it looks not to the difficulties that will present themselves, because every thing is possible with God: it does not confine its views within the narrow sphere of particular times or places, because a true charity embraces the whole world: it does not pause to deliberate upon the expediency of contributing to a good undertaking, because the general advantage forbids hesitancy; in short, it does not enter upon

projects of a religious or beneficent character, only when they are the forced offspring of individual and selfish views, because its fundamental principle is that of the gospel, self-denial; the submission of the few to the majority, the renunciation of self for the welfare of all. Let us understand this doctrine a little more fully; let us remember more practically "of what spirit we are," and the flourishing institutions which are witnessed amongst us, will rise to a still higher degree of usefulness, while the meagre and almost abortive plans that have been set on foot, for religious and benevolent purposes, will become productive of some real, visible, and tangible good.

Report for the year 1842.

"The Association for the Propagation of the Faith, for a long time confined within a narrow circle, where the recollection of its history was easily preserved, now reckons throughout the entire world thousands of brethren who have subsequently joined it, and who know not on what an humble attempt their united efforts have bestowed some degree of grandeur. Our family traditions belong to them also: they ought to know them. They will derive from them wherewith to reanimate their love for the institution of which they shall have learned the obscure and blessed origin. We have, therefore, judged it opportune to give a short account of the foundation of the Society; and, as nothing important takes place here below without long preceding preparation, it has appeared to us necessary to state, briefly, what was previously done for the temporal assistance of the missions.

"In the middle ages Europe arose in arms at the voice of the supreme pontiffs, to carry the cross to infidel countries. Afterwards, when the modern discoveries opened the way to both Indies, Christianity passed thither with the fleets of Portugal and Spain. These two crowns consecrated their conquests by engaging themselves in a solemn treaty to extend the dominion of the faith. They founded bishoprics that became the source of light. Whatever may have been the misconduct of the first adventurers, the evangelical preaching fulfilled its mission; and millions of natives in South America, and of the Philippine Islands, reduced to a social state, still show the powerful impression made by the Spanish genius upon the world. On the other hand, the French colonies of Canada and Louisiana had, as it were, at their head, those missionaries that penetrated courageously into the valley of the Mississippi, into the virgin forests, and along the great lakes, to carry the word of the Great Spirit to the savage tribes, and often to meet martyrdom from their arrows or upon burning piles. At that time, also, France sent missionaries to the extremity of Asia, and founded at Constantinople, at Smyrna, and in the Islands of the Archipelago, the

hospitals of the Capuchins, which are now under the care of Italian religious. Several princes supported with their alms and enriched by their presents the Latin churches of the Holy Land, and, in particular, the monastery of the Holy Sepulchre, the last guard left upon the ground conquered by the crusades.

"It was, however, to be desired, that a time should come, when the co-operation of the faithful would no longer be merely exercised through the favor of the powerful of the world, but through the charity of all; and that the least and the poorest might participate in the honor of evangelising those far-distant empires, of which they knew not the name. The Propagation of the Faith Society, in shooting its roots deeper into the bosom of the Christian community, found there increased nourishment and support; because the more it should be marked by this universal character, which is the character itself of the church, the more would it also borrow of it divine strength.

"The idea is ancient. It goes back by a remarkable origin to the very epoch in which the new era of the missions commences. In 1504, twelve years after the discovery of America, a young islander of Australasia was brought to France by the navigator Gonneville; he there received a Christian education, and forgot his native country. A great grandson of this man, the Abbé Paulmeyer, canon of the cathedral of Bayeux, being moved with an ardent zeal for the salvation of the race whence he had sprung, addressed, in 1663, to Pope Alexander VII, a *Memoria! concerning the establishment of a mission in the third World, otherwise called the Austral Land*. In this memorial, he examined the difficulties and the means of the undertaking, and endeavored to provide for them by an association of which he laid down the plan. He formed it after the model of the Indian companies, that is, he asked for the unrestricted co-operation of all, even of the humblest artisans and the maid servants; that, under the direction of a small number of experienced persons, they would contribute from their means to this glorious work. He expressed, in fine, the hope that it would please God to permit, under the benediction of the holy and apostolic see, and with the approbation of the higher powers, the founding of a society for the propagation of the faith, which is the most excellent of all good works.

"This good man died without seeing his most cherished wish accomplished, and leaving it in the hands of God, where nothing is lost. It is often after the death of the just that their good inspirations are diffused, like a sweet odor, from their tombs. One might say, that in this instance there was something similar. In an age after, an association of prayers and good works was established for the salvation of infidels. It is allowable to

believe that the reading of the *Edifying Letters*, (*Lettres édifiantes*,) contributed to direct the public piety towards the missions, by rendering their admirable history popular. But it required also that the last tempests of the eighteenth century had passed over France, to render fruitful the seed that had been deposited in the public mind. It was to blossom again in the heart of a city where the religious restoration was the most decided and striking. The day on which the sovereign pontiff, Pius VII, blessed the city of Lyons from the hill of Fourvières, it seems that from his extended hands there descended the grace that was to produce the Association for the Propagation of the Faith.

"The commencement of the society was obscure and insignificant: such is the destiny of the institutions of Christianity. God often prepares for them every thing himself, so that no one can be called their author, and that there may not be attached to them a human name. He conceals and divides their source, like that of the great rivers, of which no person can say from what stream they arise. Two cries of distress, coming from the east and the west, and heard in a provincial city, inspired two pious women with the design which, now happily realized, already sustains, with an effective assistance, the missions of the old and new world.

"In the year 1815, Dr. Dubourg, Bishop of New Orleans, in returning from Rome, where he had been consecrated, stopped for some time at Lyons. Absorbed in the consideration of the poverty of his diocese, for which he had to supply every thing, he recommended it warmly to the charity of the Lyonese. He spoke particularly on the subject of his wishes to a Christian widow, whom he had formerly known in the United States, and he communicated to her the idea of founding, for the spiritual wants of Louisiana, a society of alms, proposing to fix the annual subscription at one franc. The benevolent widow entered into the views of the bishop: she communicated them to a few persons. But numerous difficulties were opposed to her. She was obliged to await the hour appointed by Heaven, and to be satisfied with collecting some trifling relief for those American congregations which her maternal solicitude had adopted.

"About the same time, that is, in 1816, the directors of the Seminary of Foreign Missions, re-established a year previously in their house in Paris, endeavored to revive the union of prayers founded in the preceding century for the salvation of the infidels. They obtained for this purpose indulgences from the holy see, and published a statement of the wants of their churches. These attempts began to prepare the minds of the faithful. Three years afterwards, a young woman of Lyons, whose life, spent in good works, reminds one of the

Christian virgins of the first ages, received from her brother, a student in the college of St. Sulpice, a letter full of the most painful emotion. He represented in it the complete destitution of the house of the foreign missions, and proposed to render its resources certain by the establishment of a charitable society. The religious woman received favorably this inspiration; and, in the course of 1820, she established an association of alms, at the rate of one half-penny a week in favor of the college of the missions. The society commenced amongst those pious workwomen, who honor by their hidden virtues, as they sustain by their labor, the rich and staple manufacture of the Lyonese. During the last six months of the latter year, the foundress supported alone the whole weight of her laborious undertaking. There was as yet neither general prayer, nor feast day, nor periodical publication. The members soon amounted to about one thousand, a considerable number, certainly, but which did not appear likely to increase, on account of the small circle within which the influence of the first propagators prevailed. The united offerings were transmitted as a pious token from the church of Lyons to that ancient Asia whence it had received the faith. The sum remitted was two thousand francs. We take pleasure in reckoning the first drops of this dew, that was one day to diffuse itself more abundantly over a boundless field.

"The correspondents of Dr. Dubourg, witnessing these efforts, had not, however, abandoned the hope of founding something similar for the diocese of New Orleans, when they were visited, in the commencement of 1822, by a vicar general of that bishopric. His presence increased the fervent zeal of the benefactors of Louisiana. But an objection had been often repeated, namely, that a society for the missions could not be firmly established but by making it Catholic, that is, succoring the apostleship throughout the world. This opinion prevailed: a meeting was called; twelve persons who were invited attended it. It was opened by the invocation of the Holy Spirit. A priest spoke first; and, after a short statement of the progress and sufferings of religion in North America, he proposed the establishment of a great association in favor of the Catholic missions of the new and old world. The meeting adopted unanimously this proposal, and, without separating, appointed a president and a committee of three members to draw up a plan of organization. It was on this occasion, by the adoption of the principle of universality which distinguishes the new undertaking from preceding attempts; it was on this day that the Society for the Propagation of the Faith was founded.

"By a design of Providence, which seems from that moment to have assumed the government of the association, to guide it without the concurrence of

men, it happened that this first meeting was held, without any previous intention, on a Friday, the 8d of May, the Feast of the Finding of the Cross. It was only some time after, when the day of the foundation was appointed for one of the annual solemnities of the society, that it was perceived that the day of one of our future anniversaries was that consecrated to the veneration of the redeeming cross, whose conquests our humble tributes were designed to extend. The approbation of the ecclesiastical authority was solicited, without which nothing new, even to work good, ought to be introduced into the Christian community. This approbation was immediately granted, and came to consecrate the labors of the founders. The receipts of the first month were 520 francs 10 centimes, (£20 1s. 1d.) for the diocese: for the first year, they amounted to 15,272 francs 15 centimes (£602 8s. 9½d.)

"But the idea of the association could not be confined within the limits of a province. A few days after the first meeting, one of the members of the central council of Lyons proceeded to appeal to the ever ardent charity of the cities of the south. Diocesan committees were formed at Avignon, Aix, Marseilles, Nîmes, Montpellier, and Grenoble. The most eminent of the clergy took part with the most religious of the laity, and the confident activity of so many respected persons, seemed to give hopes of something great. Very soon after one of the founders repaired to Paris: by his exertions another central council was founded in that city, and thenceforward the association embraced the whole kingdom.

"The following year a person was sent from the council of Lyons to the sovereign pontiff, Pius VII, of blessed memory, and he obtained the indulgences which enrich for ever the association. From that moment, encouraging recommendations proceeded from all the episcopal pulpits of France; these were followed by others from the prelates of the neighboring countries. Shortly after Belgium and Switzerland, the several states of Germany and Italy, Great Britain, Spain and Portugal, came successively to take part in the crusade of charity. Nearly three hundred bishops have raised their voice in its favor; and, finally, his Holiness Pope Gregory XVI, now gloriously reigning, by vouchsafing to recommend it, in his Encyclical Letter of 1840, to all the churches, has placed it in the rank of the common institutions of Christianity.

"Thus a small number of meetings were sufficient to lay down without difficulty, and, as it were, without discussion, the principles of an association which was to embrace in its operations the whole world. In the facility of this organization, which has never failed to provide for its own development, is discovered the action of the Eternal Wisdom,

whose means are always simple amongst the infinite variety of its works. The same Divine Wisdom has been pleased to show itself in a still more striking manner, in declaring itself by the mouth of the church. A mysterious force has been given to us; the sources of grace have been opened, and the blood of the Saviour has descended upon our poor offerings, together with the benedictions of the pontiffs, with the Holy Sacrifice offered wherever an altar is raised, and the prayers of the martyrs, who die not without remembering their benefactors. Behold the providential character of the work, and the share which God has taken in it: see that which he has left us. At first it was only the pious wishes of two humble Christian women; but these two servants of the Lord were made the advocates of the wants of two parts of the world. What is there more efficacious than such faith and such hope? And yet they would have been insufficient without the charity that united the two objects and interests which they represented, and which induced both to give them up mutually in order to take part in the solicitude for the general good. The contact of these two sparks lighted the fire. The society thus had birth—it grew up in the same way: by its newness and its power, and the condition of its future progress. It subsists only by the forgetting of personal predilections and national sensibilities, by unity and Catholicity in the distribution of the succors and in the origin of its resources.

"It will not have been useless to have recorded these traditions if they serve to spread and perpetuate the spirit of the association. They will have another kind of utility in humbling us in presence of the recollection of the Divine favor. The graces that are received impose an obligation. It is not with impunity that so many august suffrages have, for twenty-one years, encouraged this charitable undertaking. These signs warn us not to fail in complying with the Divine Will, which has chosen us as instruments. Besides, after the expectation excited amongst the far distant Christian congregations by so many apostolical bulls, pastoral addresses, and promises, the want of promptness in giving our assistance would be a sort of infidelity. The benefits which have been granted also bind us, and the trifling aid afforded during so many years, if it were now to be withdrawn, would only serve to publish our weakness, and throw our brethren into affliction by leaving to them the shame of suspending what they have commenced on the faith of our support. Seeing their unfinished churches falling in ruins, their widows and orphans begging their bread, the infidel would then contemptuously ask, 'Where is now the God of the Christians?' Far be it from us to abandon to their own strength any of our early missions. The association often perceives their wants increase. It might be said

that they are young families whose education becomes more expensive, but also more consoling, according as they grow up.

"On the other hand, the new missions are multiplying. In 1842, twelve dioceses, or vicariates-apostolic, were added to the number of Christian congregations that fill our columns of disbursements. This year our charges increase with the hopes of religion. The American tribes, driven back beyond the Rocky Mountains, upon the borders of the Pacific Ocean, call for the priests, of whom their fathers have preserved the recollection. Laborers are wanted to gather the ripening harvest. We shall immediately have four bishops, and more than sixty missionaries in the islands of Oceanica, upon those shores where, but lately, the navigator saw smoke the horrible feasts of the cannibals. A vicar-apostolic and twelve priests are about proceeding to the coast of Guinea, to announce amongst the blacks of central Africa the God of whom they are the children.* China no longer glories in her independence behind her great wall: she opens five of her ports to the commerce of Europe. Heresy is accumulating in London and Calcutta its pompous preparations, to proceed to exercise a cautious propagandism within reach of the cannon of vessels of war; but it cannot sink the foundations of its temples, without meeting the bodies of our martyrs. The church has taken possession of this blood-dyed soil, by the six feet of earth that China was obliged to bestow on each of her dead. Shall we then do nothing to retain these conquests? Numerous missionaries are ready to depart: they are only in want of the provision of alms. More considerable means would allow of the extending of a work long since undertaken by the apostles of those distant countries. We mean to speak of the many thousands of children exposed to the dogs and thrown into the rivers, and whom we might rescue, in order to baptize them and rear them, at the same time that a great number would go to recruit the ranks of the angels, and to people heaven.

"It seems that the *impetuous wind* which was felt in the cœnaculum on the day of Pentecost, begins again to blow over the Christian world. Vocations are becoming more numerous. The priesthood and the religious orders feel an irresistible impulse towards those heroic combats which astonish the delicacy and cowardice of our days. How long shall it be more easy to find men disposed to go in search of souls to the extremities of the earth, than the pence necessary to pay their passage upon the deck of a ship, or for their bread under a tent? In the midst of the movements that agitate minds and empires, that approximate distances, and re-esta-

blish, as it were, all the communications of the human family, one may believe that a merciful design of Providence is developed for the conversion of the world. Shall the salvation of infidels be retarded by the indifference of Christians? It should, however, be recollected that the cause in question is ever our own, and that the struggle between idolatry and Christianity is not ended. Paganism has never entirely disappeared from amongst us, neither from opinions nor from manners; and who knows but that the victories of faith in the east might bring back a more glorious reign to our ancient Europe, where it seemed to grow weak. Let us consider this, and if at any time we were tempted to repose in the selfish enjoyment of the benefits of Catholic civilization, let us recollect those countless multitudes who as yet know not the redemption of our Lord Jesus Christ."

The receipts of the association for the year 1842, amounted to 3,233,496 fr. 16 c. which are upwards of \$600,000. The missions of the U. States received of this sum \$126,000. The whole sum distributed throughout the world, is about \$550,000. The expenses of the administration, which include those incurred not only in France, but in other countries, are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various dioceses of Europe, as with the missions of the whole world, rent, stationery," &c., and amount to about \$6,500. The society publishes, every two months, a pamphlet containing intelligence of the different missions, consisting principally of letters from clergymen who are stationed in those various points. These pamphlets are called *Annals of the Association, &c.*, and the printing of them amounts annually to \$45,000. "One hundred and fifty thousand copies of the *Annals* are now printed: namely, 77,000 French; 21,000 German; 15,000 English; 2,000 Spanish, for South America; 3,500 Flemish; 28,000 Italian; 2,000 Portuguese; and 1,500 Dutch; this number, published six times a year, gives a total of nine hundred thousand copies. The number published in the course of the last year has been somewhat less, on the average, than this: but there must be added, besides, the printing of the *Gleanings*, *Prospectus*, *collectors' sheet*, &c., in all languages, as well as the reprinting of several of the old numbers. In the expenses of publication must be also included paper, printing, stitching of the numbers, editing, translating into foreign languages," &c.

ITALY.—A correspondent of the *Boston Pilot* thus writes from Florence.—"The following conversation with an American artist, will serve to illustrate the prejudice of our countrymen against the Catholic faith, and will explain the remarkable fact that a residence in Catholic countries does not always remove it. Here (vestibule of the church of the

* Since the report was written, Dr. Barron, with several missionaries, has repaired to the coast of Guinea, as vicar-apostolic.—A vicar-apostolic has also been appointed for the Oregon territory.—Ed.

Annunciation) I found an artist who was copying the paintings. He accosted me, in English, and I soon found that he was from the United States. We immediately entered into conversation, and he informed me, among other things, that the monks* to whom the adjoining monastery belongs, had given him permission to spend one month among them, sketching from their choicest paintings. But, added he, I do not copy for the *subject*, for I neither know nor care what it is, but solely for the faces, some of which are very fine, and for the grouping. But, said I, if you were informed of the events which these pictures are intended to commemorate, and of the characters and histories of the persons represented, would it not aid you in appreciating their merits, and, as it were, inspire your own pencil in imitating them? Not at all, he replied, for I regard all those stories and legends as so many lies, and all the monks as a set of rascals! This was using rather plain language for a young artist, in the heart of Italy, and on the very premises of the monks themselves. But I could not attribute it to a desire to wound the feelings of his obliging benefactors, for there were none present to hear, and if there had been, they would not probably have understood;—neither could I attribute it to a spirit of high-minded, fearless American independence, for he believed me to be a Protestant, like himself, and much pleased with the pungency of his remark, he ceased from his work, and awaited my approbation. For one little moment the old Adam writhed within me, and I could have charged him, face to face, with deliberate, known, and insolent falsehood. But this passed away like a flash—and I looked for a moment at the beautiful fresco from which he was sketching, and which represented a group of monks supporting a venerable old priest, who had just descended from the altar after having concluded his mass, and was dying in their arms, and I said,—As to the monks, if those be portraits, there must have been some holy ones in that company. Better, no doubt, replied he, crustily, in those days, than any we see now-a-days; the present monks are a miserable, worthless set. Are you personally acquainted with any of them? I asked. No, I never had the slightest acquaintance with any one, neither do I desire to have any. I regret that very much, I answered, confining myself to the first part of his reply, for had you been, I am sure that you would entertain a very different opinion with regard to them. For my part, I have had the good fortune to be acquainted with many of them, both in France and Italy, and am happy to be able to inform you, that I have found among them persons gentlemanly, learned and pious, and that I believe them as a body, to excel in piety, and in the

practice of every Christian virtue. It may be so, he replied with an incredulous shrug; the only ones I have ever spoken with are those in this monastery. And have you, then, found these of a character to confirm your unfavorable judgment of the whole body, or is it in consequence of their treatment of you, that you just now pronounced all monks "a set of rascals!" Oh, no! no! he instantly answered, as though shocked at such an inference. On the contrary, I have been most agreeably surprised at their piety and intelligence, and in particular, at their kindness and urbanity toward myself, whom they know to be a Protestant. I had just time to congratulate him upon having fallen into such excellent hands, and to express my pleasure that he should have made so candid, though involuntary, an avowal of it, when my friend arrived, and I was compelled to bid the artist a good morning.

"The above is but one among many facts, that convince me of how little value are oftentimes the opinions and judgments of even very sensible men; particularly on questions obscured by the bigotry and prejudices of their own minds."

Rome.—The *Moniteur Parisien* contains accounts from Rome of the 18th inst., announcing that the pope never enjoyed better health than at that date. Several of the cardinals, however, were ill. Cardinal Pacca, the senior member of the sacred college, was confined to his bed by severe illness. Cardinal Micara's health was so altered, that he had been obliged to quit his diocese and repair to Rome.—*Tablet*.

BELGIUM.—*Missionaries for the Americas*.—Seven religious of the congregation of the sisters of Notre Dame, and two reverend Jesuits, embarked at Antwerp on Monday last, on board the Belgian brig, *Indefatigable*, for Valparaiso and Callao.—*Journal de Bruxelles*.—Seven religious women of the congregation of the sisters of Notre Dame left Namur for Antwerp on the 27th; they will there embark for America. The establishment which these zealous missionaries are about to found will have its seat at Wallamette, a little colony composed of Canadians and Catholic Indians, in the service of the Hudson's Bay Company. Wallamette and Cowlitz, at a little distance from each other, reckoned a Catholic population of nine hundred souls in 1839. These two little colonies are situated twenty-two leagues from Fort Vancouver, one thousand seven hundred and seventy-eight from Montreal, and fifty-five from the Pacific. The same vessel takes on board the Rev. Father De Smet and his companions, and among them, Father Vereueys, of the College of Peace, whose mission is to the Flatheads. The fathers take with them all the instruments of labor, the improvements of many trades, a water-mill ready to set up, and a vast quantity of household matters. The voyage is of six months, and

* The order of Servites.

the length six thousand leagues, or almost two-thirds of the distance round the world. Who can help admiring the courage, devotion, and charity of these missionaries?—*Ibid.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Directions for the ensuing Lent in this Diocese.*—1. All the faithful, who have completed their twenty-first year, are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast-days, is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating Flesh, both Flesh and Fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time, is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this Diocese, bread, butter, cheese, all kind of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age; the sick; pregnant women, or giving suck to infants; those who are obliged to hard labor; all who through weakness cannot fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

† SAMUEL, *Archbishop of Baltimore.*

Given at BALTIMORE,

On the Feast of St. John Chrysostom.

Religious Profession.—On the eighth of December, 1843, at the Visitation Convent of Baltimore, Sister Mary Borgia (Tubman), Eastern Shore, Maryland, and Sister Mary Raphael (Sower), Loudon county, Virginia, were admitted to the solemn profession: Sister Mary Alexius (Sweeny), and Sister Mary Margaret (Ward), both of Philadelphia, made the

profession of Out Sisters: Miss Honoria Brennan (Sister Mary Ambrose), of Washington city, and Miss Mary Queen (Sister Mary Xavier), of Charles county, Maryland, took the habit.

Orphan Asylum.—The following report of *St. Mary's Female Orphan Asylum* in Baltimore, with other similar statements published in our columns, may present useful data for comparison to those who have the superintendence of such institutions.

RECEIPTS OF 1843.

Donations by various persons,.....	\$260 29
Contributions from Legacies,.....	300 00
Sewing Society and Orphan's work,.....	49 10
Subscriptions, Annual and Monthly,.....	534 00
Collections at Seminary and St. Joseph's church,.....	77 00
Contributions from parents of the children	103 50
Proceeds of the Concerts,.....	452 50
Interest on money, loaned or invested,...	60 00
	<hr/>
	\$1687 25

EXPENDITURES—1843.

Groceries, provisions, &c.....	\$368 49
Clothing, shoes, &c., for sisters, &c.....	460 66
Fuel,.....	141 11
House and incidental expenses,.....	174 56
Provisions and shoe bills due,.....	189 55
	<hr/>
	\$1784 37

Number of Orphans in the house,.....	55
Number of " received during 1843,...	7
Number of " placed out,.....	6
Number of day scholars, from.....	100 to 200

There are attached to this institution a day school, attended daily by from one to two hundred pupils, who are taught gratuitously, and all denominations are admitted; also a Sunday school, for white and colored females, taught by the Sisters.

Subscribers to St. Mary's Asylum—1843.

Most Rev. Dr. Eccleston,.....	\$10 00
Very Rev. Dr. Deluol,.....	5 00
Rev. Mr. Coskery,.....	5 00
Rev. Mr. Randanne,.....	5 00
Rev. Mr. Raymond,.....	3 00
Rev. Mr. Verot,.....	2 00
Rev. C. I. White,.....	2 50
Rev. Mr. Knight,.....	2 00
Rev. Oliver Jenkins,.....	5 00
St. Mary's College,	20 00
St. James's College,.....	10 00
Mr. William Kennedy,.....	10 00
Mrs. Sarah Kennedy,.....	5 00
Mr. Mark W. Jenkins,.....	5 00
Mr. James W. Jenkins,.....	5 00
Mr. Thomas C. Jenkins,.....	5 00
Mr. Joseph W. Jenkins,.....	5 00
Mr. Austin Jenkins,.....	5 00
Mr. Edward Jenkins,.....	5 00

Mr. Edward F. Jenkins,	5 00	Mr. Alfred Jenkins,.....	5 00
Mr. Thomas Meredith,	5 00	Mrs. Elizabeth Welsh,.....	3 00
Mr. Charles Welsh,	5 00	Mrs. Wm. G. Howard,.....	3 00
Mrs. Charles Williamson,.....	5 00	Mrs. Walbach,.....	3 00
Miss Rebecca Hunter,.....	5 00	Mr. David Stewart,.....	3 00
Mr. John H. Hunter,.....	5 00	Mrs. McNally,.....	3 00
Mr. Taylor,.....	5 00	Mrs. Wilson,.....	3 00
Mrs. Sol. Hillen,.....	5 00	Miss Maria Jackson,.....	3 00
Mr. James Logue,.....	5 00	Mrs. Gegan,.....	3 00
Messrs. T. Kelly & Son,.....	5 00	Mrs. Alexandrina Sanier,.....	3 00
Mr. Cowles,.....	5 00	Dr. Ferdinand Chatard,.....	3 00
Donation from a friend,.....	20 00	Mrs. Dr. F. Chatard,.....	3 00
Mrs. Caton,.....	5 00	Lieut. Chatard,.....	3 00
Mrs. Harper,.....	5 00	Messrs. John & Charles McColgan,.....	3 00
Miss Harper,.....	5 00	Mrs. Peter Gould,.....	3 00
Mrs. McTavish,.....	5 00	Mr. T. Parkin Scott,.....	3 00
Mrs. Maher,.....	5 00	Mr. Henry Pike,.....	3 00
Mr. Ignatius Pike,.....	5 00	Mrs. F. Lucas,.....	3 00
Mr. H. V. Ward,.....	5 00	Mr. Fielding Lucas,.....	2 50
Miss Landry,.....	5 00	Mr. Francis Neale,.....	2 50
Mrs. Wm. G. Read,.....	5 00	Mrs. Moale,.....	2 00
Mrs. John Howard,.....	5 00	Mr. Coyle,.....	2 00
Mrs. Wm. Tiffany,.....	5 00	Mr. Lorenza Dorsey,.....	2 50
Mr. George Tiffany,.....	5 00	Mr. Henry Staylor,.....	2 00
Mr. Henry Tiffany,.....	5 00	Miss Sarah Ann Smith,.....	2 00
Mrs. John O'Donnell,.....	5 00	Mrs. Ellen Hickley,.....	2 00
Mrs. Charles F. Mayer,.....	5 00	Mrs. Florence Murray,.....	2 00
Miss F. Chateaudan,.....	5 00	Mrs. Siche,.....	2 00
Mr. Bonaparte,.....	5 00	Mr. Isaac Hartman,.....	2 00
Dr. Frick,.....	5 00	Mr. Edward J. Sanders,.....	2 00
Mrs. Chas. Tiernan,.....	5 00	Mrs. Mary Wonn,.....	2 00
Mrs. Patrick Tiernan,.....	5 00	Mr. John Mullan,.....	2 00
Mrs. George Carroll,.....	5 00	Mrs. J. Carrere,.....	2 00
Col. Wm. Thompson,.....	5 00	Mrs. E. Carrere,.....	2 00
Mr. B. R. Spalding,.....	5 00	Mrs. Mary Walter,.....	3 50
Mrs. B. R. Spalding,.....	9 00	Mrs. Dunlevy,.....	2 00
Mrs. T. P. Scott,.....	12 00	Mrs. S. Connely,.....	2 00
Mr. Stillinger,.....	5 00	Mrs. J. M. Laroque,.....	2 00
Mr. F. Croy,.....	5 00	Mrs. Huisler,.....	2 00
Mrs. Barrett,.....	5 00	Mr. Robert Jenkins,.....	5 00
Mrs. Dr. Aikin,.....	5 00	Mrs. Courtenay Jenkins,.....	5 00
Mrs. Dr. Stewart,.....	5 00	Mrs. Z. Collins Lee,.....	5 00
Mr. Ambrose White,.....	5 00	Mrs. Bujac,.....	2 00
Mrs. Basil Elder,.....	5 00	Mr. Wm. Johnson,.....	2 37
Mrs. John Walsh,.....	5 00	Mr. Sarsfield,.....	2 00
Mrs. John Daley,.....	5 00	A Friend,.....	2 00
Mrs. James Jenkins,.....	5 00	Mr. Rosenstell,.....	2 00
Mrs. Mary L. Ford,.....	5 00	A Friend,.....	2 00
H. A. Spalding,.....	5 00	Miss E. Ford,.....	1 50
Mr. B. J. Sanders,.....	5 00	Mr. F. W. Elder,.....	3 00
Mr. J. McKenna,.....	4 00	Mrs. P. Chatard,.....	2 00
Mrs. Davis,.....	4 00	Mr. Wm. Tiffany,.....	2 00
Mr. R. McCona,.....	3 00	Mr. Charles Mavean,.....	2 00
Mr. John Murphy,.....	3 37	Rev. Mr. Randanne,.....	1 00
Mrs. Margaret Meredith,.....	3 00	Mr. James Buchanan,.....	1 00
Col. Bensinger,.....	3 00	Mr. Thomas Murray,.....	1 00
Mr. James Wagner,.....	3 00	Mr. James McNally,.....	1 00
Mr. Edward Boyle,.....	3 00	Miss Mary Hynson,.....	1 25

Miss Bradford,.....	1 25	Mrs. Juliann Jenkins,.....	6 25
Mrs. Boggs,.....	1 00	Mr. J. Shannessy,.....	1 00
Mrs. A. Wilson,.....	1 25	Mr. J. Victory,.....	1 00
Mrs. W. H. Mitchell,.....	1 25	Mrs. Noel,.....	1 00
Mrs. Speak,.....	1 00	Mr. Michael Concannon,.....	1 00
Mr. W. Wilson,.....	1 00	Mrs. Griffin,.....	1 00
Mr. Chas. Simon,.....	1 50	Mr. Baker,.....	1 00
Miss Cottringer,.....	1 00	Mr. Clautice,.....	1 00
Dr. Maguire,.....	1 00	Mrs. Chase,.....	1 00
Mrs. Dutch,.....	1 00	Dr. Baker,.....	1 00
Mrs. Juliann Baugher,.....	1 00	Mr. V. Sirata,.....	1 00
Mrs. Eliza Rodewald,.....	1 00	Mrs. McKenna,.....	1 00
Mr. Frederic Rodewald,.....	1 00	Miss S. McCole,.....	1 00
Mr. Frederic Vonnkapp,.....	1 00	Mrs. Salzburg,.....	1 00
Mrs. Boardly,.....	1 00	Mr. G. Ennis,.....	1 00
Mr. McSherry,.....	1 00	Mr. M. Doyle,.....	1 00
Mr. James Beatty,.....	1 50	Mrs. Foley,.....	1 00
Mrs. Spear,.....	1 50	Mrs. Myers,.....	1 50
Mrs. McKenzie,.....	1 50	Mrs. Abel,.....	1 00
Miss Spear,.....	1 50	Mr. L. Gross,.....	1 00
Miss Buchanan,.....	1 50	Mr. John Waring,.....	2 00
Mr. Brown,.....	1 50	Mr. Daniel Coonan,.....	1 00
Mr. J. Carrere,.....	1 50	Mr. Wm. Hanlan,.....	1 00
Mrs. J. Carrere,.....	2 75	Mrs. Walker,.....	1 00
Mr. Edward Shertel,.....	1 00	Mrs. Goddard,.....	1 00
Mr. Michael Jennings,.....	1 00	Mrs. Hickley,.....	1 00
Miss Margaret Norris,.....	1 00	Mrs. Hitzelberger,.....	2 00
Mrs. Peter Lyons,.....	1 87	Mr. James White,.....	1 00
Mr. Jones,.....	1 00	A Friend,.....	1 00
Mrs. Whiteford,.....	1 00	Mr. A. Keenan,.....	1 00
Mrs. Wm. Lucas,.....	1 00	Mrs. Rose McCann,.....	1 00
Mr. Michael Conry,.....	1 00	Mr. Carroll,.....	1 00
Mr. John Conry,.....	1 00	Miss Sarah Jenkins,.....	1 00
Mr. John Lyons,.....	1 00	Mrs. Menzies,.....	1 00
Mr. Patrick Mehan,.....	1 00	Mr. E. Butler,.....	1 00
Mr. Michael Rohan,.....	1 00	Mrs. Anderson,.....	1 00
Mr. John Sotterfield,.....	1 00	Mrs. Magraw,.....	1 00
Mr. Martin Mohbe,.....	1 00	Mrs. Ellen Eisler,.....	1 62
Mrs. Crough,.....	1 00	Mr. Logue,.....	1 00
Mr. D. J. Foley,.....	1 00	Mrs. King,.....	1 00
Mr. McAvoy,.....	1 00	Miss R. McGroiken,.....	1 25
Mr. George Webb,.....	1 00	Miss Mary McMullen,.....	1 00
Mrs. Mary Carroll,.....	1 50	Thomas McKenna,.....	1 00
Mrs. McKew,.....	2 00	Mrs. Servary,.....	1 00
Mrs. Fortune,.....	1 00	Mr. G. Walker,.....	1 50
Mrs. Dukehart,.....	1 00	Mrs. Murry,.....	75
Mrs. Sturm,.....	1 00	Miss C. McNally,.....	75
Mrs. Lusby,.....	1 50	Mrs. Shackall,.....	75
Mrs. Wells,.....	1 50	Mrs. Mease,.....	75
Mrs. Sanders,.....	1 50	Miss Mary Howard,.....	75
Mrs. Wall,.....	1 50	Miss Frances Howard,.....	75
Mrs. Emily McGreevy,.....	1 50	Mr. C. D. Elder,.....	75
Mrs. H. Boarman,.....	1 50	Mr. J. Welsh,.....	75
Mrs. Thomas Hillen,.....	5 00	Miss Cath. Byrnes,.....	75
Mrs. John Hunter,.....	5 00	Miss Carrere,.....	75
Mrs. Elizabeth Saunders,.....	5 00	Mr. P. Laurenson,.....	75
Mrs. Dr. Roper,.....	5 00	Mr. F. B. Laurenson,.....	75
Mr. Thomas Hillen,.....	5 00	Miss Victorine Delmas,.....	75

Mrs. Guishard,.....	75
Miss A. Delmas,.....	75
Miss Raphael,.....	75
Mrs. Laroques,.....	75
Mrs. Batteau,.....	75
Mrs. Murphy,.....	1 00
Miss Kitty Quigley,.....	50
Miss Cornprop,.....	50
Mrs. G. Reilly,.....	25
Mrs. Rodolph,.....	50
Mrs. Karlan,.....	25
Mrs. O'Neale,.....	50
Mr. John Shubach,.....	50
A Friend,.....	25
Mrs. Vandanaker,.....	50
Mrs. Carlan,.....	25
Mr. McSweeney,.....	50
Mrs. McSweeney,.....	25
Mrs. Ryley,.....	25
Mr. Peter Mullan,.....	50
Mr. Peter Doyle,.....	50
Mr. J. H. Jenkins,.....	1 50
Miss Eunice O'Brien,.....	75
Miss Mary Hurner,.....	75
A Friend,.....	2 00
Mr. P. Major,.....	1 00
Mr. Bose,.....	3 00
Mr. Edward Jenkins,.....	75
Mr. Wm. Kennedy Jenkins,.....	75
Mr. Charles K. Jenkins,.....	75
Mr. James H. Hunter,.....	75
Mr. Wm. Jenkins,.....	75
Mr. James Kain,.....	75
Mr. John Fox,.....	1 50
Mr. George Young,.....	1 50
Miss Julia Corbett,.....	1 50
Miss P. Griffith,.....	1 12
Julia Mächenheimer,.....	1 25
Cash,.....	12
Mr. James Riall,.....	1 50
Mr. E. Corbett,.....	6 50

Of the above named persons, many have not paid their subscriptions for last year.

Maryland Catholic Society.—This society was established in Baltimore, with the approbation of the Most Rev. Archbishop, March 7th, 1843, for the following objects:

1°. To assist infirm and aged priests; and to furnish means for the education of young clergymen.

2°. To provide for the dignity of public worship, by contributing to erect and furnish churches, and to extinguish their debts.

3°. To assist Catholic Institutions intended for the education and maintenance of the poor, and particularly of the orphan.

4°. To diffuse religious knowledge among the poor, by circulating moral and controversial works, calculated to encourage them in the practice of vir-

tue, and to instruct them on the various articles of our holy religion.

At a meeting of the society, held Jan. 2d, 1844, the following appropriations were made:

For St. Peter's Church, Baltimore,..... \$50 00
 For Village Church, Emmittsburg,..... 50 00
 For Laurel Church, Prince George's co. 25 00
 For Rules of the society, see printed Prospectus.
DIOCESS OF MOBILE.—*Orphan Asylum.*—Extract from a Report of the *Catholic Female Charitable Society*, for the eleven months ending December 30th, 1843.

Amount on hand, January 30,

1843, including proceeds of
 last Orphan's Fair, held Ja-

nuary 1st..... \$3,677 82

Donations and subscriptions

as received since per Sec.. 427 18

Cash received by the Sisters
 of Charity at Orphans' Asy-

lum 519 75

Provisions, clothing, groce-
 ries, &c., received at Asy-

lum 284 55—4,855 75

Asylum expenses, for eleven
 months, including repairs,

improvements, &c..... \$2,919 00

Cost of new building, erected
 last summer, and furnishing

school room in same..... 1,800 00

Advanced towards coming fair 442 00

Disposed of in alms..... 80 50—4,741 50

Balance in the Treasury..... \$117 25

At the date of the last report, there were but sixty children in the Asylum. At present the number is increased to eighty-six, and during the whole time, (eleven months,) the number averaged, at least, seventy-three; from which it will appear that each child has been boarded, clothed, educated, &c. at the very small average sum of \$39 85, for eleven months, or \$3 62 per month.

The institution is under the charge of six sisters of charity. A fair was lately held for its benefit.

DIOCESS OF CINCINNATI.—*Orphan Asylum.*—Extract from a Report of *St. Peter's Benevolent Society*, for the year ending Dec. 31st, 1843, which is found at length in the *Catholic Telegraph*.

The expenses of the Institution, the principal items of which are, \$311 70 for clothing, \$74 55 for milk, \$138 83 for marketing, \$158 61½ for shoes, \$336, (part from last year,) for sisters, \$108 for groceries, \$27 70 for delf and tin ware, \$188 72 for flour, \$25 for insurance, came to \$1623 53.

The receipts were—

From St. Peter's Benevolent Society..... \$730 88

Collection, Anniversary Meeting..... 24 56

Tuition and Boarding..... 285 00

Charity Box Donations.....	108 31
Mr. James Gorman, \$30; Mr. and Mrs. R. R. Springer, \$36 62; Mr. C. G. Springer, in groceries, \$25; Messrs. J. & J. Slevin, \$25.....	116 62
Township Trustees.....	20 00
Bishop.....	124 05

To which one or two small items added,
make a total of.....\$1418 52
Leaving the balance to \$1623 53 of debt on the
Institution, say \$205 00.

During the year, a handsome building, forty-five feet by twenty-nine, was added to the residence of the orphans, who are seventy-two in number, (girls), under the charge of six sisters of charity.

Statistics.—We learn from the same source, that from the 1st of January, 1843, to the 1st January, 1844, there took place in the Catholic congregations of Cincinnati, three hundred and fifteen marriages, eleven hundred and fifty-six baptisms, and four hundred and fifty-seven deaths. We are glad to perceive that such returns will be made by the pastors of the various congregations throughout the diocese. It is an example worthy of imitation in other places, as exhibiting the most accurate method of ascertaining the Catholic population of our country. As long as this is a matter of conjecture, it is by no means surprising that the *Catholic Almanac* should, for several years, furnish the same estimate. It could scarcely be expected, under such circumstances, that the editor would venture upon a census oftener than every ten years.

DIOCESS OF NEW YORK.—Trusteesism.—"The trustee system, by the almost unanimous wish of the Congregation of St. Mary's, in that city, (Albany), and with the approbation of the pastor and bishop, has been abolished in that church. This is a great triumph for religion and morality, and will be productive of immense benefit to Catholicity. May this glorious example be speedily followed by every Catholic church in America, shackled with the Protestantism of trustees. Amen." *Boston Pilot*.

DIOCESS OF NEW ORLEANS.—Trustees.—"The bishop of New Orleans having been compelled by the schismatical conduct of the trustees of St. Louis Cathedral, to suspend the relations before existing between them and the clergy, and to defer the appointment of a rector, the trustees brought an action against the bishop, laying their damages at \$20,000. This blind and absurd procedure of the trustees has been met by the bishop's counsel with an exception, on the ground that the body of lay trustees, being, as a corporation, incomplete without a rector, who is the clerical representative, is incompetent to institute a legal action, that their suit is founded on their alleged opinions regarding the discipline of the

Catholic church, with the regulation of which they have nothing to do, and which cannot be a lawful plea of damages; finally, that their suit does not rest on any grounds of which a civil tribunal can take cognizance.

Gross Insult.—On the 8th of January, when the Abbé Percher was about to ascend the pulpit of the cathedral, in accordance with the appointment of the bishop, he was met by two young men who opposed his progress, informing him that he would not be permitted to preach. This, of course, put an end to the ceremony.

NO CHURCH WITHOUT A BISHOP.—The *Catholic Herald* thus briefly sketches the past, present, and, probably, the future of the great controversy in New York, between the Rev. Messrs. Wainwright and Potts, the former of whom, an Episcopalian, defends the proposition, that "there is no church without a bishop," and the latter, a Presbyterian, takes the opposite side of the question:

"Hitherto, the public have derived little satisfaction from this controversy. The parties have but slightly touched the main subject, and have advanced nothing solid on either side. Dr. Potts avails himself of popular prejudice against prelatic rule—which, in New York, is on the increase—and objects to his adversary the odiousness of the position, that no church can exist without a bishop. Dr. Wainwright does not assume the rather difficult task of proving from the mere text of Scripture, that diocesan episcopacy is absolutely essential; but, confines himself to denying that it is opposed to Scripture. The dispute is likely to be a mere war of words, unless Dr. Wainwright take from the Catholic arsenal the weapons left by the ancient Fathers."

OBITUARY.

At Rome, on the 19th of November, 1843, Cardinal Charles Maria Pedicini, in the seventy-fourth year of his age.

On the 2d of December last, at Bordeaux, in France, Rev. Samuel Cooper, a convert to the faith, who for many years edified the church in the United States by his charity and penitential life. Rev. Mr. Cooper was a great benefactor to the Sisters of Charity in this country, having furnished them, at the commencement of their society, in 1809, with eight thousand dollars, as a means of entering upon their laudable undertaking.

On the 23d of June, the Hon. William Gaston, chief judge of the supreme court of North Carolina, a man equally distinguished as a Christian, a patriot, and an amiable member of society.

On the 21st of January, at Newcastle, Maine, Hon. Edward Kavanagh, in the 48th year of his age.

NOTICES OF BOOKS.

Galileo—The Roman Inquisition: a defence of the Catholic church from the charge of having persecuted Galileo for his philosophical opinions. From the Dublin Review, with an introduction by an American Catholic. Cincinnati: Catholic Book Society. Svo. pp. 68.

The learned and vigorous article here re-printed from the Dublin Review, and the equally interesting introduction with which it is prefaced, form a triumphant refutation of the vile calumnies by which some Protestant writers have attempted to exhibit the Catholic church, as the persecutor of science. Protestant authorities are adduced to show the injustice, dishonesty and falsehood of Protestant pens, on the subject of Galileo's history, and the sincere inquirer cannot but come to the conclusion, that this bug-bear in the minds of a certain class of persons is the sheer offspring of bigotry, and that, even were it true, it would be far from equalling the hideous intolerance and barbarity with which Protestantism has opposed the spread of knowledge in England and other countries. The publication before us was intended as an antidote against the misconceptions of our dissenting brethren in general on this subject, and particularly against the blundering assertions of the Hon. John Quincy Adams, in a late speech at Cincinnati. For sale by J. Murphy.

St. Bonaventure's Life of our Lord and Saviour Jesus Christ, translated from the original Latin, &c. Baltimore: John Murphy. 18mo. pp. 308, with an appendix of 62 pages more.

This book is well known in the Catholic community as worthy of the eminent sanctity of its author, and as a vast source of edification to the pious reader.

The True Church, indicated to the inquirer, by Rev. J. McGill. Louisville: B. J. Webb & Brother. 32mo. pp. 165.

In this little volume will be found a clear and well reasoned exposition of some of the principal characters which distinguish the church of Christ, and are shown to be possessed only by the Catholic church. For sale by John Murphy.

The Touchstone of the new religion, &c. Louisville: B. J. Webb & Brother. Baltimore: J. Murphy. 32mo. pp. 61.

The public have been for many years in possession of this invaluable work, the present edition of which has been improved by an additional treatise on the unity of the church.

The Christian Sacrifice illustrated, being a complete manual of instructions and devotions for hearing mass, with the evening office of the Latin and English. Fourth edition. Baltimore: John Murphy.

Among the many books of devotion for hearing mass with profit, the *Christian Sacrifice* holds a prominent rank. The illustrations will be found very useful.

Caroline Henson, or The pious Orphan Girl, by N. J. Keefe. Philada. M. Fithian. 18mo. pp. 72.

This interesting publication seems to be intended principally for the use of Sunday schools, and we consider it well adapted for the instruction and entertainment of young persons.

Biography of John Randolph of Roanoke, with a selection from his speeches, by Lemuel Sawyer. N. York: Burgess, Stringer & Co. Svo. pp. 132.

This work is instructive and entertaining, being a well written memoir of a man distinguished alike for his genius and his originality. Of the former,

his speeches afford ample evidence; among the instances of the latter, we observed the following curious incident. Mr. Randolph having entered upon a matrimonial engagement with a lady, the arrangements for the ceremony went so far, "that a license was obtained, a clergyman sent for, and the happy pair, hand in hand, were about to stand up to be joined together, when the mother handed Mr. Randolph a paper to read, and, if he agreed, to sign. It was a deed of release or assignment of all the young lady's property for her exclusive benefit. Mr. Randolph asked the intended bride if it was a condition with her, or her will, that he should sign it. She answered in the affirmative, upon which Mr. Randolph, saying there was no farther use for the minister, took his leave of her and departed." For sale at Taylor's, North street, Baltimore.

National Catholic Register. Philadelphia: W. J. Cunningham. Edited by Professor Walter.

We welcome to the field this new champion of religion and of letters. It cannot fail to be a useful and interesting periodical under the direction of Professor Walter. The first number is neatly printed and contains forty-eight pages. The subscription is \$1 50 cents per annum, which makes it a very cheap publication, the cheapest indeed in the country, with the exception of our own which furnishes just twice the amount of matter for twice the sum.

Manning's Unity of the church, 12mo. Gresley's English Churchman, 12mo. &c., have been received from the press of D. Appleton & Co. New York, and we will take occasion to point out and refute the curious errors which they contain.

A reply to Dr. Brownley of New York, and a rejoinder to the Rev. Mr. Dowling of Providence, on the relative merits of the Protestant and Catholic Bibles, by Rev. Mr. Ivers, Catholic pastor of North Providence, R. I. Providence: B. F. Moore, printer, pp. 120.

This is the first of a series of pamphlets that will appear on the subject mentioned in the title. The reasoning of the author is solid; but the style is rather too sarcastic for the dignity of a religious discussion. For sale by John Murphy.

The "Dark Ages;" a lecture delivered before the Carroll Institute, December, 28th. 1843, by John D. Bryant. Published by request. Philadelphia: M. Fithian.

We glanced over this production with much pleasure. The lecturer has developed many truths most startling to the admirers of the nineteenth century, and has convicted of gross ignorance all who have used or will use the term *Dark Ages* in the popular sense. For sale by J. Murphy.

Chamber's Edinburg Journal, nos. 42 and 45, quarto form; Lady's Musical Library, vol. 3, no. 2; Graham's Lady's and Gentleman's Magazine. January, 1844.

We acknowledge the receipt of the above mentioned works from Mr. Taylor of Baltimore. The two former are excellent in their kind. The last is a splendid specimen of periodical typography.

A Review of D'Aubigne's history of the Reformation, by the Rev. Martin J. Spalding of Bardstown, Kentucky, will shortly appear from the press of Mr. Murphy, Baltimore. The extensive learning and the great popularity of Mr. Spalding as a writer, will awaken high expectations in reference to this forthcoming volume.

ECCLESIASTICAL CALENDAR.

- 1 **Thursday.** St. Ignatius, B.M. semid. In Mass, Gl. 2 Col. *Deus qui saluisti, 3 Eccl. or 170 Papa. Red.* Vesp. of fol.
- 2 **Friday.** † Purification of the B.V.M. 2d class. (The blessing of candles is performed with purple vestments.) In Mass, Gl. 2 Col. *Deus omnium fidelium*, for his holiness, the pope, the anniversary of whose elevation to the chair of St. Peter occurs on this day. Cr. and Pref. of Nativ. *White. Abstinence.* In Vesp. com. of fol. and St. Blaise. After Complin, *See Regina Colorum.*
- 3 **Saturday.** † St. Hilary, B.C. semid. (14th Jan.) In hymn, *Meruit sup.* 9th less. and com. of S. Blaise in Lauds and Mass, with Gl. 3 Col. *A cunctis. White.* Vesp. from chap. of fol. Sund. com. of prec. Hereafter instead of *Ben. Dominus*, is said, *Laus tibi Dom.*
- 4 **Sunday.** † Septuages. Sunday, semid. Mass without Gl. 2 Col. *A cunctis, 3 ad lib.* Cr. Pref. of Trin. and *Bened. Dom.* *Purple.* Vesp. of fol. com. of Sunday.
- 5 **Monday.** † St. Agatha, V. M. doub. In Mass, Gl. *Red.* Vesp. from chap. of fol. (in hymn, *Meruit supremos.*) com. of prec. and St. Dorothea.
- 6 **Tuesday.** † St. Andrew Corsini, B.C. doub. (4th inst.) 9th less. and com. of S. Dor. in Lauds and Mass, with Gl. 3 Col. *Deus omnium fidel.* for the com. of the coronation of his holiness, Gregory XVI. *White.* Vesp. from ch. of fol. (hymn, *Meruit sup.*) com. of prec.
- 7 **Wednesday.** † St. Romuald, Abbot, doub. In Mass, Gl. *White.* Vesp. from ch. of fol. (in hymn, *Mer. sup.*) com. of prec.
- 8 **Thursday.** † St. John of Matha, C. doub. In Mass Gl. *White.* Vesp. from ch. of fol. and St. Apollonia.
- 9 **Friday.** † St. Raymond de Pennafort, C. semid. (28th Jan., 23d in Breviary.) In hymn, *Mer. sup.* 9th less. and com. of St. Apollon. In Lauds and Mass, with Gl. and 3 Col. *A cunctis. White. Abstinence.* Vesp. of fol. com. of prec.
- 10 **Saturday.** St. Scholastica, V. doub. In Mass, Gl. In Vesp. com. of fol.
- 11 **Sunday.** Sexagesima Sund. semid. In Mass as on 4th inst. *Purple.* Vesp. of Sund.
- 12 **Monday.** Feria. Mass as on Sund. without Gl. or Cr. 2 Col. *Fidelium, 3 A cunctis. Purple.* Vesp. of Feria.
- 13 **Tuesday.** Feria. Mass as yesterday, with Col. as on 11th inst. *Purple.* Vesp. from ch. of fol.
- 14 **Wednesday.** St. Valentine, M. simp. In Mass Gl. Col. as yesterday. *Red.* Vesp. of fol. com. of SS. Faust. & Jov.

- 15 **Thursday.** Office of the B. Sacrament, semid. 9th less. and com. of the SS. in Lauds and Mass (voive of B. Sac.), with Gl. and 3 Col. *A cunctis*, and Pref. of Nativ. *White.* Vesp. of the same.
- 16 **Friday.** Feria, as on the 13th inst. *Purple. Abstinence.* Vesp. of fol.
- 17 **Saturday.** Office of the Concep. of the B.V.M. semid. *White.* Vesp. from ch. of fol. Sunday, com. of prec. and St. Simon.
- 18 **Sunday.** Quinquagesima Sunday, semid. Com. of St. Simon in Lauds and Mass, 3 Col. *A cunctis. Purple.* Vesp. of the same.
- 19 **Monday.** Feria, Mass of the Sund. Col. as on the 12th inst. *Purple.* Vesp. of Feria.
- 20 **Tuesday.** Feria, as yesterday. Col. as on 4th inst. *Purple.* Vesp. of Feria.
- 21 **Wednesday.** Ash-Wednesday, or first day of Lent. Mass prop. (On this day ashes are blessed and laid upon the foreheads of the faithful.) *Purple.* Vesp. of fol. com. of St. Paul and Feria. *Every day during Lent, except Sundays, is a fast day.* See p. 130.
- 22 **Thursday.** St. Peter's Chair at Antioch, gr. doub. 9th less. of Feria, com. of St. Paul and Feria in Lauds and Mass, in which Gl. Cr. and Pref. of App. and Gosp. of Feria at the end. *White.* Vesp. of fol. com. of prec. St. Paul and Feria.
- 23 **Friday.** Office of the Passion of our Lord, gr. d. ad h. 9th less. and com. of Feria in Lauds and Mass, with Gl. Cr. Pref. de Cruce and Gosp. of Fer. at the end. *Red.* In Vesp. com. of fol. and Feria.
- 24 **Saturday.** St. Peter Damian, B.C.D. doub. (23d.) In hymn, *Mer. sup.* 9th less. and com. of Fer. in Lauds and Mass (*In Medio*), with Gl. 3 Col. of Vigil S. Mathias, Cr. and Gosp. of Fer. at the end. *White.* In Vesp. com. of Sund.
- 25 **Sunday.** † First Sund. of Lent, semid. Mass prop. with Cr. *Purple.* Vesp. of fol. com. of Sunday.
- 26 **Monday.** † St. Mathias, Ap. d. 2d cl. (yesterday) 9th less. and com. of Fer. in Lauds and Mass, with Gl. Cr. Pref. of App. and Gosp. of Fer. at the end. *Red.* In Vesp. com. of Feria.
- 27 **Tuesday.** † Feria. Mass prop. *Purple.* Vesp. of Feria.
- 28 **Wednesday.** † Feria. *Ember day. Purple.* Vesp. of Feria.
- 29 **Thursday.** † Feria. *Purple.* Vesp. of fol. com. of Feria.

SUN'S upper limbs and sets, (corr. for refract.) M. T.										MOON rises or sets. Mean time.					
M. T.	Boston, &c.	New York, &c.	Washington, &c.	Charleston, &c.	N. Orleans, &c.	Boston, &c.	N. York, &c.	Wash. &c.	Charlot. &c.	N. Orleans, &c.					
	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.
1 Thurs.	7 14 5	14 7	7 10 5	18 7	6 5 22	6 56 5	32 6	51 5	37	2 39 4	2 45 5	2 50 4	3 6 3	3 14 4	3 14 4
2 Frid.	13 15	9 19	5 23	55 33	50 38	3 44	3 48	3 54	4 8	4 14	4 51	4 55	5 0	5 10	5 16
3 Satur.	11 16	8 20	4 24	54 34	49 39	6 1	6 4 4	6 6 4	6 14 4	6 18 4	7 13 7	7 14 7	7 16 7	7 19 7	7 22 7
4 SUND.	7 10 5	18 7	7 5 21	7 3 5	25 6 54	5 35 4	5 49 5	40 4	8 96	8 125	8 125	8 125	8 125	8 125	8 125
5 Mon.	9 19	6 22	2 26	53 36	48 4	9 36	9 36	9 34	9 29	9 29	10 50	10 47	10 37	10 34	10 34
6 Tues.	8 20	5 23	1 27	52 37	47 4	10 50	10 47	10 45	10 37	10 34	11 59	11 55	11 44	11 41	11 41
7 Wed.	7 22	4 25	0 28	51 38	46 4	11 59	11 55	11 44	11 41	11 41	12 23	12 17	12 12	12 56	1 50
8 Thurs.	6 23	3 26	6 59	29 50	38 45	4 18	4 12	4 7	3 50	3 45	5 1	4 56	4 53	4 39	4 34
9 Frid.	5 25	2 27	58 30	49 40	44 4	5 12 4	5 14 4	5 17 4	5 24 4	5 28 4	6 13 4	6 15 4	6 15 4	6 20 4	6 23 4
10 Satur.	4 26	1 29	57 31	48 41	43 45	6 13 4	6 15 4	6 15 4	6 20 4	6 23 4	7 20 7	7 20 7	7 21 7	7 22 7	7 22 7
11 SUND.	7 25 27	6 59 5	30 6 56	5 32 6	47 5 42	6 42 5	6 42 5	6 42 5	6 42 5	6 42 5	7 20 7	7 20 7	7 21 7	7 22 7	7 22 7
12 Mon.	1 28 58	31 53	54 33	46 43	41 47	7 20 7	7 20 7	7 21 7	7 22 7	7 22 7	8 23 8	8 23 8	8 24 8	8 18 8	8 18 8
13 Tues.	0 30 57	33 53	55 35	45 44	41 47	8 23 8	8 23 8	8 24 8	8 24 8	8 24 8	9 24 9	9 22 9	9 20 9	9 14 9	9 13 9
14 Wed.	6 58 31	55 34	52 36	44 45	40 48	9 24 9	9 22 9	9 20 9	9 14 9	9 13 9	10 25 10	10 22 10	10 19 10	10 10 10	10 6 10
15 Thurs.	57 32	54 35	50 37	43 46	38 49	11 25 11	11 21 11	11 17 11	11 4 11	11 0 11	12 23 12	12 17 12	12 12 12	12 56 12	1 50 13
16 Frid.	55 33	52 36	49 38	42 46	38 49	12 23 12	12 17 12	12 12 12	12 56 12	1 50 13	1 50 13	1 50 13	1 50 13	1 50 13	1 50 13
17 Satur.	54 34	51 37	48 39	41 47	37 50	1 50 13	1 50 13	1 50 13	1 50 13	1 50 13	2 56 14	2 50 14	2 34 14	2 28 14	2 23 14
18 SUND.	6 52 5	35 6 50	5 38 6 47	5 40 6 40	5 48 6 36	2 56 14	2 50 14	2 34 14	2 28 14	2 23 14	3 34 15	3 28 15	3 20 15	3 15 15	3 10 15
19 Mon.	51 37	49 39	46 41	39 49	36 52	3 34 15	3 28 15	3 20 15	3 15 15	3 10 15	4 40 16	4 34 16	4 26 16	4 21 16	4 16 16
20 Tues.	50 38	48 40	44 42	38 50	35 52	4 40 16	4 34 16	4 26 16	4 21 16	4 16 16	5 46 17	5 40 17	5 32 17	5 27 17	5 22 17
21 Wed.	48 40	46 42	43 43	37 50	34 53	5 46 17	5 40 17	5 32 17	5 27 17	5 22 17	6 52 18	6 46 18	6 38 18	6 33 18	6 28 18
22 Thurs.	47 41	45 43	43 44	36 51	33 54	6 52 18	6 46 18	6 38 18	6 33 18	6 28 18	7 58 19	7 52 19	7 44 19	7 39 19	7 34 19
23 Frid.	45 42	44 44	41 45	35 52	32 55	7 58 19	7 52 19	7 44 19	7 39 19	7 34 19	8 54 20	8 48 20	8 40 20	8 35 20	8 30 20
24 Satur.	44 44	42 45	40 46	34 52	31 55	8 54 20	8 48 20	8 40 20	8 35 20	8 30 20	9 50 21	9 44 21	9 36 21	9 31 21	9 26 21
25 SUND.	6 43 5	45 41	5 48 6 38	5 47 6 33	5 33 6 30	9 50 21	9 44 21	9 36 21	9 31 21	9 26 21	10 56 22	10 50 22	10 42 22	10 37 22	10 32 22
26 Mon.	40 46	39 47	37 48	32 54	30 56	10 56 22	10 50 22	10 42 22	10 37 22	10 32 22	11 52 23	11 46 23	11 38 23	11 33 23	11 28 23
27 Tues.	38 47	38 48	36 49	31 55	28 57	11 52 23	11 46 23	11 38 23	11 33 23	11 28 23	12 48 24	12 42 24	12 34 24	12 29 24	12 24 24
28 Wed.	37 48	37 49	35 50	30 56	27 58	12 48 24	12 42 24	12 34 24	12 29 24	12 24 24	1 44 25	1 38 25	1 30 25	1 25 25	1 20 25
29 Thurs.	36 49	36 50	34 51	29 57	26 59	1 44 25	1 38 25	1 30 25	1 25 25	1 20 25	2 40 26	2 34 26	2 26 26	2 21 26	2 16 26

SUNDAYS AND FESTIVALS IN THE MONTH OF FEBRUARY.

PRISTINE AND GOSPELS OF THE

PRISTINE.

Purification of the B.V.M. Malachi iii, 1-5. Luke ii, 22-32.

Septuagesima Sunday. 1 Cor. ix, 24 x, 5-17.

Sexagesima Sunday. 1 Cor. xii, 19 xiii, 10. Luke xvi, 4-16.

Quinquagesima Sunday. 1 Cor. xiii, 1-13. Luke xviii, 31-43.

Ash Wednesday. Joel ii, 12-20. Matt. vi, 19-20.

First Sunday of Lent. Matt. ix, 1-12.

PHASES OF THE MOON.

P. H. M.

Full moon, 4 3 34 M.

Last quarter, 11 0 13 M.

New moon, 18 3 37 M.

First quarter, 26 4 49 M.

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

MARCH, 1844.

MR. MAYER'S MEXICO.

Mexico as it was and as it is. By Brantz Mayer, Secretary of the United States Legation to that country in 1841 and 1842. With numerous illustrations on wood, engraved by Butler from drawings by the author. New York: J. Winchester, 1844. 8vo. pp. 390.

THE expectation of a work on Mexico from the pen of Mr. Mayer created no little sensation in the literary circle. The extraordinary and almost romantic interest which attaches to this part of the new world, where European discoverers gazed with wonder upon certain advances already made in civilization and the fine arts, the peculiar mode of its colonization, which, in blending two races of men, must have given peculiar features to that country, and the many revolutions of which it has been the theatre; these and various other considerations, together with the public conviction of Mr. Mayer's talents and favorable opportunities of observation, all concurred to inspire the belief that his promised production would give general satisfaction, would be an acceptable offering to the reading community, would prove a valuable accession to American literature, and add a new lustre to the aureola of the monumental city. We think indeed that a well digested and ably written volume, would reflect a much higher honor upon a country than monuments of either stone or bronze. Must we say that we

have been disappointed in our expectations of Mr. Mayer's work, and have been irresistibly reminded of the *parturient montes*? Must we say that such a production can confer no real benefit on society, and can win no unfading laurel for its author? We are reluctant to make this declaration; the personal qualities of the writer have long made him known to us as an amiable member of society, and would tempt us to speak of him rather in the language of kind partiality than of unsparing criticism. But we have a higher duty to discharge than that which is imposed by private considerations. We are debtors to the world, and particularly to the community in which we live; but in the present instance we are bound by a special sense of justice for Mexico, to assert that the letters of Mr. Mayer are strongly tinged with prejudice, are very unjust in their assertions, and are characterized by that pedantry which is frequently a stumbling block for a certain class of writers, and by a strange disregard of persons and things which has not only led him into an unbecoming levity, but has betrayed him into numerous errors.

Having looked at Mexico through colored glasses, it is not surprising that Mr. Mayer should have distorted facts both past and present, and unjustly assailed institutions that are rational and useful. His book has the appearance of one that has been made to sell well, not to impart accurate information; got up

for the purpose of affording amusement to the many, not by the natural charms of the subject (though the conquest of Mexico has elicited volumes far exceeding the interest of romance), but by the meretricious ornament which he has attempted, we think, unsuccessfully, to lavish upon the composition. To make merry at the expense of monks, friars, priests, nuns, religious ceremonies, &c., is a staple commodity of the book, and for a certain class of readers may have its attraction; but if this is Protestant, it is not genuine, Attic wit. It may please the morbid propensities of the idle and frivolous reader, whose curiosity is flattered and whose corrupt taste is gratified; but we would spurn any reputation that is not founded on truth and truth alone, or that cannot sustain itself without pandering to vulgar prejudice.

We have too high an opinion of our author's rectitude, to suppose that he had committed any wilful mistakes, however unimportant. But as the influence of a work does not depend upon the writer's intention, we shall freely express our opinion of the volume before us, abstracting altogether from the pen that produced it. If an author errs unintentionally, it is all the better for him; but it is due to the public that the error be exposed and corrected.

Nothing is more fashionable among the travellers of our day than to write letters about the places which they visit, in order to inform the public of the incidents they have met with on the road, the kind of country through which they have passed, the strange people they have conversed with, the singular fare they make use of, &c. In fact, travellers are very much like the rat of the fable, that found oddities every where, for whom gutters were rivers, and mole hills were Alps and Pyrennees; and hence they have an extraordinary budget of stories and adventures, of which they must in some way or other deliver themselves. This is a modern improvement. We read that in former times travelling was a necessary complement of a truly liberal education; but in those days people went abroad to examine, not to ridicule the customs and habits of other nations, for the purpose of expanding their ideas and acquiring additional knowledge, not for the purpose of imposing their own views upon others, or censuring what did not suit their taste. How can they who

traverse a country with the velocity of steam, obtain accurate information? What can they learn from transient conversations in a steam-boat, stage coach, or hotel, that may be considered true in reference to the morals, habits, character, industry, and genius of a nation?

The people of the United States are certainly under no obligations to that tribe of men who derive their knowledge from such sources; on the contrary they have every reason to complain of those English tourists or aristocratic coxcombs, who, after a cursory survey of the country along its rivers and railroads, and judging of our national characteristics only from what they picked up in hotels, in the streets, and on the public squares, have served up Brother Jonathan in a very awkward plight, and made him a laughing-stock to the world. We feel no gratitude towards Mrs. Trollope, Boz, and *id genus omne*; we know that they have been unjust in representing the vulgarities of the few as a general feature of the nation, and in aspersing the people at large, through a spirit of English egotism, or a disposition to make America, whether right or wrong, the subject of a jest. The treatment which we have received from these writers should teach us how to act in regard to other nations, and should dispose us to be governed always by that great principle of equity, "do to others as you wish them to do to you." But many, unfortunately, have disregarded this lesson; and among our own citizens there have not been wanting "pencilers by the way," who, in looking from a coach window as they passed through Paris, Rome, and other places, permitted nothing to escape their critical observation, and though they have had reason to repent of having published their "impressions" to the world, their misfortune, it appears, will not deter others from pursuing the same thoughtless career.*

Did not the writer of the book before us,

* Mr. Willis seems to be much pleased with Mr. Mayer's work. "His description," he says, "of the outer features of Mexican life, of Mexican women, beggars, priests, and gamblers, are admirably spirited and entertaining." This grouping of priests, gamblers, &c., may be very entertaining to some superficial and drivelling characters; but it is a species of style which cannot be always indulged in with impunity. The letters of the late Dr. England on Mr. Willis' first impressions, placed this truth in a very clear light some years ago, and the comments of the Baltimore Sun on a lecture recently delivered in this city, showed very conclusively that lectures are sometimes not more spirited and entertaining than first impressions.

feel some little twitchings of remorse, and as a suitable anodyne for the apprehensions that existed in his own mind or might arise in that of his readers, introduce his work with some precautionary observations? The preface begins thus :

"I have been exceedingly desirous to be just to Mexico, in the following letters, and to set down nothing in a spirit either of malice or of praise."

But this remark seems to be out of place. Justice to Mexico should have appeared not only in the preface, but in the letters themselves; not theoretically but practically; and hence the reader will attach little importance to the following explanation :

"In the remarks which will be found herein, upon certain *ceremonies* in the Roman Catholic church in Mexico, I beg that my purpose may not be misconstrued : I do not attack the faith or the institutions of that venerable society."

All this may be true of the author's intentions; but how can his performance be other than insulting to the Catholic community when at almost every page it is interlarded with stale witticisms about priests, images, the Virgin, nuns, and friars; when he takes pleasure in linking together, in fanciful association, galley-slaves, turkey-buzzards, and "gentlemen in black who pick sins from our souls (p. 4);" when the use of pictures and medals, which is by no means peculiar to Mexico, but prevails in our own city, and among the vast majority of the civilized world, is compared to the practice of the Indians, who, before the conquest of Mexico by the Spaniards, had their "household gods" (p. 102); when allusions are made to the Virgin Mother of Christ in so vulgar a tone that we can scarcely feel authorized to expose them; when, in short, it seems to have been a peculiar aim of the writer, to vilify customs and institutions, men and manners, that belong not only to the country of which he speaks, but to every country where Catholicity is known? The sequel will furnish undeniable evidence of all that we have asserted.

Before we pass to graver matters we will observe that our author has evinced no small degree of delicacy, not to say fastidiousness. This appears at his very entrance into Mexico. A sentinel who demands his passport is called a "drowsy guard," because he

believes him upon his word, and does not require him to produce it. Had he insisted upon seeing the passport, he would no doubt have been considered a very troublesome officer. He tells us of the Mexicans being exceedingly frugal, without deciding whether it is a virtue or the result of indolence, and that with the great mass of Mexicans there is no such thing as domestic cookery; yet when treated to a "smoking dinner of fowls and rice" (p. 12), he grumbles at the extravagant price required of him, notwithstanding that the dinner has been graced by a "thousand shrugs, apologies, compliments, humbug, and grimaces necessary to make a successful innkeeper in a Spanish country." Very seldom does he meet with any thing like a palliative of that habitual squeamishness which is thought by some persons to be a great accomplishment in travellers. When on the way,

"Squalid Indians, in rags, exhibiting almost entirely their dirty bodies, thronged the road; children half starved, and women whose wiry and uncombed hair gave them the mien of porcupines."

So much for the highway; in the city the thing was still worse :

"On earthen floors, crawl, cook, live, and multiply the wretched looking population of *leperos*."

Then he gives the following recipe for a Mexican lepero :

"Blacken a man in the sun; let his hair grow long and tangled, or become filled with vermin; let him plod about the streets in all kinds of dirt for years, and never know the use of brush or towel, or water even, except in storms; let him put on a pair of leather breeches at twenty, and wear them until forty, without change or ablution; and over all place a torn and blackened hat, and a tattered blanket, begrimed with abominations; let him have wild eyes, and shining teeth, and features pinched by famine into sharpness; breasts bared and browned, and (if females) with two or three miniatures of the same species trotting after her, and another certainly strapped to her back: combine all these in your imagination, and you have a recipe for a Mexican lepero."^{*}

Our author is particularly nice in matters appertaining to religion. A stone cross placed

* Mr. M. seems to have been every where haunted by *leperos*, and to this circumstance he probably owes his intimate acquaintance with their manners and habits. He met with them, not only in the streets and squares of Mexico, but at the bull-fights, and even in the churches.

upon an ancient monument of idolatry, seems to him decidedly in bad taste, and the shops which contain an ornamented image of the Virgin, are equally objectionable. But the interior of the churches presented much that was offensive to Mr. Mayer's delicacy. If he found no person in a church, he was scandalized, and if the church happened to be thronged, he was soon driven away by the unpleasant odor. At the cathedral in the city of Mexico, his case was equally deplorable: "wretched music from the choir and organ . . . a leper pounding his breast," and a variety of other performances, could not fail to displease him. One circumstance, however, will enable the reader to form a tolerable idea of Mr. Mayer's notions of perfection. He gravely informs us, that, on Palm-Sunday, when he attended the service at the cathedral, the priests proceeded to chaunt a sort of dramatic scene in *badly pronounced Latin*. We confess that we were not prepared for this luminous criticism on Latin pronunciation. Who are the more likely to pronounce Latin accurately? the clergy, who are required by their professional occupations to make this language the subject of daily attention during their whole life, or they who scarcely find it necessary to utter a Latin word twenty times during the year? Perhaps the fault of the Mexican clergy was to depart from that harmonious and classical style of pronunciation, in which the terms *feri facias*, *habeas corpus* and *sine die*, are sounded forth in our halls of judicature.

The credulity of our traveller, particularly on some topics, is equal to his fastidiousness. He seems to have delighted in registering every tale that is current, either among the lower or higher classes in Mexico, and nothing is more commonly met with in the book, than such expressions as "they say," "it is reported," and the like, which may be harmless enough when no interest is at stake, but are altogether inexcusable, when these rumors are injurious to the character of an individual, or it would have been an easy matter to ascertain their truth or falsity.

We were not a little amused to find there, as having taken place in Mexico, a pick-pocket story which, if our memory does not deceive us, we heard related more than twenty years ago, and at a distance of more than four thousand miles from Mexico, as the chit-chat of a

winter evening. This tale is gravely related as an instance of *Mexican roguery*: but hundreds of such anecdotes are current in Paris and London, and serve better perhaps to exemplify the ingenuity than the knavery of man. We now follow Mr. Mayer to the cathedral of Puebla, of which he says:

"It is about this cathedral, I am told, that there is a legend of Puebla, which states that while in process of building, it gained mysteriously in height during the night, as much as the masons had wrought during the day. *This was said to be the work of angels*, and hence the city has acquired the holy name of 'Puebla de los angelos.'"

Now, if the writer had been disposed to inform himself correctly, it would not have been difficult to ascertain, whether this legend was really considered a fact, or was looked upon as an allegory, in the same way as narrators speak of the "devil's bridge," or as other allegorical expressions, that are frequently used in Catholic countries, for instance, that "birds fasten on Good-Friday;" expressions that would present nothing wonderful or ambiguous except to the mind of a simpleton. The reader will find another instance of Mr. Mayer's predilection for popular tales in the following story, which he obtained from a fellow-traveller, and which he records for the purpose of illustrating the superstitious power of the priesthood.

"It is related that Hidalgo, the celebrated priestly leader of the revolutionary movement, was accustomed to travel from village to village preaching a crusade against the Spaniards, and exciting the *Creoles* and Indians; and one of his most effective tricks is said to have been the following. Although he had thrown off the cassock for the military coat, he wore a figure of the Virgin Mary suspended by a chain around his neck. After haranguing the mob on such occasions, he would suddenly break off, and looking down at his breast, address himself to the holy image, after the following fashion:—'Mary! Mother of God! Holy Virgin! Patron of Mexico! behold our country,—behold our wrongs,—behold our sufferings! Dost thou not wish they should be changed? that we should be delivered from our tyrants? that we should be free? that we should slay the *Gauchupines*? that we should kill the Spaniards?'

"The image had a moveable head fastened to a spring, which he jerked by a cord concealed beneath his coat, and, of course, the Virgin responded with a *nod*! The effect was immense—and the air was filled with Indian shouts of obedience to the present *miracle*."

But as the manner in which the jugglery was practised is related, as well as the jugglery itself, is it not plain that the circumstance is simply an amusing fiction, or that if it happened, the Indian spectators, instead of shouting to a miracle, merely applauded in a vociferous manner, the ingenious and pleasing method of the stump orator in enforcing his views? According to Mr. Mayer, "the *padres* declare that all who attempt to repair a certain image of the Virgin, sicken and die" (p. 148); an idle tale which deserves no more credit than the assertion, that "Mexican ladies go regularly to mass in the morning, and as regularly to the theatre in the evening" (p. 25). "It is as much a matter of course," he adds, "as to take their meals." Here we have a strange mode of coming to a conclusion. Mr. Mayer saw ladies on their way to church in the morning, and Mr. Mayer observed that the theatre was frequented by ladies in the evening: therefore the Mexican ladies go to mass in the morning and to the theatre in the evening!

But our tourist seems to have ransacked the past as well as the present, in order to call up old legends that were in circulation centuries before him, and to witness his holy zeal against monks and friars. Wishing to furnish an account of a convent near Mexico which has long been destroyed, he finds no description better adapted to his views, than one left us by an apostate monk, who visited Mexico about two hundred years ago. This apostate, who is called a *converted monk*, is introduced by the author, to tell us more of the *internal* dispositions of the monks than of the situation of the convent. The Carmelites, who once inhabited that monastery, are at once convinced, not by any evidence that is adduced, but by the bare malicious assertion of an enemy, of concealing ambitious and sensual views under the garb of austerity and retirement. How admirable that spirit of Christian simplicity which believes all things, and receives, as a declaration of the gospel, the statement of a monk, who having renounced the solemn engagements which he once entered upon with the full approbation of his reason and religion, beholds in the piety and fidelity of his brethren a reproachful commentary upon his own life, and instead of profiting by the example, unjustly declaims against the *intentions* of men

whose *actions* were irreproachable! As Mr. Mayer is not a stranger to the principles of law, he will easily comprehend that in almost all cases which present themselves to the consideration of a judicial tribunal, there is such a thing as a challenging of witnesses, for the simple reason that there exist innumerable circumstances which may furnish just grounds of exception, and it is plain that the principle is not less applicable in the formation of our judgments than in directing a court of justice.

We shall now examine the claims of our author to that spirit of justice, which he declares to have been his aim in the composition of these letters. In the first place that custom of dealing roundly and largely in the abuse of the Spanish people, a custom that seems to have become fashionable in our day, has found a devoted follower in Mr. Mayer, who handles the Spaniards without gloves, and holds them up as objects of contempt and execration for this enlightened age. Whatever his case, it is certain that most of those who adopt this tone of sweeping denunciation, are men who have too much modesty to declare their real sentiments; but had they a little more of honesty in their composition, they would acknowledge that the secret spring of their deep rooted aversion and violent declamation against the Spanish nation, is the persevering firmness of the latter in resisting the encroachments of religious error. The Spaniards have always been the uncompromising champions of Catholicity. Methodist preachers and other heralds of modern opinions have been but unprofitable laborers among them, and hence the Spaniards are supremely contemptible. This logic of their enemies is not indeed openly avowed, nor is it necessary for their purpose: they know they will attain their end equally well by representing the Spaniards in general, as a superstitious, cruel, bigoted, ignorant people, and open to a variety of charges which are very familiar among a certain class of writers. Mr. Mayer has thought proper not to depart from general usage, and accordingly, he heaves a deep sigh over the misfortune of the Mexicans who were cut off from the list of nations; and he bitterly deplores the "destruction and enslavement of a civilized and unoffending people, whose only crime was the possession of a country, rich enough to be plundered, to minister to the luxury of a bigoted race beyond the sea." At

another time, overpowered by his feelings, he is obliged to coin a new word, and the better to express his unqualified loathing and censure, he tells us of "the cupidity and blood-thirstiness of the Christian Spaniard," and again, that, when the conquerors of Mexico first entered the city.

"Every historical record, paper and painting that could be found, was torn and burned with a fanaticism as ignorant and stupid as it was zealous and bigoted."*

After this rabid assault upon the Spaniards, the author may rest satisfied that he has fully avenged the wrongs of the conquered Mexicans! But they who are disposed to view things more calmly, and not to be hurried away by a blind impetuosity, will withhold their judgment, until they have given the facts of history a due consideration. History will show that the world at large is under a debt of gratitude to the Spanish people, who not only discovered America, but began a new era in commerce, civilization and the useful arts. It frequently happens, however, that they who declaim so violently against the Spaniard, owe to his generous enterprise the very land they tread upon. It is also a matter of fact, that the Indians were never treated with cruelty by Columbus, Cortes, Isabella, or the succeeding monarchs of Spain.† On the contrary, it was their policy to win the affections of the natives by mild and conciliatory measures, and not to employ coercive means except in cases of stern necessity. Force never became subservient to malice or tyranny. Robertson, in his history of America, bears unequivocal testimony in favor of the Spanish monarchs, that their constant effort was to secure the happiness of their Indian subjects, by a series of laws "framed with wisdom and dictated by humanity." Whoever attentively

* The author seems to suppose that literature and the fine arts suffered an irreparable loss in the accidental destruction which here took place, and we almost fancy him lamenting this occurrence as something more discreditable to the Spaniards than the conflagration of the Alexandrian library by the Saracens. That this loss was accidental, we learn from *Robertson*, vol. ii, pp. 117 and 124. *Univ. Hist.* vol. cxiv, pp. 446 and 467. *Laharpe*, vol. ii, pp. 42 and 73. The loss, however, was not great, because the documents of the ancient Mexicans which have been preserved, have never been decyphered, and probably never will be understood. It is admitted by all sound critics, that their mode of writing consisted of signs and hieroglyphics, and differed essentially from that of civilized nations. The books necessary to keep the account of Montezuma's rents, were so numerous that they filled an entire house.

† *Robertson*, *Hist. Amer.* book viii, sect. 4.

reads the accounts which we possess of the conquest of Mexico, will conclude that Cortes was at first actuated by pacific intentions,* that he drew the sword only when attacked, that he several times offered peace to the Mexicans, and that nothing is more absurd and ridiculous than the barbarity attributed to the Spaniards, who would appear to the incautious reader, from the portrait drawn by Mr. Mayer, as having killed for the pleasure of killing.

It is a notorious fact that the Spaniards, when they invaded the Indian territory, did not drive the inhabitants from the soil, but shared it with them; they did not enslave the people, but respected the rights of humanity, and considered the conquered race as their equals. If there have been exceptions to this remark, they were the result of particular circumstances, not of any general system of persecution. Mr. Mayer tells us that there is in Mexico an Indian population of four millions, which is more than the half of the whole number of inhabitants. We cannot say as much in favor of the many colonies established in our own country. What became of the Indians in Massachusetts and other parts of North America, that were settled by our forefathers? They were driven from their possessions without having received any equivalent; they were dealt with, as if they formed no portion of the human family; they have remained in their primitive state of superstition and barbarity; they have not been induced to abandon their wandering life, which is apparently unsuited to the nature and destination of man, and in consequence of the rude treatment received at the hands of the whites, they look upon the latter as their enemies; and hence the perpetual wars and scenes of blood that have disgraced the settlements of this continent, with few honorable exceptions, and have reached even to our own times. The disasters of Florida are still fresh in the memory of all.

In speaking of Cortes our writer has again lost sight of his promise to be just, and to state nothing in a spirit either of malice or of praise. Cortes is portrayed in the darkest colours, while Montezuma on the contrary, would seem to be undeserving of censure, and a monarch whose good qualities rendered him and his empire worthy of a far better fate, than

* *Universal History*, vol. cxiv, p. 115.

that which they met with at the hands of the Spanish invader. Mr. Mayer supposes also the Indians, before the conquest of Mexico, to have attained a degree of civilization which left scarcely any thing to be desired; whilst the modern Indians, who are, however, the descendants of those heroes, are represented as a degenerate, superstitious and ignorant caste. This is an admirable process of reasoning, to make his readers infer that the introduction of Catholicity and Christianity among them, was rather a curse than a blessing, and has lowered them beneath the condition of brutes. But that all these representations are only fanciful sketches; nay, that they are evidently at variance with the most authentic history, is a point which will be made very clear to those who are not absolutely determined upon shutting their eyes against the truth.

How could Mr. Mayer assert that Cortes was at best but a great pirate? (p. 138.) How can he represent him as a bigoted soldier, who slew thousands for the acquisition of gold, empire, and a new altar for the holy cross? (p. 97.) How can he, in the face of history, tell us of "the avarice and the relentlessness of an un-knightly heart, urging him onward to the destruction of a civilized and unoffending people?" (p. 36.) It is well known that the views of Cortes, on his entering Mexico, were far from being hostile to the natives.† The first object that he proposed to himself in his adventurous expedition, was the establishment of a friendly communication and commercial intercourse with the nations which he visited; and had the aborigines evinced any willingness to treat with him according to the custom of civilized people and the first principles of the law of nations, which considers all the individuals of the human race as forming but one family, he would have abstained from violent measures; in fact, the small number of soldiers who accompanied him, must alone have disposed him to accomplish his ends more by conciliatory means than by a resort to coercion. This is plain from the fact, that in the many contests which he carried on, he was never the aggressor, and in many instances, he acted only as an ally and protector of an oppressed people. When he arrived at Cempoalla and at Chia-

huitzla, he was earnestly requested by the caciques and the entire population of these places, to free them from the tyranny of Montezuma, who acted the part of a cruel despot; and when he was in the latter place, where the commissioners of Montezuma had come to make their levies of goods and men for sacrifices, he beheld himself the state of things, and satisfied himself of the truth of the statements made by the Indians. Who will pretend to say that he had not as good a right to liberate that people from the power of the Mexican tyrant, as our own citizens had to aid the Texans in their struggle for independence, or as the French and English had to sustain Greece in shaking off the Ottoman yoke? Cortes, however, did not resort at once to violent means; he had recourse to negotiations; and if afterwards he assumed a hostile and warlike position, he was led into it gradually, and by a series of incidents which he could not avoid; if he fought valiantly, he did so only after having been impelled to it, and in the battles which he conducted, he never allowed himself to overstep the limits of moderation which the law of nations imposes upon the victor.* If Bonaparte, Hannibal, Alexander, Pompey and Cæsar trampled under their feet the sacred rights of humanity, and yet no stain of infamy attaches to their names: why should any censure fall upon Cortes who equalled these heroes in valor; was superior to many of them in prudence and penetration, and infinitely surpassed them all by the sublimity and excellence of his views?

We might go farther and maintain that Cortes had a right to invade Mexico, and we could easily establish this point by the testimony of the most approved casuists, and the most learned jurists, as Grotius,† Puffendorff, Montesquieu and others, who assume that war may be justly declared against those who violate the sacred rights of humanity, so far as to immolate human victims in considerable numbers. Monsters of this description violate the compact of nations, and may be lawfully

* Laharpe, *Hist. Voy. Amer.* vol. ii, pp. 44, 54.

† "Non dubitamus, quin justa sint bella in eos qui in parentes impij sunt, quales Sogdiani, antequam eos Alexander hanc feritatem dedecoret, in eos qui humanam carnem epulantur, a quo more abistere Gallos veteres Hercules cogit De talibus enim barbaris et feris dici recte potest, naturale in eos esse bellum, . . . et justissimum esse bellum in belluas, proximum in homines belluis similes."—Grotius, *De Jure Belli et Pacis*, lib. ii, c. 20.

* *Hist. Uni.* p. 167. Laharpe, *Hist. Voy. Amer.* vol. i, pp. 306—310. † Prescott, *passim*.

compelled to pursue a course more conformable to the dictates of reason, justice and humanity. The description of the religious sacrifices in use among the ancient Mexicans, as furnished by Mr. Mayer, will be quite sufficient to vindicate the character of Cortes, to exculpate him from the charge of bigotry and barbarity, and to elevate him in the mind of the reader, as one of the greatest benefactors of humanity, and a just avenger of its wrongs.

"The usual number of priests required at the altar was six, one of whom acted as sacrificer and the others as his assistants. The chief of these, whose office and dignity were pre-eminent, assumed at every sacrifice the *name* of the deity to whom the oblation was made.

"His dress was a red habit, like the Roman scapulary, fringed with cotton; his head was bound with a crown of green and yellow feathers; his ears were adorned with emeralds, and from his lips depended a turquoise. The other ministers at the rite were clad in white, embroidered with black; their locks bound up, their heads covered with leather thongs, their foreheads filleted with slips of paper of various colors, and their bodies dyed entirely black.

"They dressed the victim in the insignia of the god to whom he was to be offered; adored him as they would have adored the divinity himself; and bore him round the city asking alms for the temple. He was then carried to the top of the temple and extended upon the stone of sacrifice.

"Four of the priests held his limbs, and another kept his head or neck firm with a yoke, an original of which is preserved in the museum.

"Thus arranged, the body of the captive lay arched over the rounded stone, with the breast and stomach stretched out and raised.

"The topiltzin, or sacrificer, then approached with a sharp knife of obsidian.

"He made an incision in the victim's breast; tore out his heart with his hand; offered it to the sun, and then threw it palpitating at the feet of the god.

"If the idol was large and hollow, it was usual to insert the heart in its mouth with a golden spoon; and at other times it was taken up from the ground again, offered to the idol, burned, and the ashes preserved with the greatest veneration."

"After these ceremonies," says Dr. McCulloh, "the body was thrown from the top of the temple, whence it was taken by the person who had offered the sacrifice, and carried to his house, where it was *eaten by himself and friends*. The remainder was burned, or *carried to the royal menageries to feed the wild beasts!*"

In another place he quotes an eye witness:

"The walls and pavements of this temple," says Bernal Diaz, "were so besmeared with blood, that they stunk worse than all the

slaughter-houses of Castile.' Further on he says: "At the door stood frightful idols; by it was a place for sacrifice, and within, *boilers, and pots full of water, to dress the flesh of victims, which was eaten by the priests*. The idols were like serpents and devils: and before them were tables and knives for sacrifice, the place *being covered with blood which was spill on those occasions*. The furniture was like that of a butcher's stall; and I never gave this accursed building any name except that of *HELL!* In another temple were the tombs of the Mexican nobility. It was begrimed with *soot and blood*. Next to this, was another, *full of skeletons, and piles of bones, each kept apart, but regularly arranged.*"

"The number of the victims, with whose blood the Teocallis of Mexico were in this manner, and in the 'common sacrifice' annually deluged, is not precisely known. Clavigero thinks twenty thousand nearer the truth than any of the other relations; but the question may well be asked, whence came the subjects to glut the gods with these periodical sacrifices? It seems that no land could furnish them without depopulation.

"In the consecration of the great temple, however, which, it is related, took place in the year 1486, under the predecessor of Montezuma, there appears no doubt among those who have most carefully examined the matter, that its walls and stairways, its altars and shrines, were baptized and consecrated with the blood of more than *sixty thousand victims*. "To make these horrible offerings," says the historian, "with more show and parade, they ranged the prisoners in two files, *each a mile and a half in length*, which began in the woods of Tacuba and Iztapalapan, and terminated at the temple, where, as soon as the victims arrived, they were sacrificed."

"Six millions of people, it is said, attended, and if this is not an exaggeration of tradition, there can be no wonder whence the captives sprung, or why the right of sacrifice was instituted. If any thing can pardon the cupidity and blood-thirstiness of the Christian Spaniard, for his overthrow of the temple and monarchy of Mexico, it is to be found in the cruel murders which were perpetrated, by the immolation of thousands of immortal beings to a blind and bloody idolatry." (pp. 122, 125, 137.)

Are not these last words of our author in flagrant contradiction with the tenor of his book, which always stigmatises Cortes with cruelty? On which side do we behold cruelty and barbarity, on the part of Cortes or on that of Montezuma? To us then it appears incontestible, independently of the authority of publicists and jurists, that Cortes had an undoubted right to redress this state of things; and that at first he should have attempted the reformation by mild and conciliatory means; but if these

proved useless, or excited the other party to take up arms, he was justifiable in repelling force by force. Such was really the case, and as he conducted the war against the Mexicans with a strict regard to principle and law, he may be said to have conquered Mexico without having violated any national right. Who that adverts to the treaty entered into by civilized nations for the abolition of the slave trade, will condemn the Spanish adventurer for having undertaken to suppress the sacrifice of human victims? There is this difference, however, between the philanthropy of modern times and the religious and enlightened zeal of Cortes, that the latter succeeded in totally abolishing a practice, by which twenty thousand human beings were annually most barbarously slaughtered; while our enlightened and powerful rulers of the present day, have given but a slight check to the brutal cupidity of men who traffic in human flesh. We will add, that whatever may be the views of certain modern politicians, who think that they can annihilate with a dash of their pen the opinions entertained by the sages of past times, it is certain that the war carried on by Cortes was considered by him, not only just and reasonable, but honorable and noble, and perfectly consistent with the principles of the valiant knight who wandered over the earth, in quest of some oppressed human being whose cause he might defend. Nor was this the conviction of only Cortes himself; it was that of all the men of his age; and it is equally preposterous and unjust to judge men of past times according to the principles of modern theorists and speculators, instead of testing their conduct by the rules that were followed in their day, and which were supposed to be the dictates of wisdom and prudence.

We must observe also in reference to Cortes, that the spirit of avarice and cupidity with which Mr. Mayer has attempted to stigmatize his memory,* was incompatible with that greatness of soul which induced him, when he had every facility for amassing unbounded wealth and proclaiming himself the sovereign of a new empire, to remain in a state of comparative poverty, and not to forget the allegiance which he owed to his native

country. When Spain was invaded at the beginning of the present century, in defiance of all law, the victors robbed her of treasures still more valuable than those which Cortes had obtained in Mexico; but these men, forsooth, acted according to the light of the nineteenth century, and are treated by modern writers with every indulgence! It is true Cortes was not altogether free from the defects and imperfections of our nature; but his eminent qualities certainly rendered him a hero of whom the Spanish nation and human nature may justly boast.* Before we dismiss this subject, we cannot but express our regret at the petty vengeance which our author seems to have exercised against Cortes and the Spaniards, by placing before his readers a copy of an Indian picture, representing the conqueror, with Doña Marina the Indian interpreter, and a Spaniard letting loose a blood-hound upon an Indian. In this picture, Cortes has the appearance of an ugly, clumsy and stupid creature, or what the French call a true *paillasse*.† Such a representation goes far to disprove the idea which was uppermost in the mind of the writer, when describing "Mexico as it was," viz. that the Indians had almost reached the zenith of civilization and social refinement.

This is another topic on which we find Mr. Mayer deviating wonderfully from his design, to set down nothing in a spirit of malice or of praise. The most romantic and most highly co-

* Univ. Hist. vol. cxiv, p. 455. Robertson, Hist. of Amer., book 5.

† This word signifies a buffoon of a subordinate grade, whose grotesque costume, ludicrous figure, and antic tricks are intended to excite the merriment of a crowd. If any apology were necessary for the introduction of such a word, we would find it in the book of Mr. Mayer himself, which is spotted with words from a variety of languages. He manifests a particular devotion to French phrases. This practice of quoting so frequently the words of a foreign language, is altogether at variance with the rules of rhetoric. When there is a peculiar elegance or beauty in these expressions that is not possessed by our own language, or when we have no word in English to express the idea which we wish to convey, a recourse to some other idiom may be admitted; but with the exception of these cases, it savors too much of pedantic superficiality. Mr. M. informs us that a Mexican lady upon receiving a gentleman into her house, will present him with a *cigarrito* which she takes from her *etui*. The application of this French word *etui* to a Spanish custom, by an American, is not a little singular; the word *etui* signifying nothing more or less than the English word *case*. Mr. M. frequently speaks of *morceaux* of music, or of something else, though this word conveys no idea that would not be as well expressed by the word *pieces*: &c. &c.

* Universal History, vol. cxiv, p. 357. Laharpe, Hist. Voyage Amer. vol. i, p. 413.

lored pictures are drawn of the Indians before the conquest. One might well imagine on reading such descriptions, that they had fallen from the sun, as the Peruvians thought of their Incas, and that they were the most privileged race that ever peopled the earth; whilst, on the other hand, the account which he has given us of the modern Indians, the descendants of the former race, would lead the reader to believe that no class of men could be more miserable and degraded. Nor has he left unnoticed the pretended cause that produced this wonderful revolution: he beholds it in the substitution of the new form of worship for the ancient religion, in the abolition of the old order of clergy that annually immolated thousands of human victims in honor of their false deities, and in the introduction of another class of men, who, having undertaken to exert a salutary influence over the Indians, succeeded only in instilling bigotry and superstition into their minds. This statement would excite our indignation were it not too absurd to be believed. The following are the facts as they are, not as our romantic author and antiquarian devotee has pictured them to his imagination.

Montezuma, the emperor of Mexico at the time that Cortes made his appearance in that country, was, in the full sense of the word, a cruel and sanguinary tyrant, who lived in luxury and oriental pomp at the expense of thousands and millions of his unhappy subjects. He was more dreaded by his neighbors and the surrounding caciques than were the wild beasts of the forests, because they could resist the incursions of the latter, while against the former they found no protection. He sent his commissioners abroad to levy taxes and to collect men for the sacrifices; and wherever these commissioners appeared, the Indians trembled with fear, and durst not refuse any thing that their imperious master required. The Spaniards witnessed themselves the terror which, at the very name of Montezuma, seized upon the minds of those poor Indians, who did not hesitate to implore the assistance of Cortes against the profligate tyrant. Such was his pride that he was unwilling to bow before his own gods. He acted treacherously against Cortes when the latter had none but the most friendly views; and his mode of living was not less remarkable for its barbarity

than extravagance, feasting occasionally, it is said, upon young children that had been killed and dressed for his table.

The high state of civilization in Mexico, at the time of the conquest, as gathered from Spanish authors, is to be understood in a relative, not, as Mr. M. seems to suppose, in an absolute sense. The ancient Mexicans, it is true, were much more civilized than the wandering tribes of America, or any of the Indians which the Spaniards had before met with, and the admiration which this unexpected state of Indian society awakened, led them to describe the wonders of the new world in glowing colors, and in terms which ought not to be understood literally. In alluding to the state of civilization in Mexico, of its armies, its advancement in the arts, &c., they necessarily used language which was employed in Europe for the expression of similar ideas. But to attempt to prove that the Mexicans were incomparably less civilized than European nations, would be almost an insult to our readers: they were even far below the semi-civilized Chinese and Japanese of the eastern hemispheres, as all writers on the subject agree, who are not misled by their enthusiasm, or a two great love of antiquity. The truth of this opinion is clearly established by the monuments which the Mexicans have left us; their rude paintings, their exceedingly imperfect writing, and the obvious fact that six hundred Spaniards were capable of subduing many millions of them. The councils of Mexico, which were held a short time after the conquest, also afford evidence of the very imperfect intellectual capacities of the Indians, by the many directions given to the clergy for the instruction of that people. As to their descendants of the present day, they have no reason to regret the revolution which formerly took place in Mexico. They were relieved by it from the awful necessity of supplying the daily and horrid sacrifices in use among their fathers. They enjoy in Mexico equal rights and privileges with their conquerors, and they may aspire to the honors of the republic, if they will, and possess the necessary qualifications: but above all they enjoy the incomparable blessing of knowing the saving truths of Christianity. According to our author's account, they are all free from the vice of intemperance, and many seem to be

pious,* moral, and happy: and all this is undoubtedly far more valuable to them than advantages of any other description. Mr. Mayer will not deny this, if he reflect but one moment on those words of inspiration, which he admits in common with us, and which relate to the knowledge of Christ: "No other name hath been given to men whereby they can be saved." (Acts iv, 12.) The reflections of a modern writer on this subject appear to us equally judicious and apposite. "Montezuma left two sons and three daughters, who embraced Christianity. The eldest received baptism, and obtained from Charles V lands, rents, and the title of Count of Montezuma; he died in 1608. His family now rank among the nobility of Spain, and are a thousand times happier than upon a throne cemented by tyranny and the errors of an atrocious and sanguinary superstition." If the modern Indian has not received from nature that energy and ingenuity for the cultivation of the arts and sciences and of social refinement, which characterize the whites, the defect is not imputable to him, though most of the charges brought against him by our writer are reducible to this head. We cannot agree with him that this deficiency among the Indians is a real evil; if it is a circumstance that brings down upon them the contempt of the fashionable world, there is good reason to believe that the former enjoy a peace and happiness which are unknown among the latter. We were pleased, however, and we hope innocently, to find in Mr. Mayer's letters the mention of an incident, which seems to indicate in the Indians of Mexico, not so much ignorance and stupidity as he generally ascribes to their race. It appears that he was quite outyanked by one of them, and that, notwithstanding his passports and diplomatic rank, he was induced by the Indian to pay the customary fee for admission to one of the curiosities of the country.

* "At sunset, all the Indians employed on the premises assembled under the corridor on the basement floor, to account to the administrator for their day's labor and their presence. As he called their names, each one replied with "*Alabo a Dios*,"—"I praise God," and ranged himself against the wall in a line with those who had already responded. When the whole list had been examined, they were dismissed, and departed in a body, singing an Indian hymn to the Virgin, the sounds of which died away in the distance as they plodded home over the level fields to their village."—P. 191.

"We found the *alcadé* to be a stout old Indian, in bare feet, shirt sleeves, skin trowsers, and nearly as dark as an African. He was enjoying his leisure by a literary conversation with the schoolmaster, who was his secretary, and the two were discovered in the midst of a host of ragged boys from eight to sixteen years old, seated on benches and learning their letters.

"The moment we appeared, the *alcadé* rose to receive us with great dignity, and handing the passport to his secretary, he listened attentively while he heard that Mr. — and Mr. —, of the diplomatic corps, were fully authorized by the supreme government to travel wheresoever they pleased, without let, hindrance, or molestation from any of the good citizens of the Mexican republic. When the secretary had concluded the document, and the *alcadé* had looked at it—upside down—and they had examined the signature of Vieyra and Bocanegra, and expressed themselves perfectly satisfied of their genuineness, they retired to a corner for consultation.

"The Señores," said the *alcadé*, turning to me, "wish to see the cavern, and they have permission from the *alcadés* and chiefs in Mexico to go where they please;—this is true; but that liberty does not refer to the cave of *Cacahuawamilpa*, which is *under* ground, while the passport relates only to what is *above*! The Señores must have a license from the prefect here; and, moreover, they must pay for it."

"I told him that the diplomatic corps never paid for any such permissions. He shrugged his shoulders and said that might be, and no doubt was all very true in the city of Mexico, but that it was not the custom *here*; '*los diplomáticos* must fare like other people and *pay* for a license.'"

From the tone which Mr. Mayer's work has thus far exhibited, the reader would naturally infer that he could scarcely have failed of assailing the Mexican clergy and monks, and we accordingly find him dealing out his abuse and derision of this graver class of society in no unmeasured terms. One would suppose that the eight beatitudes of the Gospel should be sufficient for our author; but he seems to be in favor of another, "blessed is the land where there are no friars." Who would not sympathize with him at the sad misfortune of the Indians, who have been "corrupted in spirit by the superstitious rites of an ignorant priesthood?" He excepts, however, from the general proscription the clergy of the villages.

"Throughout the republic no persons have been more universally the agents of charity and ministers of mercy than the rural clergy. The village *curas* are the advisers, the friends

and protectors of their flocks. Their houses have been the hospitable retreats of every traveller. Upon all occasions they constituted themselves the defenders of the Indians, and contributed towards the maintenance of institutions of benevolence. They have interposed on all attempts at persecution, and wherever the people were menaced with injustice, stood forth the champions of their outraged rights."

If Mr. M. will but apply to the clerical body generally what he says of the rural clergy, he will be right. Is it not evident that the city clergy, whom he distinguishes from their brethren in the country, more by the wealth which they are said to possess than by the place of their residence, would never have obtained that wealth, which has accrued from the free oblations of the people, unless they had endeared themselves to this people by their charity, benevolence, and zeal, which he represents to be the exclusive virtues of the village curates? Mr. M. must be wonderfully credulous, to have received these statements from some Mexican freethinker as a matter of indubitable truth. Does he not know that it is an old custom among a certain class of men, to praise one order of the clergy and to decry the other, in order the more effectually to destroy both? Did not the hypocritical Henry VIII denounce the minor monasteries as having fallen from the spirit of their holy profession, which was maintained, as he said, in the larger monasteries? But when the smaller monasteries had been swallowed up by the insatiable avarice of the monarch, the others soon followed in their ruin. An expedient of this kind was employed also by the levellers of France as a preliminary of the revolution. They praised the rural clergy, as alone possessing that activity, charity and disinterestedness, which rendered their ministry useful, and they stigmatised the higher orders of the clergy, whose only crime was to defend the sound principles of religion and morality. No sooner did these men obtain power, than the insincerity of their praises disclosed itself; for they butchered indiscriminately the ecclesiastics of the villages and those of the cities. If Mr. Mayer had not contented himself with idle reports, but had followed them to their source and investigated the matter more carefully, he would have easily ascertained that the same rules, the same principles, the same education, the same

feelings are common to all the members of the clergy, whether they dwell in a hamlet or in a palace. Robertson, whose testimony cannot be suspected of partiality, for he was a Protestant minister, thus speaks of the Mexican missionaries without distinction: "From the accounts that I have given of the humane and persevering zeal of the Spanish missionaries, in protecting the helpless flocks committed to their charge, they appear in a light which reflects lustre on their function. They were ministers of peace who endeavored to wrest the rod from the hands of oppressors. To their powerful interposition, the Americans were indebted for every regulation tending to mitigate the rigor of their fate." Such were the first missionaries from Spain, and we have no reason to believe that the clergy, in their main characteristics, are different at this day. On the contrary, modern travellers and Protestants speak of them in most favorable terms.* It is plain, moreover, that from the vigilant zeal of the higher order of the clergy in Mexico, have proceeded all those virtues of charity, disinterestedness and devotedness to the popular welfare, which are conspicuous among the village curates. For whence this order and regularity, if not from the regulations of the Mexican councils, held in the latter part of the sixteenth century? If Mr. M. had read those councils, which are found in all libraries, he would have possessed himself of much more information concerning church matters and the real cause of the attachment which the people have for the clergy, than he has acquired by his hasty visit to churches, convents, and public institutions.

There is yet another point on which the exceeding great zeal of Mr. Mayer to do justice to Mexico, seems to have been neutralized by prejudice, precipitation, and levity. He often entertains his readers with the gambling carried on in the republic, with the beggary which he considers intolerable, with the bad state of the roads, and the poor accommodations of country taverns; with the

* *Life in Mexico*, by Madam Calderon de la Barca. *Incidents of Travel in Central America*, by Stephens, vol. ii, p. 332. The latter author alludes to the whole Spanish American priesthood, from his own observation: "They were all intelligent and good men, who would rather do benefits than an injury; in matters connected with religion, they were most reverential, labored diligently in their vocations, and were without reproach among the people."

unmeaning and brutal amusements of bull fights and cock-fights, with the horrible murders committed on some occasions, the perpetrators of which have never been discovered; with the bad regulations of the jails, with the little attention paid, as he thinks, to education, with the absence of internal improvements, rail roads, &c. All these and other similar topics afford room for so much speculation, they offer such a wide field to a romantic and inventive mind, they are so apt to be the subject either of enthusiastic praise or of inordinate censure, that we think no reliance can be placed on the accounts given us of these matters by a traveller who runs post haste through a country, and sees only the bare external of things. Much less do we feel inclined to admit, with our eyes shut, the assertions of an individual who has formed for himself his own ideas of high life, and places many dubious accomplishments and unimportant comforts among the necessary requisites of civilization. On this subject we will make a remark, the justness and propriety of which will be obvious to all. There are gamblers in all countries; crimes are committed, wherever men are to be found; the utopia of a perfect republic is a mere dream of the imagination; there are misery and beggary, vice and ignorance every where; and before we assail our neighbors on these matters, and remonstrate with them in an angry and acrimonious tone, we should be certain that all is right with ourselves. "He who is without fault among you, let him first cast a stone."

We can assure Mr. M. that he need not go to Mexico to find bad roads and miserable accommodations in taverns. Let him travel westward from his native city; let him visit some of the counties of our own state, and he will behold a state of things not very dissimilar to what he found in some parts of Mexico. Let him visit that county of which it is proverbially said, that a dog must lean against a tree in order to bark, and he will probably discover there what was witnessed by a friend of ours in a neighboring county; taverns where the traveller on asking for a piece of bread, is answered that they have none; no meat of any kind? we have none, sir: no potatoes? we don't keep such things: no crackers,—no wine? nothing like it, sir. Our friend in this instance did not fare better than a traveller in

Mexico;* all that he could procure for a liberal compensation, after a long and fatiguing journey, was a slice of fat, the remnant of a piece of beef that had been cooked a week before, and a small quantity of cold turnips that had been prepared about the same time.

We are no advocates of bull-fights and cock-fights, but we are far from casting an indiscriminate censure upon those who attend these exhibitions. They do not gaze upon such spectacles for the pleasure of seeing blood spilled; we are confident that there are few, if any, characters of this description in any country; but they run to these amusements partly through habit, because their forefathers attended the same amusements; partly through curiosity and the love of the marvellous, which are gratified in no small degree by the powerful feats of certain animals. Cruelty to a poor beast is certainly highly censurable; but is it not singular that our author, who was so affected in seeing these animals pass "from robust and active health, and the full enjoyment of every physical power, to death and utter oblivion," and has thence taken occasion to give the Mexicans an edifying lecture in five parts, should find it difficult to forgive Cortes for having suppressed, on that very spot, the sacrifices of thousands of human beings? We are decidedly averse to bull-fights; but in the alternative of choosing between such exhibitions and theatres, as the latter are conducted in some places, we would unhesitatingly prefer the former, as less immoral in their tendency. But this would not prevent us from sympathising with Mr. M. whose moral lessons and pathetic exhortations in relation to bull-fights and other sanguinary exhibitions are so often disregarded among our own people, who run in crowds and without distinction of age or sex, to witness the execution of their fellow-beings. We have no doubt that the multi-

* "As at the diligence hotel in the morning, every thing went to the tune of 'No hai'; no hai beds, rooms, meats, soups, supper, nada! they had nothing." (p. 171.) The multitude of foreign words with which Mr. M. has interlarded his book, will puzzle more than one of his readers; many will at least be far more surprised at them than the Indians in the cathedral of Mexico, who were amazed, he says, at the *Latin*, to which they had been accustomed from their infancy, and of which they most probably had a translation in their prayer books. It seems, to use Mr. Mayer's own words, that the author wishes to be as "queer as unintelligible." Should the work ever see a second edition, we would suggest the addition of a key for the explanation of foreign words, and also of the meteorological table.

tudes that flock to the latter spectacle, far outstrip in numbers the spectators of a Mexican bull-fight. As to murders, robberies, the bad condition of the jails, &c., we would remind our author that we have enough of all this to engage our attention at home; and when he will have wrought some reform in these matters, among ourselves, he can with much better grace undertake the reformation of Mexico. Charity begins at home. There can be but one opinion with respect to the conveniences of rail roads; all are delighted to enjoy the facilities which they offer; but if Mexico has no rail roads, neither has she the disadvantages that have sometimes resulted from them; and it would not be a matter of surprise if some individual from that country, travelling through the United States, would be equally scandalized at the doctrine of repudiation which has grown out of some of our rail road speculations, as he would be pleased with the comforts and conveniences which they otherwise afford.

If a large proportion of the Indians know not how to read and write, may not the same thing be said of a vast number of the colored population among us, who in some states are even denied the privilege of learning those branches? As far as the clergy of the country are concerned, we know that from the earliest period of its settlement by the Spaniards, the most effectual provisions were made by the ecclesiastical authorities for the education and religious instruction of the natives.*

The charge brought against the Mexicans by Mr. M. of possessing little acquaintance with the ancient monuments of the country, and of answering all questions put to them on this subject with the everlasting *quen sabe*, (who knows?) should receive perhaps a more thorough investigation than our limits will permit. We protest, however, against the right of every one's proclaiming himself an antiquarian. There is a proverb which says that no one ought to move out of his proper sphere; and if our author had followed this wise counsel, particularly in regard to ecclesiastical and his-

torical matters, he would not have committed so gross a mistake in antiquarianism, as to inform his readers that the use of the wooden rattle during the last three days of the holy week, is a usage introduced among the Mexicans by the Indians. This is a profound discovery indeed! Every school-boy in Catholic countries is aware that the rattle is used only as a substitute for bells, which are not rung during that solemn time: and the more learned know that it has been used in the church from the remotest period. We may dismiss this subject with the observation that the most elaborate, the most complete, the most satisfactory, and most universally admitted account of Mexican antiquities, is from the pen of Father Clavigero, who was a Mexican and a member of the Society of Jesus. When that learned and venerable body was suppressed, he retired to the papal dominions, and there composed his work, which was the result, not of a few months' study, but, as we are informed by Mr. Mayer, who cites him freely, of a life-time's labor and application.

Mr. M. has recorded an instance of what he calls Mexican bigotry and intolerance, which we cannot suffer to pass unnoticed. What benefit, we ask, did he anticipate from the mention in his book of the murder of an American shoemaker, by a Mexican soldier, in 1824? It appears that this act was occasioned by a real or reputed want of respect, on the part of the former, towards the Blessed Sacrament which was then carried to a dying person, and by a subsequent misunderstanding when the soldier remonstrated. Why should Mr. M. place such an incident before his readers? Does he wish to rekindle among us the flames of religious dissension and mutual hate? Does he not tell us himself that the soldier made his escape, and consequently avoided the punishment which would have been inflicted by the Mexican authorities? Why then should such a case be charged against Mexico, when others much more atrocious have happened amongst ourselves? Has he forgotten the burning of the Charles-town convent? And we ask, is it reasonable, is it delicate, is it just, is it modest, to mention individual and unpremeditated acts of violence, as evidences of bigotry in a foreign country, when he knows well that a wild fa-

* *Indorum curati, tam sæculares quam regulares, omni diligentia procurent ut in illis oppidis, pagis seu vicis in quibus ipsi resident, scholæ instituantur ubi Indorum pueri legere et scribere discant, Christianæ doctrinæ documenta accipiant, Hispanamque linguam doceantur. Id enim maxime conveniens est ad Christianam ac civilem eorum institutionem.*—*Conc. Mex. an. 1586, lib. i, tit. i, sect. v.*

naticism has committed much more shameless, execrable, and cold-blooded deeds at home?

The reader who will have perused the preceding remarks will probably agree with us that Mr. M. has wofully disappointed the public in the execution of his promise, respecting Mexico. But there is another class of topics, that furnish just grounds of expostulation with Mr. M., more so, even, than those which we have considered, because his statements are still more inaccurate, and more injurious in their tendency. We allude to certain theological views of the author, which he has scattered with an uncommon profusion throughout his work. Not satisfied with a display of historical and antiquarian erudition, he wished to favor the public also with specimens of his ecclesiastical learning; and accordingly he assails most unmercifully the ceremonies of the Catholic church, the devotion to the mother of Christ, and especially the use of rich decorations in the churches and on our altars; he moreover professes to be a great lover of evangelical poverty, not for himself, but for the clergy, and very unceremoniously invites General Santa Anna to rob them of their possessions. We cannot say all that we would wish on these topics; but the few remarks we have to offer, will, we trust, be sufficient to place the theological abilities of our author in their true light.

Mr. M. enters the arena principally as a rubricist, and aims at nothing less than the reformation of the ritual. In his very preface he alludes to the subject as one of great importance when he speaks of "painful exhibitions in Mexico which strike a stranger as disadvantageous both to intellectual progress, and the pure and spiritual adoration of God." What those painful exhibitions are, he tells us in the course of his work: they consist of processions which are practised by the Indians in honor of the Virgin, in a much more abundant sprinkling of holy water than is suited to his taste, and also in the use of the *Indian* rattle during holy week, and of various pictures and ceremonies commemorative of the passion of our Saviour during the same time. In reforming the ritual, Mr. M. would apparently make a wide sweep; and if we understand him right, he would go for the suppression of crosses, images, medals, holy water,

blessed candles, processions, statues, palms, and we know not what else.

Speaking of the painful exhibitions which he witnessed in Mexico, reminds us of camp meetings, which Mr. M. has probably visited in his own country, as he makes it a point, he tells us, to see every thing at least once. We should be glad to know what he thinks of those exhibitions; and how far he deems them advantageous to intellectual progress, and the pure and spiritual adoration of God? We should like to know whether the Mexican Indians would do well to lay aside the practices which he observed among them, and to substitute the sheep pen, the lying pellmell on straw, the yelling, the groaning, the hanging on each other, and the miraculous vision of the Saviour, with eyes almost bursting from their sockets, and other extraordinary workings of the spirit which are usually exhibited on such occasions? Until our author venture an opinion on this subject we might be allowed to abstain from any further remarks: but one word more. We are at a loss to understand the requisites of that worship which, according to Mr. Mayer's views, would be fitted to the pure and spiritual adoration of God? Perhaps he supposes that four walls, and a platform for the speaker, are the only externals of religion, and that no sign, no ceremony, no gesture, no prostration, no paintings are to be used, because God is a spirit, and must be adored in spirit and in truth. But we contend that a worship like this is altogether at variance with the nature of man, is a mere fiction, and an utter impossibility. If men were angels their worship might be purely spiritual; but as they are formed of a soul and a body, their worship must be both internal and external; the internal worship being no doubt the most essential part, while, however, the external is not less necessarily either an evidence or an effect of the spirit within. Hence worship among all nations, whether pagans, Jews, Christians, civilized or uncivilized, is always found to consist of interior sentiment and outward exhibition. In this sense only can it be said that the ritual of the Catholic is the ritual of many nations, as Mr. M. observes; because it is the universally received expression of those interior sentiments that every where exist in relation to the Deity. But a purely spiritual worship is

a fiction that sprang up in the sixteenth century, and its novelty proves it to be spurious; because the worship of God is not one of those things which, like rail roads, steam engines, and other mechanical apparatus, are destined to be improved by man. A worship purely internal is also a contradiction; because its practical advocates will either use no worship at all, or be forced into some external forms, as the camp meetings abundantly show, and because man, in all his relations, in civil, military, or literary life, must have recourse to the use of signs or outward demonstrations, and it seems to us that he who objects to them, might with as much propriety contend that God should have created man a pure spirit, and not encumbered that spirit with a body. Mr. M. has no reason to fear that an outward show of religion, as regulated by the Catholic ritual, will in the least diminish, impair, or injure the interior sentiments of Christian piety; let him procure that ritual,* and he will soon learn that the outward ceremony is used merely as the best and most efficacious means of producing those sentiments in our heart, and of conveying instruction through the medium of the senses, which are so many avenues to the soul. We can also assure Mr. M. that we have known and still know men of strong and cultivated minds, who derive as much advantage from the use of these ceremonies, as the Indians in Mexico, or others who are incapable of soaring into the intellectual regions of metaphysics. The image of our crucified Saviour, for instance, is a book that is read alike by the learned and the ignorant; it instructs the one as well as the other, and suggests to both various acts of adoration, love, and gratitude, at times and in places when they would not present themselves to their mind without the aid of this symbol. We fear that our writer has viewed the ceremonial of the Mexican church with jaundiced eyes. A man who would see nothing more in water than an element for the cleansing of the body, would think it passing strange that many should use it for cooking. If Mr. M. also, in seeing an individual prostrate before a wooden cross, imagine that the respect is paid to the wood, he must undoubtedly have witnessed many odd exhibitions in Mexico,

and he will behold them every where. But such charges prove only one thing, and that is a complete ignorance of the Catholic ritual, and we must say that the fault of our author consists altogether in his having attempted to discuss matters which he did not understand, and to introduce reform into a science, the very alphabet of which he has yet to learn. However, if he persist in his plan of reforming the ritual, we would recommend to his perusal a very excellent little book,* from which he may gather much clearer and more rational ideas upon the subject.

Devotion to the Blessed Virgin is another point on which Mr. Mayer has undertaken to display his dialectics, which will be found to rest only upon tales and legends. That Mr. Mayer should be opposed to the devotion of which we speak, does not surprise us; he is a Protestant, and there is no point perhaps in which the diverse and hostile sects of Protestantism seem more cordially to agree, than in a marked antipathy to honor the memory and celebrate the virtues of her whom the Almighty himself honored, by despatching a heavenly messenger to announce to her, in terms of the highest eulogy, that she was the most privileged among women, and destined to act an important part in the most stupendous of all events, the redemption of the world (Luke, ii.) But why should our author, apparently in the true spirit of intolerant bigotry, have held up Mexico to the ridicule of a Protestant community, by the repetition of stale witticisms, which are unworthy of him, and fit only for the purposes of vulgar buffoonery? It appears, from the statements of Mr. Mayer, that devotion to the Blessed Virgin has taken deep root among the inhabitants of Mexico, whether the descendants of Spanish or Indian ancestry. She is honored in a variety of ways, and this honor is attested not only in the public edifices consecrated to the worship of the Almighty; it is exhibited also in the concerns and arrangements of domestic life. A person that had viewed things dispassionately, would have concluded that these practices which exist in Mexico and all over the world, are but the fulfilment of the prophecy made by Mary herself. "Behold from henceforth all generations shall call me blessed." (Luke, ii.) But

* *Rituale Romanum*. Baltimore: J. Murphy.

* *The Catholic Christian Instructed in the Sacraments, Sacrifice, and Ceremonies, &c.* Balt. Lucas.

Mr. Mayer it seems was doomed to look upon every thing with a distorted vision ; and hence that ebullition of zeal which prompted him to hurl his theological weapons against the devotion which is paid to the mother of God. He is much perplexed by the many titles under which she is honored : he can account for them only in the supposition of a metamorphosis. There is the virgin of Guadalupe, of los Remedios, the virgin of dolors, the virgin of mercy, and it is still the same virgin ; the difficulty is inexplicable ; there is evidently no way of solving it, except by admitting a metamorphosis. Here we have one of his arguments against the devotion of the Mexicans and of Catholics at large ; he does not consider it perhaps as the strongest argument that could be urged ; but it will serve at least very well by way of a theological skirmish. We never had much faith in metamorphoses ; but we shall believe in them still less in future, after having seen a gentleman of the bar succeed so badly in attempting to metamorphose himself into a divine. If Mr. Mayer wishes to be correctly informed upon this point, we will observe that he has not mentioned one half of the titles under which the Blessed Virgin is and deserves to be honored. She is revered and invoked as the *Lady of mercy*, for the favors that we obtain through her intercession ; as the *Lady of dolors*, on account of the ample part which she bore in the passion of Christ ; as the *Virgin of Virgins*, *Comforter of the afflicted*, &c ; on account of other eminent qualities that commend her to our special veneration. These are a few of the reasons for which Catholics celebrate the praises of the Blessed Virgin, and we see nothing in all this very difficult to be comprehended. Will Mr. Mayer find it difficult to comprehend the encomiums that may be lavished upon him, from certain quarters, as an interesting writer, an accurate historian, a very erudite antiquarian, a learned divine, and a profound economist ? Will he deem it necessary, in order to understand this, to have recourse to any species of metamorphosis ?

Our author makes use of another argument that runs thus : On the *noche triste* (sad night) when the Spaniards retreating from Mexico were reduced to great distress, there fell from the knapsack of a Spaniard, a doll, an old relic of some pet baby he had left at home, and lo ! it was proclaimed to be a miraculous

image of the Holy Virgin ! The doll was thenceforward sanctified, and this is the origin of the virgin of los Remedios. Hence the superstitious and idolatrous rites of the Mexicans. In transcribing this singular account, we thought that we might perhaps be dreaming ; but on closer attention, with our eyes as widely opened as possible, we discovered that the story was really related by Mr. Mayer. But what are the authorities for this legend ? No mention is made of them. The fact is, the writer seldom gives any authority, "to save," he says, "the patience of the printer and of the less exacting readers." In the present instance, he does not even introduce the tale by "they say," or "it is reported," and thus the conclusion forces itself irresistibly upon the mind, that he is the author of it himself, and we do not believe that he will have any difficulty in acknowledging the paternity of this fancy doll. But in connection with this ~~subject~~ there arises a question of antiquities, not unworthy of association with the Indian origin of wooden rattles. It would seem, according to Mr. Mayer, that in former times, the Spanish soldiers carried dolls in their knapsacks. Would it not be well for the writer, by way of completing his statements on these matters, to mention the periods when this practice was first adopted and then laid aside by the Spanish soldiers ? In relation to this argument of Mr. Mayer, we have but one further observation to offer, which is, that in our opinion he has vastly improved the polemical art, and considerably widened the sphere of theological discussion. In days of yore, it happened occasionally that credulous divines would draw false conclusions from legends which had been fabricated a long time before, and the origin of which they could not assign ; but our theological opponent both makes the legend and draws his conclusions from it !

We shall now consider our author's last argument against the devotion to the Blessed Virgin. It is plain that he expects something from it, introducing it with a sort of triumph at the close of a letter, as if, like another Hercules, he had crushed all his opponents with his theological club :

"If the Virgin possesses the power to cure the maladies of others, she has not, alas ! the skill to heal her own. She is in a most dilapidated condition."

This language of Mr. Mayer brought to our recollection what we believe to have been one of the most hideous scenes of the French revolution, so fruitful in every kind of horror. A member of the national institute having in the course of his remarks, pronounced the name of God, there burst upon him a shower of abuse from those who were seated around him: "did you ever see him?" they asked, "what was his form?" Some carried their folly to such a degree as to swear that there was no God, and to challenge him. No one, however, in that assembly of demons dropped dead, and though our hair stands on an end, at the bare recollection of such blasphemies, those men continued to receive life and health from him whose authority they had defied!!! Mr. Mayer, we are confident, would easily have refuted the silly arguments of these atheists; let him apply his answer to the Blessed Virgin, and his objections will soon fall to the ground. He will find the weapons which he hurls against his adversaries, will recoil upon himself. In short he will understand that if God permits irregularity, or does not punish immediately the blasphemies of his enemies, it is not for want of power, but because he does not judge it expedient according to his inscrutable designs; and for the same reason, to conclude that the mother of God has no power, because her statues are broken or decayed, is an argument the silliness of which surpasses its impiety.*

We pass now to another topic, upon which

* The reader perhaps may desire more positive information about the virgin of *Remedios*, of which Mr. Mayer has furnished so absurd an account. We have not at hand any statement that could be considered perfectly satisfactory: but there is every reason to believe, that any clergyman in Mexico would have cheerfully explained the whole affair to our author, if he had taken the pains to inform himself, and that the case would have appeared to him very plain and reasonable. And we may ask, why Mr. Mayer did not consult those who could have instructed him upon this and other matters, and who would have been delighted to serve him, possessing as he did, letters introductory and recommendatory from the highest dignitary of the Catholic church in the United States? He has preferred, however, to give us *his own* impressions. The facts, as far as we have been able to ascertain them, are these: "The joy of the Spaniards, (during the *noche triste*), was so great in finding a place of shelter, which was attributed to a special protection of heaven, that these sentiments continued even after the peril had ceased, and Cortes afterwards erected a chapel upon the spot, under the name of *los Remedios*." (Labarpe, *Hist. Voy. Amer.* vol. i, p. 481.) What is more natural than to suppose that the Spaniards placed there also an image of the Blessed Virgin, which after a lapse of three hundred years, is falling into decay?

Mr. Mayer has ventured to be exceedingly prolix. We allude to the urgent necessity which he sees, of wresting from the church and clergy their useless wealth. This branch of his theologico-economical system he conceives to be of paramount importance, and he makes of it the burden of his song. To render his deductions more obvious and palatable, he gives an estimate of the wealth of the church. During the course of his observations, he beheld so much massive gold and silver, so many precious stones, so many diamonds, emeralds, &c. that he values the church property at not less than ninety or perhaps one hundred millions of dollars. We are not prepared to contest the accuracy of this estimate, or to call in question the metallurgic or statistical abilities of Mr. Mayer. But we may be allowed to remark, that not every thing that glitters is gold, and that the amount of gold and silver in Catholic churches, is oftentimes wonderfully exaggerated by Protestants. The cathedral of Baltimore has been twice robbed of large candlesticks and crucifixes, supposed to be of solid gold, or silver gilt. What a sad disappointment for the robbers, when they perceived that they had jeopardized their honor and liberty for a few pounds of brass. But not to be too querulous, we will admit all the calculations of our author, and pass to the theological part of the question, which is the only point that we are willing to discuss here. Mr. Mayer discovers something flagrantly improper in the wealth of the church, because he contrasts it with the poverty of the leperos, who are always present to his mind. But he would perhaps easily agree with us, that if these leperos were treated to a part of this wealth, they would be little benefited; perhaps would not so much as buy a new pair of "leather breeches," but would squander it away in a short time, without any other advantage than that of having spent a few merry days. This, however, matters not: Mr. Mayer is fond of the figure of rhetoric called antithesis, and consequently whenever he visits a church, he makes it a necessary point of etiquette to find some poor beggar at the door, in squalid rags, in order to help out his views upon the question under consideration. This is the winding up of all his visits to the churches, as marriage is the conclusion of all comedies: he therefore speaks openly, and without the slightest am-

biguity or obscurity. Even in his preface he tells us :

“It has appeared to me, that it was the duty of that establishment voluntarily to unfetter its wealth, to reform its ritual, to sweep into the public coffers the useless jewels that adorn the altars and statues, yet do not glorify the Almighty.”

And in another place he invokes the sword of Santa Anna, to enforce his pathetic exhortation to voluntary poverty.

“There is one thing which I confess I desire particularly to see General Santa Anna effect, and that is, an act for which the reign of Henry VIII is chiefly commendable ; I mean the seizure and distribution of church property.”

Mr. Mayer is kind enough to specify the object to which this property should be applied, and forgetting his philanthropic views towards beggars and lepers, he wishes it appropriated to the liquidation of Mexico's indebtedness to England. As this debt is about eighty millions of dollars, the church property would just suffice to extinguish it, and, at the same time, it would furnish a magnificent instance of commercial cancelling and balance in trade !

The reader will be perfectly amazed at all these views of our author, and as to ourselves, we are entirely at a loss to conceive how an individual, who has undertaken to agitate a financial question (which, under the direction of some reckless demagogue in Mexico, would stir up all the elements of civil war,) could ever return to that country with any prospect of an honorable reception, or even of personal safety. But to return to the theological position of Mr. Mayer. According to him, the splendid decorations of our altars do not glorify the Almighty ; gold, jewels, diamonds, &c. are useless accompaniments of religious worship. Be it so : will gold and precious stones glorify the Almighty any better on the breast-pins of English dandies, or on the rings and necklaces of English belles ? Will they be more usefully employed in concealing the ugliness of aristocratic shrews, or dilating the vanity of noble fops, than in edifying the multitudes assembled around the altar of God ? We had always believed, that one of the most expressive modes of testifying a high regard for an individual, was to offer him a valuable present. Was it not upon this principle that the Almighty accepted the offering of Abel, which consisted of “the firstlings of his flock and of their fat” (Gen. iv), and rejected that

of Cain, because he had reserved the best portion for himself ? Did not the Israelites signalize their zeal for the glory of God, when “both men and women gave bracelets and ear-rings, rings and tablets ; when every vessel of gold was set aside to be offered to the Lord . . . When the princes offered onyx stones and precious stones ?” Did not the Constantines, the Theodosiuses, the Charlemagnes, give the most unequivocal proof of their generosity and zeal for the worship of God, by the splendid offerings which they made to his temples ? According to Mr. Mayer's principles, all this was a false piety. Gold and diamonds should be reserved for the gratification of human vanity ; tinsel is good enough for the altars of religion. Jewels have a peculiar lustre on fops and belles ; but the statuary of the church is sufficiently set off with pebbles. In short, insignificant man may build magnificent palaces for himself, but he will be doing much, if he put up a barn for the house of God. (Matt. xxi, 13.)

In his remarks on this subject, our author has not trenched merely upon a theological question ; he has assailed the principles of political economy, and the cultivation of the mechanical arts, which are encouraged in no small degree by the rich and beautiful offerings which Catholicity presents at her religious shrines. Curtail the demand for jewels and costly articles, and you necessarily consign to inaction the talent and admirable skill of artificers, whose genius and handicraft have been more distinguished in the service of the church than in any other cause, by the splendid specimens which they have produced in the manufacture of sacred vases, vestments, and other furniture. But we are still more astounded by the model which our author proposes to Santa Anna for imitation. He would have this republican president walk in the footsteps of a tyrant, who knew no other justice than the dictates of a barbarous cruelty and wholesale rapacity. Did not Mr. Mayer's memory fail him, when he recalled the vandalism of Henry VIII ? In the seizure of the monastic property, as every tyro in history must know, that monarch had no other design than to benefit himself and his guilty minions. It is true that the bill which transferred all these possessions to the crown, speciously announced to the people, that this measure would be a relief to the poor, and would supersede the necessity of taxation, and

of all further subsidies for the royal armies. But never did legislative robbers trifle so terrifically with a nation. But a short time elapsed, when a new tax was levied, in order to indemnify the king for the expenses which he had incurred in the apostolic work of reformation. Money was extorted from the people by every possible method, taxes, loans, bounties, alteration of the coin, every means was employed to replenish the royal coffers, and a larger amount of funds was raised in this way by Henry VIII alone, than by all the monarchs that had preceded him. To cap the climax of regal swindling, the king proclaimed himself insolvent, and the parliament solemnly acquitted him of all his liabilities. What had become of the property plundered from the small and larger monasteries? It had served only as a mouthful for Henry's insatiable passions; he still cried more, more, because his debts had not been paid; and the necessary consequence to him was the robbery of his subjects. This is indeed a fine model for Santa Anna! We can only say, that were he to imitate Henry VIII, he would verify, at his own expense, what Charles V said of the English monarch's folly, that he had "killed the hen that laid golden eggs." For the monasteries having been destroyed, the new occupants of these desecrated possessions were very far from offering the bounties which had been furnished by their ecclesiastical tenants, in times of peace as well as of public distress, and the fountains of that charity which had been the relief of the poor, were now dried up. It may be observed also, that the plunder of ecclesiastical property is always fatal to its authors. We had a remarkable instance of this truth in the transactions of the French revolution: church property far exceeding the public debt, having been seized for the nominal purpose of extinguishing this debt, did not prevent the state from becoming bankrupt. All similar spoliations will have a similar end. An eagle once beheld a delicious viand on the altar of Jove, and immediately pouncing upon it, he bore it off to his nest; but lo! a coal from the altar had clung to the meat, and soon enveloped the nest in flames.

We admire very much Mr. Mayer's preferences for ecclesiastical poverty; but we could point out to him a much wider field than Mexico for the display of his laudable zeal, and one far more worthy of his comprehensive views. We allude to England; for although her monasteries have been swallowed up, still church estates and church wealth are not scarce; there, instead of an ecclesiastical *capital* of eighty millions of dollars, two thirds of which are unproductive, he will behold a net *income* of perhaps the same amount! Who that has any zeal for the cause of clerical disinterestedness, or the extinction of the public debt, could refrain, in an instance like this, from recommending the seizure of the church property! If Mr. Mayer succeed in England, he may perhaps devise some plan also for paying the debts of our own state, not by the seizure of ecclesiastical property,—for there is none,—but in some other way that his ingenuity may devise; for instance, the government might lay hold of funds wherever they are to be found: upon the principle which the wolf urged in the case of the lamb, "the strongest is always the best."

In concluding this article, we should perhaps offer some apology for its unusual length. We felt bound to notice the production of our townsman, and we can assure our readers that the subject is far from having been exhausted. The work is replete with objectionable matter, and it would be a pity to leave the author in an invincible ignorance of the fault he has committed. We do not pretend to justify Mexico in every respect; we are far from supposing that the republic or its inhabitants are immaculate; we have not aimed at giving the Mexicans a superiority over our own happy country, in political or social excellence; but it was a duty to vindicate them and their religion, from the unfounded imputations of a writer, whose pen got the better of his judgment, who has drawn his own fellow-republicans into the mud, and who has undertaken, after a hasty view of things, to condemn or to ridicule the customs and habits of a people, whose only crime is to be different from ourselves.

MOEHLER'S SYMBOLISM.

Symbolism: or Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings. By John Adam Moehler, D.D., Dean of Wurzburg, and late Professor of Theology at the University of Munich. Translated from the German, with a memoir of the author. Preceded by an historical sketch of the state of Protestantism and Catholicism in Germany for the last hundred years. By James Burton Robertson, Esq., &c. New York (re-published): 1843. 8vo. pp. 575.

TO John Adam Moehler belongs the merit of having been the author of a book, which all contemporary and subsequent evidence has concurred in pronouncing the most remarkable theological production even of this age of religious inquiry. Extensive in its erudition, profound in its philosophy, severe in its dialectics, having for its subject religion, it might be supposed to address only a limited class of readers; yet in less than six years, five large editions in the original German were exhausted; a translation from the first edition was made into the Italian and Latin by one of the ablest hands which the continent could supply, the papal nuncio of Switzerland; into French by M. Lachat from the fourth edition; and now from the fifth edition into English, published in London, and immediately republished in New York: thus almost completing the circle of Christendom. Upon its first appearance it became a text book in several of the Catholic universities, and not long after was by common consent accounted one of the classics of German literature. From the lecture rooms and the benches of colleges, and the *conversazioni* of men of letters, its fame found a way within the court's impenetrable barrier of frivolity. The words of the late king of Prussia in reference to it were in all the literary journals of the day, and are a tribute to its merits as rare as it is indisputable. "There are three works," his majesty used

to say, "for an able refutation of which I am ready to bestow any reasonable recompense. *The first of them is Moehler's Symbolik.*" But the guerdon was never won. German Protestantism sent forth her men of might against Moehler, only to receive them back covered with defeat. She had in her armory neither sword nor lance which did not shiver to pieces in the owner's grasp, against the harness of celestial temper in which the champion of the church had arrayed himself. The Ajax of Protestantism, the great Schleiermacher, declared the *Symbolism* the deadliest blow she had ever received, and where *he* "stood still," combatants of lesser mould might not hesitate to retreat.

Dr. Baur of Tübingen, the most laborious, if not the ablest, of its assailants, not only did not make good his purposed defence of Protestantism, but as if his efforts to that end had only convinced him of the weakness of the system, he came out of the contest with all his religious convictions shaken into utter confusion, and subsequently became an avowed Pantheist, according to the most repulsive and cynical form. In his case, indeed, it seemed as if the mind, hurled back from the immovable rock against which it had dashed itself, was whirled off, like a comet by the sun, until it lost itself in the abysses of Pantheism. In a word, the sensation it produced throughout Germany was immense; Mr. Robertson, in his admirable memoir, says it was "unparalleled in the history of modern theological literature:" and truly it is no exaggeration to say so much. Perhaps, considering our greatly increased means here in the nineteenth century, for making a "sensation" with a book; steam-presses, cheap publications, readers infinitely multiplied, not forgetting, by any means, the buccaneering of the booksellers,—it would be no more than the truth to say flatly, that no book of its class *ever* published excited the same general and deep attention. Evidences all these of the reputation of the

work; and, at least, so many probabilities in favor of its merits. It is true that, in too many cases, for a work to be held good by many, it is enough that it be cried up—that it have a name; without much regard to its intrinsic merits. But it has not been so in this instance. Common fame, for once better than the character unkindly given her, has not overrated the merits of the *Symbolism*.

The bare conception of the work was the thought of only a master mind. In all controversies the main point is to define exactly the matter in issue; but in religious controversies, as between Catholics and Protestants, the difficulty of settling this first and paramount preliminary is very great. Protestantism,—whether it be Lutheranism, or Calvinism, or Church-of-Englandism, or any other form,—is at the best, so undefined, so changing, that it constantly eludes the grasp of the most indefatigable assailant; while, to make the matter worse, every particular advocate of Protestant doctrine finds, in the right of private judgment, permission to add as many more mutations and as much vagueness as may happen to suit his purpose. A Catholic, therefore, arguing against a Protestant, knows not where to take him. He will fly about from Luther to Calvin, and from Calvin to Zwingle, and from him back again to Melancthon, just as caprice or necessity dictates. Driven from Augsburg, he falls back upon Dort, and if Dort becomes too warm for him, he deserts it at once for Lambeth. To speak less figuratively, this, that, or the other doctrine is diluted down or wholly abandoned, and others assumed in its stead, as one or the other is found to be less or more “available.” Under these circumstances controversy seems too often to be merely an affair of wind and nimbleness, in which to succeed, one must have breath, swiftness, and perseverance, to turn, double, and give chase.

For the truth of this we appeal to every reader who has paid any attention to controversy between Protestants and Catholics. Such a one cannot fail to note what we speak of, as well as the vast disadvantage under which the latter contends with adversaries who are constantly shifting their position, either of attack or defence. It does not need much reflection to see, that to carry on a discussion profitably with controversialists of this guerilla style of

fighting, it is necessary first to settle definitely *what are their doctrines*; which can only be done by reference to the recognized and authentic depositories of their faith, that is to say, their symbolical writings. About these there can be no dispute; from them no evasion. If there be any doctrine in the case, it is there it will be found, and at least as well defined as elsewhere. It must also be obvious that any one who will collect those doctrines from these sources, will thereby greatly simplify controversy, and therefore do a service to religion. Now to do this work, is one of the main objects,—perhaps we might say the main object,—of the *Symbolism*. But it proposes to do more.

One of the most remarkable circumstances connected with the great schism of the sixteenth century is, that through all its manifold, strange, and apparently inconsistent operations, you can trace the workings of a uniform rule. Error has its logic as well as truth; it is not in man's nature to tolerate any system which is wholly untrue, premises and inferences; and the first error of sectarianism being granted, all the others follow as necessary consequences; there being in this way a connection and a unity of the whole system, which, without keeping this in mind, you are apt to view as simply an accidental assemblage of isolated falsities. Thus we are struck to see how in the midst of his most passionate and, apparently, utterly lawless extravagances, Luther is governed by an unrelenting and irresistible logic; so that what appear to be totally unconnected and fortuitous movements, are in fact bound together by a secret and necessary connection, and are all referrible to his cardinal error upon justification, or the restoration of man from his fall, through Christ Jesus. Thus it is also with Calvin; *his* error being a different, but equally fundamental one, upon the same great doctrine. It is an impressive and a wholesome reflection, to see these two mighty minds whose turbulent energies rent Christendom into pieces, themselves most ignobly constrained by the iron logic of error, driven on and on with a remorseless *consequentiality* (if we may be pardoned the word) from one step to another, every one carrying them farther from the truth, whence at first they had diverged. It is true that all the arch sectaries of Protest-

antism differed from each other, but this makes nothing against our principle; for their differences can be traced upon examination to a different first error, or simply to pushing the same first error farther towards its ultimate results. To Moehler belongs the credit of having been the first, if not to discover the logic of Protestantism (and for aught we know, the merit of even this is his), certainly to trace it from its premises of falsehood, deduction after deduction, through all its windings, and expose it in its entire vast and fearful proportions. Here then is another object of the *Symbolism*.

But there remains one other desideratum,—to apply to all these errors, original and secondary, as definitively ascertained, the test of truth; that is, to set beside the doctrines of Protestantism the dogmas of Catholicism, and in so doing demonstrate irresistibly, because as it were unintentionally and of necessity, the opposition of the one and the conformity of the other, to universally acknowledged truths, to the Gospel and Christian reason. Without this, Symbolism would have merely furnished the materials for a conclusive argument against religious error; with it, it is—what it is, irrefragable as the truth it maintains.

Now, then, for clearness' sake we will sum up more briefly the objects of the *Symbolism*, as already set down, perhaps too much in detail. To state clearly, impartially and *indisputably*, upon the authority of their symbols, or public confessions of faith, the doctrines of the different sects of Protestantism: *secondly*, while sometimes ascertaining by analysis (as a chemist discovers the parts of a compound body by decomposing), or otherwise, the constituent elements of a dogma, sometimes tracing the manifold changes which the dogma has undergone, steadily to view all the parts of each system in their relation to the whole and to each other, and thus have a complete idea of it as regarded altogether or in portions; its logical concatenation and consistency with itself; and lastly, by confronting these respective tenets with the Gospel and Christian reason, in other words, with Catholic truth, (out of opposition to which the original errors must, in all cases, have sprung,) to demonstrate their falsehood, and consequently the truth of the system to which they are in opposition;—are the three purposes which compose the idea of the *Symbolism*,—an idea which none but a

master mind could have conceived, and which in a still stronger sense, none but a master mind could have executed.

How it has been executed by Moehler, his work shows. To do justice to such an idea, two qualities are indispensable—*first*, an accurate logic which knows unerringly, and, as it were, by a sort of instinct, what consequences must flow from certain premises, and *vice versa*, the consequences being known, what must have been the premises;—and *next*, a philosophic vision at once keen, comprehensive, and unerring, whether its task be to trace through all its windings and doublings,—through all its offshoots and *their* offshoots,—the one grand error; that vision (to make our meaning plain by a figure) which in its piercing accuracy is like the surgeon's knife as, directed by the master hand, it lays bare through its entire course some great artery or nerve, lifting up and cutting through the encompassing skin and flesh; or to see at once any subject, however vast, in all its due proportions, neither diminishing nor exaggerating any part, but grasping at once the grand points, and discerning the relation which the intermediate ones bear to these, and to each other.

To develop properly the idea of the *Symbolism* these two qualities were indispensable: yet of themselves, were hardly sufficient. They needed, as auxiliaries, a judicial frame of mind to which impartiality and a love of truth are a second nature, and all “one-sided exaggeration” impossible; and an extent of knowledge which would almost preclude the possibility of being deceived.

Now these great gifts, both those of which we have spoken as principal and as auxiliary, are in a very high degree manifested throughout Moehler's work. The wincings of Protestantism, its movements of defiance, proved the home thrusts of his logic; some of its most distinguished organs have acknowledged his serene and unswerving justice: and one needs but to read the *Symbolism*, to be struck with his overwhelming erudition.

From every thing we have said, it must not be conjectured that the work has polemics for its object. It aims higher. Its end is, as its name purports, simply to furnish a sound and impartial exposition of the differences which divide “the various religious parties, opposed to each other in consequence of the ecclesias-

tical revolution of the sixteenth century, as these doctrinal differences are evidenced by the public confessions or symbolical books of those parties." True, as the Protestant doctrines arose only out of opposition to the Catholic doctrines, they cannot be fully appreciated unless by comparison with the latter; which comparison must have the effect of demonstrating the error of the one and the truth of the other,—true also, as one of the objects of the work is to unfold the logic of Protestantism, it must analyze its dogma, and, in so doing, necessarily evolve its fundamental error:—and true, again, as the individual conviction of the writer (however rigid his impartiality) must, of necessity, if he be loyal to the truth, find its way, and make itself heard sometimes in adhesion, and sometimes in condemnation; this exposition of doctrinal differences must assume partly an offensive, partly a defensive character. Yet this comes about indirectly, and by necessary connection with the great end proposed, and (as Moehler himself remarks) the mere explanatory and narrative character of the *Symbolism* is no more affected thereby than that of any historical narration, in which the historian does not conceal his own personal opinion of the personages brought forward and the facts related.

In this way, the *Symbolism* most powerfully vindicates truth and refutes error, without, in itself, proposing to do either one thing or the other.

The definition given above of the main end of the *Symbolism*, will also serve to mark its exact limits. Proposing to examine only those doctrinal differences which arose out of the revolution of the sixteenth century, it does not touch any of the earlier sects, even though their existence be in some cases protracted to our times. Hence the Greek schism, and the heresies of Nestorius, Arius, Pelagius, &c. are as such, excluded. The Rationalists are also shut out, because, forming no organized community, and having no symbol of their belief, it would be necessary to set forth the views of a thousand different individuals. The Saint Simonians and Socialists, the latest of error's misshapen births, share the same lot, as not deserving a place among Christian sects, any more than the Mohammedans, who exalt their arch-impostor above the Founder of Christianity.

The many strange and discordant sects which have sprung from Protestantism, and which can strictly be considered as developing its first principles and pushing them out to their logical results, come of course, even though their origin is later than the sixteenth century, within the range of our author's inquiries. These are the Anabaptists, the Quakers, the HERNHUTTERS, and the SWEDENBORGIANs.

Doubtless, it will excite surprise, and perhaps regret, in the minds of those acquainted with the monstrous forms which Protestantism on the continent of Europe (in Germany especially) has of late been assuming, that a work "which," in the words of Mr. Robertson, "has excited so prodigious a sensation throughout Germany, which has been read by Catholics and Protestants with an avidity which proves that it responded to a want generally felt, should have left untouched the existing forms of Protestantism, and been exclusively engaged with the refutation of those antiquated doctrines that, though in certain Protestant countries they may still retain some influence and authority, can count in Protestant Germany but a small number of adherents." Mr. Robertson himself shall answer this objection.

"How is this fact to be accounted for? I must observe that, although the *Symbolism* abstains from investigating the modern systems of Protestantism, yet it presupposes throughout their existence; and the work itself could never have appeared, if Protestantism had not attained its ultimate term of development. The present forms of Protestantism, moreover, being only a necessary development of its earlier errors, a solid and vigorous refutation of the latter must needs overthrow the former. But there is yet another and more special reason, which, in despite of first appearances, rendered this work eminently opportune. A portion of the German Protestants, as we have seen, recoiling from the abyss to which Rationalism was fast conducting them, sought a refuge in falling back on the old symbolical books of the Lutheran and Calvinistic churches, whose authority for upwards of sixty years had been totally disregarded. This movement of minds was seconded by some Protestant princes, particularly by the late king of Prussia, who had learned from bitter experience, the disastrous political consequences which the doctrines of Rationalism are calculated to produce. This sovereign, who was as skillful an ecclesiastical, as he was a military tactician, in order to escape from the two enemies, Catho-

licism and Rationalism, who were galling his flanks, sounded the trumpet for retreat, and, assisted by an able staff of theologians, was making a rapid retrograde march on the old formularies—the bulwarks of Protestant orthodoxy, which, for more than half a century neglected and dilapidated, had remained utterly untenanted. Moehler watched his moment—fell with terrific onslaught on the retreating forces—blew up the old Protestant strongholds—compelled the enemy to retrace his steps, and brought him at last into such straits, that he must now either make an unconditional surrender to the church, or be swept down the abyss of Pantheism. This is the origin and meaning of the present book—this is in part the cause of its prodigious success. Thus, it not only presupposes the extinction of the elder, more orthodox Protestantism, but in so far as any human production can accomplish such a thing, it effectually will prevent its revival.”—Memoir, &c. pp. 73, 74.

This is a satisfactory reply, and even if it were not so, the objection would be of little practical moment to us here in America, where we know only from others, of the uncouth creations of German Protestantism, and where as yet the “antiquated doctrines” of which Mr. Robertson speaks, and to which the *Symbolism* addresses itself, are in possession of the field, as the only formidable opponents of the faith.

The Socinians and Arminians also find a place, though occupying, the first in their origin, the others in their ultimate results, the very opposite extreme to the primitive Protestantism, and though many Protestants dispute the right of the former to a share in the name and privileges of Protestantism, yet it is too true that in the very bosom of that sect which most prides itself on its rigid orthodoxy, and which unquestionably has the largest intermixture of Catholic truth in its errors, Socinianism has found an undisturbed abode, infecting clergy and laity, and has even seized upon its high places, clothed in the priestly robes of a Conyers Middleton, or in the mitred honors of a Benjamin Hoadley. It is too true also, that to have the fellowship and communion of Protestant churches readily extended to one, he has only to leave the Catholic church, and but little inquiry is made as to his doctrines, be they Socinian, or even worse. For these reasons Moehler does not choose, as he says rather archly, to be guilty of an exclusiveness in behalf of Protestants, which they themselves do not put in practice

against the Socinians. Arminianism is admitted, because its intimate connection, at least in its origin, with Calvinism, renders it difficult to do justice to the latter without also speaking of the former.

Doctrinal differences occupying entirely the attention of Moehler, it formed no part of his design to speak of matters of discipline, or relating to the liturgy, or non-essentials generally, except in so far as they might happen, incidentally, to fall in his way.

What we have said, and the title itself of the book, have no doubt already indicated the sources whence the *Symbolism* has drawn its materials. As before mentioned more than once, the public confessions or symbols of the different religious communities are the great authorities; though other sources whence any requisite explanation or more accurate definition can be derived, are not overlooked. Under this view, liturgies, prayers, and hymns in public use, and recognized by authority, come in. Of course hymns, as being for the most part dictated by the feelings and the imagination, rather than the judgment, must be used with great caution, and accordingly Moehler refrains from deducing any proofs from the Lutheran “Church Songs,” for instance, though they contain much that might be made useful for his purpose; or from the hymns, anthems, &c., of the Catholic church.

There are also many writings of the reformers, which, though they have not attained the weight and dignity of public confessions, are of high consideration, and must be very useful in elucidating, and not unfrequently in defining Protestant dogmas. In a similar, though not exactly the same way, the writings of Catholic theologians of universally acknowledged orthodoxy, but particularly the Catechism of the council of Trent, afford oftentimes satisfactory illustrations, explanatory glosses, so to speak, of particular doctrines in our formularies. Moehler, therefore, has not hesitated to avail himself of such help; while always careful, especially in the case of Catholics, not to assume the private opinion or speculation of one or more writers belonging to any religious community, to be one of its doctrines. We have said “especially with Catholics,” for manifestly the individual opinions of certain of the reformers, must possess far greater authority in connection with their respective

creeds, than those of any Catholics in connection with Catholic dogmas. Why this should be so, will be apparent upon reflection.

A fundamental error of the reformation was (what we cannot name without coining a word, and an uncouth one) its *Individualism*; that is, its exalting the individual at the expense of the society or church. Of this, one development was the establishment of the rule of private judgment; though, in practice, this meant simply, the rule of the private judgment of one, or two, or three over all the rest. Like most, if not all of the errors of that movement, this was by no means new. It was too congenial with the tendencies of our corrupt nature to be a novelty. Every where in the mythologies of the heathen world from the earliest record to the present day, we see its workings in their self-seeking tenets,—their intensely sensual doctrines, and their deification of man's worst passions. Wherever the light of pure Christianity has not pierced, we find it reign uncontrolled in the midst of the moral desolation which, as despotism in the state, and sensuality in religion, it has created. The subtlest of all errors, it lay at the very root of Protestantism, and, perhaps unknown to themselves, was the mainspring of the actions of the reformers; moving in Luther, when, discarding bishops, fathers, popes, nay, the entire church, he set up himself as the new centre of faith; thus individualising religion. He, and Calvin, and Zwingle are the creators of their respective creeds; have necessarily powerfully impressed upon them their *individuality*; and to them, therefore, we must often have recourse for a full and vivid appreciation of the doctrines of their sects, and their deep internal signification. In Luther's case, from the energy of his powerful will, and the vigor of his certainly great mind, the whole system of Protestantism received so deeply the stamp of his thoughts, and its details are so thoroughly interwoven with the train of his ideas, even to the order of their succession, that it is useless to think of separating them. Indeed, without retaining the connection and proportion of his intellectual action, it is impossible to comprehend truly the inward construction and philosophy—in a word, the *rationale* of Protestantism. A remark of Moehler's will still further elucidate our meaning.

“As in Luther the circle of doctrines which constitute the peculiar moral life of the Protestant communities, was produced with the most independent originality; as all who stand to him in a spiritual relation, like children to their parents, and on that account bear his name, draw from him their moral nurture and live on his fulness; so it is from him we must derive the most vivid, profound, and certain knowledge of his doctrines. The peculiar emotions of his spirit, out of which his system gradually arose, or which accompanied its rise; the higher views, wherein often, though only in passing, he embraced all its details, as well as traced the living germ, out of which the whole had by degrees grown up; the rational construction of his doctrine by the exhibition of his feelings; all this is of high significance to one who will obtain a genuine scientific apprehension of Protestantism, as a doctrinal system, and who will master its leading fundamental principle.” (p. 98.)

Before quitting the subject of *Individualism*, and there being no probability that we shall have occasion to return to it, we may be permitted some remarks upon it as an argument between Protestantism and Catholicism.

Waiving entirely the question of with which system are the truth and the divine promise, but looking at both simply as human creations, we cannot avoid the conclusion that this grand error of Protestantism must, in the nature of things, be fatal to its existence. All the tendencies of Individualism are to concentrate in one's self,—to isolate the units,—to break up and destroy the society; and though, for a time, the social instincts of man and the tyranny of a few powerful intellects may postpone this result, sooner or later it will come. With Catholicism it is quite the contrary; a communion of faith and works, obedience of the individual to the authority of the body, constant tendencies round the centre of unity; in fact, all those elements out of which philosophers, in their closets, love to make model societies, but which, in practice, they find it impossible to combine successfully. The moving principle of the one repels; that of the other attracts. With Catholic writers, exactly the reverse holds from that which is the case with Protestants. So far from having been the creators of the dogmas upon which they comment, they found them already in full existence and authority, and could not modify nor in any way affect them; and therefore, it is both possible and necessary to separate in their writings *what is of faith*, and

what is of private opinion. The self-forgetting abnegation of Catholicism, directly opposite to the self-exalting *Individualism* of Protestantism, has always concurred to uphold, to its full extent, the authority of the church in all her doctrinal decisions. Here may be remarked a gross but very common error on the part of Protestants, and betraying a profound ignorance of the nature of Catholicism,—when they adduce as an argument against the unity and infallibility of the church, the difference among her fathers and doctors on points which she has not defined. To impute to the church, for instance, the opinions of the Thomists or Molinists relative to the mode of operation of divine grace, would be to elevate their particular views to a dignity and worth, which, in the Catholic church they never can possess. Whatever is necessary to salvation is of, or appertains to faith; and so much the church has clearly defined,—which definition can suffer neither addition nor diminution, nor alteration of any sort. But the line between faith and opinion is too widely drawn to be overlooked by any sincere or acute observer, and while she requires of all unity in matters of faith, she does not expect the same in matters of opinion.

For these reasons the individual views of Catholic writers can never have nearly the same value as affecting the doctrine of their church, as those of the principal reformers in relation to Protestant symbols. Nevertheless, as we have said, they may often be used as developing and elucidating the meaning of the formularies when these last are not sufficiently ample and detailed. This is especially the case with the catechism of the council of Trent, in relation to the decrees of the council. From all this follows what has been already remarked, that in the use of the writings of Catholic and Protestant theologians for the purposes of the *Symbolism*, a marked difference must be made, of which Moehler has been fully observant.

Having now disposed of the nature,—the objects, limits, and sources,—of the *Symbolism*, some notice of the manner in which they are developed in the author's treatment of the various doctrines taken up, naturally follows.

There can be no question but that the religious schism of the sixteenth century had its rise in the great question of "Justification;" and naturally too. The hope of salvation is, in some shape or other, more or less clearly

defined, at the bottom of every human heart, and in the Christian man suggests to him to consider the means whereby that great end is to be attained. JUSTIFICATION, or the elevation of the sinner by the divine grace from his state of sinfulness to that of grace and of adoption among the children of God, was, therefore, the "inmost and deepest centre" of human action, from which the first differences arose. But from this centre, to use the words of our author,

"The opposition spread backward and forward, and reached the two terms of human history, which were necessarily viewed in accordance with the changes introduced in the central point."

That is to say (for Moehler is here, though the point is of the utmost import, hardly sufficiently explicit), the erroneous views of the reformers with respect to justification did by logical consequence, and by necessity from the harmonious construction of the Catholic dogma (for the more consistent is a system, the more are all its parts affected by any attack on its central principle) induce erroneous views of the primitive state of man, his fall, original sin and its consequences, on the one side, and on the other, of the nature of justifying faith as the internal life of those having fellowship in Christ, of the sacraments, and of their external union and connection with each other, the church both in this world and the world to come. This, which may be called the historical order of the Protestant errors, Moehler has chosen to adopt for method's sake, in preference to the other, which may be termed the logical or actual succession thereof, beginning with justification and thence tracing the errors as they arose; as may be seen clearly by the divisions of this portion of his work; as follows:

"CHAP. I.—Differences in doctrine respecting the primitive state of man and the origin of evil.

"CHAP. II.—Of original sin and its consequences.

"CHAP. III.—Opposite views on the doctrine of justification.—On justifying faith; appreciation of the theoretical and practical grounds which the Protestants allege for their view of faith.

"CHAP. IV.—Differences in the doctrine of the sacraments.

"CHAP. V.—Differences in respect to the doctrine on the church.

"CHAP. VI.—The church in the next world, and its connection with the church militant."

That these subjects are treated with an ability proportioned to their profound importance,

is no more than doubtlessly Moehler's high reputation has prepared most readers to expect; yet we should be glad to have some evidence of the almost transparent clearness, the precision and force of his reasoning; the sweeping comprehensiveness of his attack and defence; and his powers of generalizing in which no writer, that we can at present call to mind, surpasses him; but, unfortunately we had almost said, the logical connection which renders his work so valuable, also makes it difficult to extract any part (which can be brought within our limits) without doing it an injustice. Chapter XXIII, however, on "The doctrine of Purgatory in its connection with the Catholic doctrine of Justification," embodies so much sound argument, establishes so conclusively not only the doctrine, but that rejection of it by the Protestants was owing not to any objection which they could bring against it, but (as was the case with many other doctrines of the church) because of its incompatibility with their cardinal and shocking error respecting the impossibility of fulfilling the whole law, (itself connected with their theory of Justification) and, withal, vindicates so entirely the Catholic view of works of supererogation; happening, moreover, to be rather more manageable in point of length than usual, that we are induced to give it entire.

"*The doctrine of Purgatory in its connection with the Catholic doctrine of Justification.*—The doctrine of the possibility of the fulfilment of the law, must now be treated more fully and minutely. The conflicting doctrines are of such importance, as to deserve a more precise statement of the arguments on either side. Calvin says: 'Never hath a man, not even one regenerated in the faith in Christ, wrought a morally good work,—a work which, if it were strictly judged, would not be damnable.' Admitting even this impossibility to be possible, yet the author of such an action would still appear impure and polluted, by reason of his other sins. It is not the outward show of works, which perhaps in their external character may satisfy the moral law, but it is the purity of the will, which is regarded by God. Now, if we but raise our eyes to the judgment-seat of the Almighty, who will venture to stand before it? It is, therefore, evident, that the doctrine of an internal justification, involving the necessity of the fulfilment of the law, is reprehensible, because it must precipitate troubled consciences into despair.*

* "Calvin Instit. lib. iii, c. 14, § 11, fol. 279. 'Duo-bus his fortiter insistendum, nullum unquam extitisse ppi hominis opus, quod, si severo Dei judicio examina-

"In reply to this, the Catholic observes: Either it is possible for man, strengthened and exalted by the divine aid, to observe the moral law, in its spirit, its true inward essence, or it is impossible to do so. If the former be the case, then, undoubtedly, such observance cannot be too strongly urged; and every one may find a proof for its possibility in the fact, that, on every transgression of the law, he accuses himself as a sinner: for every accusation of such a kind involves the supposition that its fulfilment is possible, and even, with assistance from above, not difficult. But if the latter be the case, then the cause must be sought for only in God, and in such a way, that either the Almighty hath not framed human nature for the attainment of that moral standard which he proposes to it, or he doth not impart those higher powers, which are necessary to the pure and not merely outward, but internal, compliance with his laws. In both cases, the cause of the non-fulfilment lies in the divine will; that is to say, God is represented as not willing that his will should be complied with, which is self-contradictory. But in any case, there could be no conceivable guilt in respect to this non-obedience to the law, and, accordingly, there could be, notwithstanding the non-observance of the divine precepts, no obstacle to the attainment of eternal felicity.*

"If it be urged, that reference is had exclusively to man's fallen nature, which is in a state of incapacity for the fulfilment of the law, we may reply, that God in Christ Jesus hath raised us from this fall; and it was justly observed by the council of Trent, that, in virtue of the power of Christ's spirit, no precept was impracticable to man. For to the heritage of corruption, a heritage of spiritual power in Christ hath been opposed, and the latter can in every way be victorious over the former. Or do we believe the moral law to have been framed merely for the nature of Adam, for his brief abode in paradise, and not for the thousands of years that humanity was to endure?†

retur, non esset damnabile. Ad huc, si tale aliquod detur, quod homini possibile non est, peccatis tamen, quibus laborare autem ipsum certum est, vitium ac inquinatum, gratiam perdere; atque hic est præcipuus disputationis cardo.' c. 14, § 1, fol. 270: 'Huc, huc referenda mens est, si volumus de vera justitia inquire: quomodo cœlesti judicii respondeamus, cum nos ad rationem vocaverit.' § 4; 'Illic nihil proderunt externalium bonorum operum pompæ Sola postulabitur voluntatis sinceritas.' Cf. Chemn. Exam. Conc. Trid. part 1, p. 294.

* "If many times really occurred to Luther, as if his doctrine led to the conclusion, that the eternal order of things prevented our observance of the law. So he says (*Table-talk*, p. 162, b. Jena, 1603),—"God hath indeed known that we would not, and could not, do every thing; therefore hath he granted to us remissionem peccatorum." Indeed!

† "Concil. Trid. Sess. vi. c. xi. 'De observatione mandatorum, deque illius necessitate et possibilitate. Nemo autem, quantumvis justificatus, liberum se esse ab observatione mandatorum putare debet: nemo te-

"In modern times, some men have endeavored to come to the aid of the old orthodox Lutheran doctrine, by assuring us that the moral law proposes to men an ideal standard, which, like every thing ideal, necessarily remains unattained. If such really be the case with the moral law, then he who comes not up to it, can as little incur responsibility, as an epic poet for not equalling Homer's Iliad. More intellectual, at least, is the theory, that the higher a man stands on the scale of morality, the more exalted are the claims which the moral law exacts of him; so that they increase, as it were, to infinity with the internal growth of man, and leave him ever behind them. When we contemplate the lives of the saints, the contrary phenomenon will arise to view. The consciousness of being in the possession of an all-sufficing, infinite power, ever discloses the tenderer and nobler relations of man to God and to his fellow-creatures; so that the man sanctified in Christ, and filled with his spirit, ever feels himself superior to the law. It is the nature of heaven-born love,—which stands so far, so infinitely far, above the claims of the mere law, never to be content with its own doings, and ever to be more ingenious in its devices; so that Christians of this stamp not unfrequently appear to men of a lower grade of perfection, as enthusiasts, men of heated fancy and distempered mind. It is only in this way that remarkable doctrine can be satisfactorily explained, which certainly, like every other that hath for centuries existed in the world, and seriously engaged the human mind, is sure to rest on some deep foundation,—the doctrine, namely, that there can be works which are more than sufficient (*opera supererogationis*),—a doctrine, the tenderness and delicacy wherof eluded, indeed, the perception of the reformers; for they could not even once rise above the idea, that man could ever become free from immodesty, unjust wrath, avarice, &c. The doctrine in question, indeed, (on which the council of Trent does not enter into detail,) in proportion as the principle, whereon it is based, is more exalted, is on that account the more open to gross misrepresentation; especially if, as the reformers were imprudent enough to do, we look to mere outward, arbitrary actions. Quite untenable is

meraria illa et a patribus sub anathemate prohibita voce uti, Dei præcepta homini justificato ad observandum esse impossibilia. Nam Deus impossibilia non jubet, sed jubendo monet et facere quod possis, et petere quod non possis, et adjuvat, ut possis. Cujus mandata gravia non sunt, ejus jugum suave est et onus leve. Qui enim sunt filii Dei, Christum diligunt; qui autem diligunt eum, et ipsemet testatur, servant sermones ejus. Quod utique cum divino auxilio præstare possunt," etc. Hence Innocent X, in his constitution against the five propositions of Jansenius, has rightly condemned the following proposition (Hard. Concil. tom. xi, p. 143, n. 1.): "Aliqua Dei præcepta justis volentibus et conantibus, secundum præsentem quas habent vires, sunt impossibilia: deest quoque illis gratia, qua possibilia fiunt."

the appeal to experience, that no one can boast of having himself fulfilled the law; or the assertion, that the question is not as to the possibility, but the reality, of such a fulfilment. In the first place, no argument can be deduced from reality, because we are not even capable of looking into it; and we must not and can not judge the hearts of men. We are not even capable of judging ourselves: and therefore St. Paul saith, '*he is conscious to himself of nothing*, but he leaveth judgment to the Lord.*' Accordingly, the desire to determine the limits of our power in Christ by the reality of every-day life, would lead to the worst conceivable system of ethics. Once regulate the practicable by the measure of ordinary experience, and you will once see the low reality sink down to a grade still lower. Lastly, this view alleges no deeper reason for what it calls reality, and we learn not why this hath been so, and not otherwise; so that we must either recur to the first or the second mode of defending the orthodox Protestant view, or seek out a new one.

"Calvin commands us to raise our eyes to the judgment-seat of God. In truth, nothing is more fit to avert the sinner from himself, and to turn him to Christ, than calling to mind the general judgment,—not merely that which the history of the world pronounces, but that which the all-wise, holy, and righteous God doth hold.† Wo to him who hath not turned to Christ; but wo likewise to him whom the blood of Christ hath not really cleansed, whom the living communion with the God-man himself hath not rendered godly. Can our adversaries even imagine, that the elect are still stained with sin before the judgment-seat of God, and that Christ covers them over, and under this covering conducts them into heaven? It is the most consummate contradiction to talk of entering into heaven, while stained with sin, be it covered or uncovered. Hence the question recurs: how shall man be finally delivered from sin, and how shall holiness in him be restored to thorough life? Or, in case we leave this earthly world, still bearing about us some stains of sin, how shall we be purified from them? Shall it be by the mechanical deliverance from the body, whereof the Protestant formularies speak so much? But it is not easy to discover how, when the body is laid aside, sin is therefore purged out from the sinful spirit. It is only one who rejects the

* "Concil. Trident. Sess. vi. 'Quia in multis offendimus omnes, unusquisque sicut misericordiam et bonitatem, ita et severitatem et judicium ante oculos habere debet, neque se ipsum aliquis, etiamsi nihil sibi conscius fuerit, judicare: quoniam omnis hominum vita non humano judicio examinanda et judicanda est, sed Dei: qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo, qui, ut scriptum est, reddet unicuique secundum opera."

† "Dr. Moehler here alludes to a celebrated saying of the German poet, 'that the history of the world is the judgment of the world.'—*Trans.*"

principle of moral freedom in sin, or who hath been led astray by Gnostic or Manichean errors, that could look with favor upon a doctrine of this kind. Or are we to imagine it to be some potent word of the Divinity, or some violent mechanical process, whereby purification ensues? Some sudden, magical change the Protestant doctrine unconsciously presupposes; and this phenomenon is not astonishing, since it teaches, that by original sin the mind had been deprived of a certain portion, and that in regeneration man is completely passive. But the Catholic, who cannot regard man other than as a free, independent agent, must also recognize this free agency in his final purification, and repudiate such a sort of mechanical process, as incompatible with the whole moral government of the world. If God were to employ an economy of this nature, then Christ came in vain. Therefore is our church forced to maintain such a doctrine of justification in Christ, and of a moral conduct in this life regulated by it, that Christ will, at the day of judgment, have fulfilled the claims of the law outwardly for us, but on that account inwardly in us. The solace, accordingly, is to be found in the power of Christ, which effaces as well as forgives sin,—yet in a two-fold way. Among some, it consummates purification in this life: among others, it perfects it only in the life to come. The latter are they, who by faith, love, and a sincere penitential feeling, have knit the bond of communion with Christ, but only in a partial degree, and at the moment they quitted the regions of the living, were not entirely pervaded by his spirit: to them will be communicated this saving power, that at the day of judgment they also may be found pure in Christ. Thus the doctrine of a place of purification is closely connected with the Catholic theory of justification, which, without the former, would doubtless be, to many, a disconsolate tenet. But this inward justification none can be dispensed from; the fulfilment of the law, painful as it undoubtedly is, can be remitted to none. On each one must that holy law be inwardly and outwardly stamped. The Protestants, on the other hand, who, with their wonted arrogance, have rejected the dogma of purgatory, so well founded as it is in tradition, saw themselves thereby compelled, in order to afford solace to man, to speak of an impossibility of fulfilling the law—a thought which is confused in every page of Scripture, and involves the Almighty in contradiction with himself. They saw themselves compelled to put forth a theory of justifying faith, which cannot even be clearly perceived. Lastly, they saw themselves compelled to adopt, tacitly at least, the idea of a mechanical course of operations practised on man after death—new authoritative decrees of the Deity; and left unexplained how a deep-rooted sinfulness, even when forgiven, could be at last totally eradicated from the spirit. Thus do both communions offer a

solace to man, but in ways totally opposite; the one in harmony with Holy Writ, which everywhere presupposes the possibility of the observance of the law; the other in most striking contradiction to it: one in maintaining the whole rigor of the ethical code; the other by a grievous violation of it: one in accordance with the free and gradual development of the human mind, which only with a holy earnestness, and by great exertions, can bring forth and cultivate to maturity the divine seed once received; the other without regard to the eternal laws of the human spirit, and by a very guilty encouragement to moral levity." (p. 249, *et seq.*)

This exhausts the subject; and, though Moehler recurs to it in another place, he adds nothing to what is here said.

The exposition and defence of the Catholic view of the church are most able, rising in parts to a dignified and nervous eloquence, not unusual in the pages of the *Symbolism*.

With a wonderful depth of reflection and knowledge of man's nature and his wants, he demonstrates irresistibly the necessity of a visible church, and the impossibility of such a thing as an invisible church; a phantom to which Protestants cling so obstinately, though whenever they come to close quarters with it, it eludes their grasp. With a like overpowering fulness of proof, he establishes most clearly all the great points of her unity, infallibility, catholicity, apostolic character, her authority as expounder of Holy Writ, and the value and necessity of tradition.

A portion of this convincing argument we present, necessarily much abridged.

"By the church on earth, Catholics understand the visible community of believers, founded by Christ, in which, by means of an enduring apostleship, established by him, and appointed to conduct all nations, in the course of ages, back to God, the works wrought by him during his earthly life, for the redemption and sanctification of mankind, are, under the guidance of his spirit, continued to the end of the world.

"Thus, to a *visible society of men*, is this great, important, and mysterious work entrusted. The ultimate reason of the visibility of the church is to be found in the *incarnation* of the Divine Word. Had that Word descended into the hearts of men, without taking the form of a servant, and accordingly without appearing in a corporeal shape, then only an internal, invisible church would have been established. But since the Word became *flesh*, it expressed itself in an outward, perceptible, and human manner; it spoke as man to man, and suffered and worked after the fashion of

men, in order to win them to the kingdom of God; so that the means selected for the attainment of this object, fully corresponded to the general method of instruction and education determined by the nature and the wants of man. This decided the nature of those means, whereby the Son of God, even after he had withdrawn himself from the eyes of the world, wished still to work in the world, and for the world. The Deity having manifested its action in Christ according to an *ordinary human fashion*, the form also in which his work was to be continued, was thereby traced out. The preaching of his doctrine needed now a *visible, human medium*, and must be entrusted to visible envoys, teaching and instructing after the wonted method; men must speak to men, and hold intercourse with them, in order to convey to them the word of God. And as in the world nothing can attain to greatness but in society; so Christ established a community; and his divine word, his living will, and the love emanating from him, exerted an internal, binding power upon his followers; so that an inclination implanted by him in the hearts of believers, corresponded to his outward institution. And thus a living, well-connected, visible association of the faithful sprang up, whereof it might be said,—there they are, there is his church, his institution, wherein he continueth to live, his spirit continueth to work, and the word uttered by him eternally resounds. Thus, the visible church, from the point of view here taken, is the Son of God himself, everlastingly manifesting himself among men in a human form, perpetually renovated, and eternally young—the permanent incarnation of the same, as in Holy Writ, even the faithful are called ‘the body of Christ.’ Hence it is evident that the church, though composed of men, is yet not purely human. Nay, as in Christ, the divinity and the humanity are to be clearly distinguished, though both are bound in unity; so is he in undivided entirety perpetuated in the church. The church, his permanent manifestation, is at once divine and human—she is the union of both. He it is who, concealed under earthly and human forms, works in the church: and this is wherefore she has a divine and a human part in an undivided mode, so that the divine cannot be separated from the human, nor the human from the divine. Hence these two parts change their predicates. If the divine—the living Christ and his spirit—constitute undoubtedly that which is infallible, and eternally inerrable in the church; so also the human is infallible and inerrable in the same way, because the divine without the human has no existence for us: yet the human is not inerrable in itself, but only as the organ, and as the manifestation of the divine. Hence, we are enabled to conceive *how* so great, important and mysterious a charge *could* have been entrusted to men. . .

“When the time appointed by Christ for the sending down of the Spirit was come, he

communicated himself to the apostles and the other disciples, when gathered together in one place, and all of ‘one accord’ (*ὁμοθυμαδον*,) they were longing for his coming. It was not while one here, the other there, abode in some hidden place: nay, they were expressly commanded (Acts i, 4) to wait for him, while assembled in Jerusalem. At last the Holy Spirit that had been promised *appeared*: he took an outward shape—the form of fiery tongues—an image of his power that cleansed hearts from all wickedness, and thereby united them in love. He wished not to come inwardly, as if he designed to uphold an invisible community; but in the same way as the Word was become *flesh*, so he came in a manner obvious to the senses, and amid violent sensible commotions, like to ‘a rushing mighty wind.’ If individuals were filled with power from above in such a way, that, only in as far as they constituted an *unity*, could they become participators of the same; and if the hallowing of the Spirit took place under sensible forms; so, according to the ordinance of the Lord for all times, the union of the interior man with Christ could take effect only under outward conditions, and in communion with his disciples. *Under outward conditions*: for independently of outward instruction, what are the sacraments but visible signs and testimonies of the invisible gifts connected with them? *In communion*: for no one by the act of baptism sanctifies himself; each one is, on the contrary, referred to those who already belong to the community. Nor is any one but momentarily introduced into fellowship with the members of the church—to remain only until, as one might imagine, the holy action should be consummated; for the fellowship is formed in order to be permanent, and the communion begun, in order to be continued to the end of life. Baptism is the *introduction* into the church—the reception into the community of the faithful, and involves the duty, as well as the right of sharing for ever in her joys and her sorrows. Moreover, the administration of the sacraments, as well as the preaching of the word, was intrusted by the Lord to the apostolic college, and to those commissioned by it; so that all believers, by means of this apostolic college, are linked to the community, and in a living manner connected with it. The fellowship with Christ is accordingly the fellowship with his community—the internal union with him a communion with his church. Both are inseparable, and Christ is in the church, and the church in him. (Eph. v, 29–33.)

“On this account, the church, in the Catholic point of view, can as little fail in the pure preservation of the word, as in any other part of her task:—she is infallible. As the individual worshipper of Christ is incorporated into the church by indissoluble bonds, and is by the same conducted unto the Saviour, and abideth in him only in so far as he abideth in the church, his faith and his conduct are de-

terminated by the latter. He must bestow his whole confidence upon her; and she must therefore merit the same. Giving himself up to her guidance, he ought in consequence to be secured against delusion: she *must* be infallible. To no individual, considered as such, doth infallibility belong; for the Catholic, as is clear from the preceding observations, regards the individual only as a member of the whole; as living and breathing in the church. When his feelings, thoughts, and will, are conformable to her spirit, then only can the individual attain to infallibility. Were the church to conceive the relation of the individual to the whole in an opposite sense, and consider him as personally infallible, then she would destroy the very notion of community; for communion can only be conceived as necessary, when the true faith and pure and solid Christian life cannot be conceived in individualization.

"Hence, it is with the profoundest love, reverence, and devotion, that the Catholic embraces the church. The very thought of resisting her, of setting himself up in opposition to her will, is one against which his inmost feelings revolt, to which his whole nature is abhorrent: and to bring about a schism—to destroy unity—is a crime, before whose heinousness his bosom trembles, and from which his soul recoils. . . .

"It is not merely the imagination and the feelings of the Catholic which are contented by his idea of the church, but his reason also is thereby satisfied—and, indeed, because the idea which he has conceived of the church, alone corresponds to the notion of the Christian church, and to the end of revelation. It corresponds in the first place, to the notion of the Christian church, as is clear from what follows. Truth we cannot conceive other than as one, and the same holds good of Christian truth.

"But secondly, the end of revelation requires a church, as the Catholic conceives it; that is, a church one, and necessarily visible. The manifestation of the eternal Word in the flesh, had the acknowledged end to enable man (who by his own resources was capable neither of obtaining, with full assurance, a true knowledge of God and of his own nature, nor of mastering that knowledge even with the aid of old surviving traditions), to enable man, we say, to penetrate with undoubting certainty into religious truths. For those truths, as we stated above, will then only give a vigorous and lasting impulse to the will in an upward direction, when they have first taken strong hold of the reason, whence they can exert their effects. The words of Archimedes, *δὲς μοι πού σοι*, are here applicable, and in an especial degree. The divine truth, in one word, must be embodied in Christ Jesus, and thereby be bodied forth in an outward and living phenomenon, and accordingly become a deciding authority, in order to seize deeply on the whole man, and to put an end to pagan skepticism—

that sinful uncertainty of the mind, which stands on as low a grade as ignorance.*

"But this object of the divine revelation in Christ Jesus, would, according to the conviction of Catholics, either have wholly failed, or in any case have been very imperfectly attained, if this bodying forth of the divine truth had been only momentary, and the personal manifestation of the Word had not had sufficient force to give to its sounds the highest degree of intensive movement, and to impart to them the utmost efficacy, or in other words, to breathe into them the breath of life, and call into existence a society, which, in its turn, should be the living exposition of the truth, and remain unto all times a derivative, but adequate authority; that is, should represent Christ himself.

"This sense Catholics give to the words of the Lord, 'As the Father hath sent me, so I send you;' 'whoso heareth me, heareth you;' 'I shall remain with you all days, even to the consummation of the world;' 'I will send the Spirit of truth, who will lead you into all truth.' Man is so much a creature of sense, that the interior world—the world of ideas—must be presented to him in the form of an image, to enable him to obtain a consciousness, or to gain a true and clear apprehension of it, and to hold by it firmly as the truth; and, indeed, the image must be *permanent*, that, being present to every individual through the whole course of human history, it may constantly renew the prototype. Hence, the authority of the church is necessary, if Christ is to be a true, determining authority for us. Christ wrought miracles; nay, his whole life was a miracle, not merely to establish the credibility of his words, but also *immediately to represent and symbolize* the most exalted truths; to wit, God's omnipotence, wisdom, love, and justice, the immortality of man, and his worth in the eyes of God. If we adopt the idea of an invisible church, then neither the *incarnation* of the Son of God, nor his *miracles*, nor in general any outward, positive revelation can be conceived; because they compromise *authoritative proofs, outward visible manifestations* of eternal ideas; and, accordingly, they are by force of an internal necessity there gradually rejected, where it is assumed, that Christ has founded a mere invisible church, since the members of such a church need only invisible internal proofs to obtain certitude. *On the other hand, the authority of the church is the medium of all, which in the Christian religion resteth on authority, and is authority, that is to say, the Christian religion itself; so that Christ himself is only in*

* How beautiful are those words in the Preface for the Christmas mass,—*"Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Quia per incarnati Verbi mysterium nova mentis nostra oculis tua claritatis insulsi; ut dum visibilibus Deum cognoscimus, per hunc in invisibilem amorem rapiamur,"* &c. &c.

so far an authority, as the church is an authority. "We can never arrive at an external authority, like Christ, by purely spiritual means. The attempt would involve a contradiction, which could only be disposed of in one of two ways; either we must renounce the idea, that in Christ God manifested himself in history, to the end, that the conduct of mankind might be permanently determined by him, or we must learn the fact through a living, definite, and vouching fact. Thus authority must have authority for its medium. As Christ wished to be the adequate authority for all ages, he created, by virtue of his power, something homogeneous to it, and consequently something *attesting and representing* the same, eternally destined to bring his authority before all generations of men. He established a credible institution, in order to render the true faith in himself perpetually possible. Immediately founded by him, its existence is the *de facto* proof of what he really was; and in the same way as in his life he made, if I may so speak, the higher truths accessible to the senses, so doth his church; for she hath sprung immediately out of the vivid intuition of these symbolized truths. Thus, as Christ, in his life, represented under a visible typical form the higher order of the world, so the church doth in like manner; since what he designed in his representation, hath through the church and in the church been *realized*. If the church be not the authority representing Christ, then all again relapses into darkness, uncertainty, doubt, distraction,

unbelief, and superstition: *revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question, and finally denied.*" (p. 332, *et seq.*)

We have been compelled to omit a considerable portion of this magnificent portraiture of the Christian church, which shows that the Catholic idea is not only agreeable to reason, but satisfies our feelings and imagination, and concurs most powerfully in the civilization and amelioration of the human race.

The chapter on "The Hierarchy," though brief and rather explanatory than argumentative, is marked by profound and just thought; and, in these days particularly, is worth reading, were it only to show how differently a man, who understands his subject and is not afraid of the whole truth, from the premises to the remotest deductions, and *vice versa*, handles it, from him who is continually beating about, unable or unwilling to come at once to the point.

But, within the limits of a review, it is impossible to go on in this way, analyzing, however rapidly and imperfectly, each separate section; and our failing space admonishes us to reserve our concluding remarks for a future article.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 101.

NOTWITHSTANDING the difficulties and persecutions against which Catholics had to contend in Maryland, before the revolutionary war, they were more numerous, and their religion more flourishing in that province than in any other portion of the thirteen colonies. Indeed, Pennsylvania was the only colony besides Maryland, in which the Catholic worship was practised. Missions among the Indians in Maine, had been established as early as 1642, and on the lower Mississippi in 1729;

but the former were limited to the vicinity of the Kennebec river, and not allowed to advance towards the European settlers of New England: and the latter seem to have been confined to the French and Spanish settlements. These missions will be referred to hereafter. In Canada, the British government tolerated the Catholic religion with a liberality which formed a striking contrast to their policy in the other British colonies, where the penal laws of the mother country were en-

forced with a vigilance that caused the exclusion of Catholic settlers.* As late as 1741, a priest was hanged in the city of New York, under the English laws. In many of the colonies, additional laws were enacted to prevent Catholics from exercising their religion, and to punish any priest who should voluntarily enter the colony. Even Rhode Island, whose founder surpassed his puritan compeers so far, in the exercise of liberality, as to make their bigotry and intolerance appear more hideous by the brilliancy of his own career in maintaining the "sanctity of conscience," excluded Catholics from the colony.

Happily for the Catholics of Maryland, their first missionaries had acquired several valuable tracts of land, under the "conditions of plantation," which entitled every settler who brought five able bodied men into the province at his own expense, to two thousand acres of land, at a small quit rent. These possessions were increased by a few donations of land during the first years of the settlement, from the Indians, for building churches and supporting priests in the Indian nations. These tracts of land becoming afterwards productive plantations and farms, and improving in value with the growth of the colony, furnished homes and places of refuge for some of the clergy, and the chief means of support for all who were engaged on the mission. They also enabled them to profit by that exception to the general inhibition of Catholic worship, which permitted its exercise in the houses or on the lands of the proprietors.† Upon each of these

farms a small church was built, or a room in the dwelling set apart for a chapel, to which the Catholics from many miles around repaired on Sundays and festivals. But as the number of these chapels was insufficient for the wants of the community scattered over a great extent of country, the priests visited distant stations, where some member furnished a room in his house for the celebration of divine service; or, as was the case at Doughoregan Manor, the residence of the late Charles Carroll of Carrolton, built a chapel connected with the family mansion, by placing it under a continuous roof. Baltimore was one of these stations, until after the revolutionary war, and was visited once a month by a priest, who came from the Jesuits' establishment at White Marsh, Prince George's county, and stopped at Carroll's Manor, in his route. In his visits to Baltimore, the priest brought with him the sacerdotal vestments and all that was necessary for the celebration of mass. Previous to the erection of St. Peter's church, in Baltimore, in 1770, and for some time afterwards, the Catholics of the town assembled for worship, when the priest arrived, in a waste and unfinished building that stood near the present site of the battle monument, and sometimes in a house in South Charles street, in that part of the city then familiarly called French town, on account of the residence there of a number of the French who had been forcibly expelled from Nova Scotia, in 1756, by the British. On these occasions, a temporary altar, of the rudest materials, was constructed, and the Catholics of the town, to the number of thirty or forty, many of them of the humblest classes, formed the entire congregation.

When the Reverend John Carroll returned to America in 1774, it is believed there was not a public Catholic church in Maryland. St. Peter's, in Baltimore, having been closed before its completion, remained so, in an unfinished state for several years. And hence, although the restrictions upon the exercise of their religion were removed in 1776, the Catholics were without the necessary conveniences for the public exercise of worship which Christians of other denominations enjoyed; and were now compelled to commence the building of churches for themselves.

The number of Catholic clergymen in Maryland in 1774, was nineteen, who were all

* "Until the breaking out of the American war, the English Catholics knew not what it was to experience toleration from the government. On the 23d of August 1767, Mr. Malony received sentence at Croydon, of imprisonment for life, for the mere exercise of his priestly functions. Several chapels were suppressed the same year. By the express commands of King George the Third, July 1767, the archbishops of Canterbury and York, and their respective suffragans were to procure complete lists of all papists, or reputed papists, distinguishing sex, age, occupation, and length of residence. Reverend James Webb was tried in the court of King's Bench, for his priestly office, 25th of June, 1768, and Bishop James Talbot, the year after, before Lord Mansfield."—*Oliver's Collections*, p. 80.

† "An Act for suspending the prosecution of any priests of the communion of the church of Rome, incurring the penalties of an Act of Assembly, entitled, An Act for preventing the growth of Popery, by exercising his function in a private family, of the Roman communion, but in no other case whatsoever." Laws of Maryland, 1704. Chap. 95. An Act of 1707, chap. 6th, suspended prosecutions in such excepted cases, during the queen's pleasure.

Jesuits. Their names and places of residence were as follow :

Rev. George Hunter, an Englishman, vicar general of the vicar apostolic (bishop) of London, was superior of the clergy in Maryland and Pennsylvania. He resided near Port Tobacco, in Charles county, upon a beautiful and productive estate, still known as St. Thomas's Manor. With him resided the Rev. John Bolton, also a native of England; Rev. Lewis Roels, a Belgian, and Revds. Charles Sewall, Benedict Neale, and Sylvester Boardman, all natives of Maryland. At Newtown, in Charles county, were Rev. James Walton, an Englishman, and Revds. Augustine Jenkins, Ignatius Matthews, and John Boardman, natives of Maryland. Revds. John Lucas and Joseph Doyne, occupied the ancient establishment of St. Inigoe's Manor on the St. Mary's river, near the spot chosen by the first settlers of Maryland, for the city of St. Mary's. In Prince George's county, the Rev. John Ashton was stationed upon the Jesuits' farm called White Marsh, Rev. Bernard Diderick, at Boone's chapel, Rev. John Boone and Thos. Digges, natives of Maryland; the latter, who was then advanced in years and infirm, resided with an aged sister on their family estate, Melwood. Rev. Joseph Mosely, at Deer creek, in Harford county; Rev. James Frambach, at Frederick town, and Rev. Peter Morris resided on Bohemia Manor, in Cecil county, on the eastern side of the Chesapeake Bay. In Pennsylvania, there were then three priests, viz. Rev. Ferdinand Farmer, at Philadelphia, Rev. Matthias Manners, at Goshenhoppen, about forty-five miles distant; and Rev. James Pellentz, resided near the stream called Conewago, in Adam's county.

The Rev. Mr. Carroll took up his residence upon a farm belonging to his family, on Rock creek, near the Potomac river (now Montgomery, but then Frederic county), distant about ten miles from the city of Washington. Here, a room in the family mansion, and afterwards a small framed church, witnessed the piety and zeal of our future primate. The desire to solace the declining years of his excellent and aged mother, induced him to choose this retired place for his residence. He found ample field for the exercise of his ministry among the numerous Catholics of the neighborhood, where he was the only priest. The assiduous

discharge of his sacred functions, was signalized by the piety and exemplary conduct of a well instructed congregation; and, although the care of his extensive mission sometimes required him to ride thirty miles to visit the sick, he soon increased his labors, by paying monthly visits to a small congregation in Stafford county, Virginia, at a distance of fifty or sixty miles from his residence.

In Stafford, at Aquia creek, dwelt his two eldest sisters, who were married to Catholic gentlemen, whose ancestors, from the earliest settlement of that county, having professed their faith and practised their religion in the midst of perils, attracted other Catholics to their neighborhood; which, being occasionally visited by a priest from Maryland, the holy sacrifice of mass was offered, and the sacraments administered in the house of one of the Brent family, at Aquia creek. This was probably the first Catholic congregation organized in Virginia. It was near the spot where Father Altham had first announced the gospel to the Indians, in 1634.* In Virginia, the penal laws against Catholics had prevented the progress of their religion; and, when the Rev. Mr. Hunter and other priests from the lower counties of Maryland, crossed the Potomac, to exercise the duties of their ministry, they went in disguise, to conceal their clerical character; and among the mountains of Virginia, in the vicinity of, and beyond Harper's Ferry, where the scattered Catholics of Virginia were occasionally visited from Frederick town, by F. Frambach, the good priest was obliged to disguise himself. In these excursions he was often in great danger; and, after several narrow escapes, used to sleep in the stable beside his horse, to guard himself against sudden surprise. Once, it is said, his life was saved by the fleetness of his horse, which carried him safely over the Potomac, though he was fired at before he reached the Maryland side of that river. This zealous missionary was the nearest priest to Rev. Mr. Carroll, in the country to the north of Rock creek.

Mr. Carroll had been zealously occupied in the duties of a zealous missionary priest about a year and a half, when an appeal to his patriotism, by that congress which afterwards declared our independence, caused him to

* *Vide supra*, p. 36.

leave the field of his pious labors, for some months, and take a part in the great drama of the American revolution, in which he was able to display the purest love of country, while performing the office of a minister of peace.

His services at what may be regarded as the crisis of the revolution, can only be properly understood by a view of the actual condition of the country, and the views and sentiments of the people, during the few months of 1776, which preceded the declaration of independence.

The hopes of America had been cheered in the latter part of 1775, by the gallant, though unauthorized capture of the British fortresses at Ticonderoga and Crown Point, and by the success which had attended the American volunteers in their progress to Montreal. St. Johns, Chambly, and Montreal had yielded to a handful of undisciplined men; and Quebec was summoned to surrender by the chivalric Montgomery. The fall of that gallant general on the last day of the year 1775, and the defeat of his army, though causing disappointment and general grief, did not extinguish hope or repress the spirit of enterprise. The advantages gained in Canada in the preceding autumn, had so animated the army and the people, that additional forces were raised for the Canada campaign, and with a promptitude that indicated a general enthusiasm. Some Canadians having joined Arnold in Montreal, strong hopes were entertained of uniting that people with the patriots of the other colonies in the assertion and maintenance of their rights, as members of the British empire. Colonel Hazen, while in command of Montreal, wrote to General Schuyler, on 1st April, 1776: "You are not unacquainted with the friendly disposition of the Canadians, when General Montgomery first penetrated into the country; the ready assistance which they gave on all occasions, by men, carriages or provisions, was most remarkable. Even when he was before Quebec, many parishes offered their services in the reduction of that fortress, which were at that time thought unnecessary. But his most unfortunate fate, added to other incidents, has caused such a change in their disposition, that we no longer look upon them as friends, but, on the contrary, waiting to join our enemies."*

* Sparks' Washington, vol. iii, p. 361.

The importance of protecting the colonies against an invasion from Canada on the north-western frontier, made the friendship or neutrality of its inhabitants an object of the greatest importance, and congress took measures early in the year 1776, for its accomplishment. Calculating upon favorable dispositions in the native Canadians, they provided for the establishment of a printing press in Montreal, and sent a person thither to conduct it, to explain the objects of the congress, and "to make frequent publication of such pieces as may be of service to the cause of the United Colonies."* At the same time, they resolved to send commissioners, with extensive powers, to assure the Canadians of equality in civil rights and political power; and to guaranty perfect liberty and protection in matters of religion. It had become necessary to give assurances to the Canadians in regard to religious liberty, from the injudicious and extraordinary proceedings in some of the colonies, in reference to an act of parliament, granting freedom of religion to the Catholics in Canada, and generally designated as the "Quebec Act." The provincial congress which assembled in Boston, in 1773, had declared that "the late act establishing the Catholic religion in Canada, is dangerous in an extreme degree to the Protestant religion, and to the civil rights and liberties of America." Similar sentiments had been expressed in other colonies, and even in Maryland, the "Quebec Act" had been made a subject of complaint against the British ministry. Congress had been informed that the Catholic clergy in Canada were unanimous in their opposition to resistance, and firm in their loyalty to the royal government;† and they appointed Dr. Franklin and Samuel Chase from their body, and Charles Carroll of Carrollton, the commissioners to go to Canada. In the resolution appointing them, congress requested Mr. Carroll to prevail upon the Rev. John Carroll to accompany the committee.

Mr. Sparks observes, "He was not officially one of the commissioners, but was requested to accompany them, it being supposed that, from his religious sentiments, character, and knowledge of the French language, his presence and counsels might be useful in promoting the objects of the mission with the Cana-

* Journal of Congress, 20th March, 1776.

† Sparks' Washington, vol. iii, p. 363.

dians.”* Charles Carroll of Carrolton was not until after his return from Canada a member of congress, but he was then a member of the “council of safety,” and of the “committee of correspondence” of Maryland; and being in Philadelphia at the time, watching with deep interest the proceedings of congress, was well known to its members, not only as one of the most ardent patriots, but also as an exceedingly well informed, wise and sagacious gentleman. His intercourse with the members enabled him to understand their sentiments fully, and being a Catholic, he was well qualified to give assurances to the Catholics of Canada of the liberal views and intentions of congress, on the subject of religious liberty. But as the clergy in that country were both numerous and influential, it was considered of the first importance to make a favorable impression on them. Besides the bishop of Quebec—the only Catholic bishop in British America—there were in 1774, one hundred and twenty-six priests, serving on the missions in Canada, and there were also several religious houses and communities. These various institutions, and all the organization of the Catholic church in that country, had been founded and matured while Canada belonged to France, and having but recently come under the control of Great Britain, the notions of the clergy about the powers of government, and the obligations of the people, were founded upon their experience of the paternal government which France had exercised over her colonies, rather than upon any just conception of the reciprocal rights and obligations of the sovereign and the subject, under the British constitution. Using the French language, and taking no concern in public affairs beyond their own province, they were almost necessarily ignorant of the principles involved in the contest, and of the merits of the dispute between Great Britain and her other American colonies. It was believed that explanations on these subjects, addressed by a Catholic clergyman to the clergy of Canada, would have great weight; and there was no one in the united colonies who to the most unblemished character, for virtue and piety, united higher qualifications in learning, prudence and patriotism, than the Rev. John Carroll. It was extremely desirable that the conduct of the struggling patriots should

be accurately known and understood by their northern neighbors, although that knowledge should only produce a passive or neutral policy, on their part. Such policy, if it did not absolutely prevent an invasion of our north-western frontier, would at least render it less effective, and probably diminish the horrors of war.

“To the request of congress,” says Mr. Brent, “Mr. Carroll acceded, with the view, so far as he was to have an agency, to induce the inhabitants of that country who professed the same religion with himself, to remain neutral, and to refrain from taking up arms on the side of Great Britain: further than this, he deemed it incompatible with his character as a minister of religion to interfere.”*

The resolutions appointing the commissioners were passed the 15th of February, and their instructions and commission completed the 20th of March, 1776, about four months before the declaration of independence. Strange as it may appear at the present day, many members of congress, representing the real sentiments of large portions of the people at that time, continued to cherish hopes of an accommodation with the British government,† and although battles had been fought, fortifications taken, and Washington was then in command of an army, reconciliation with the parent state was not only earnestly desired, but actually hoped for.‡ The representatives from Mary-

* Biographical Sketch, p. 40.

† The commencement of hostilities on the 19th April, 1776, exhibited the parent state in an odious point of view, and abated the original dread of separating from it. But, nevertheless, at that time, and for a twelvemonth after, a majority of the colonists wished for no more than to be re-established as subjects, in their ancient rights.—*Ramsay*, vol. ii, p. 158.

‡ Colonel Reed, the Adjutant General, thus wrote to General Washington, on the 3d of March, 1776:—“Notwithstanding the Act of Parliament for seizing our property, and a thousand other proofs of a bitter and irreconcilable spirit, there is a strange reluctance in the minds of many to cut the knot, which ties us to Great Britain, particularly in this colony and to the southward. Though no man of understanding expects any good from the British commissioners, yet they are for waiting to hear their proposals before they declare off. However, yesterday, I was informed that letters had been sent to France, to know what encouragement we might expect from that quarter. Our coast is yet clear; it is a golden opportunity to make provision for the war, which I hope will not be lost.” Again, March 15th—“It is said the Virginians are so alarmed with the idea of independence, that they have sent Mr. Braxton on purpose to turn the vote of that colony, if any question on that subject should come before congress.”—*Spark’s Wash.* vol. iii, p. 347.

Washington, in answer, on April 1st says:—“My countrymen, I know, from their form of government, and steady attachment heretofore to royalty, will come reluctantly into the idea of independence, but time and persecution bring many wonderful things to pass.”—*Ib.*

* Franklin’s Works, vol. viii, p. 178.

land were at that time bound by instructions, which declared the sentiments of her convention in the following terms :

"The experience we and our ancestors have had of the mildness and equity of the English constitution, under which we have grown up to and enjoyed a state of felicity, not exceeded among any people we know of; until the grounds of the present controversy were laid by the ministry and parliament of Great Britain, has most strongly endeared to us that form of government from whence these blessings have been derived, and makes us *ardently wish for a reconciliation* with the mother country, upon terms that may insure to these colonies an equal and permanent freedom."

"We further instruct you, that you do not, without the previous knowledge and approbation of the convention of this province, assent to any proposition to declare these colonies independent of the crown of Great Britain," &c.*

These instructions were confirmed by resolutions passed 21st May, 1776: at the same time, they declared that the "convention hath ample power to draw the whole force of this province into action, against the armed force that is or may be employed to carry into execution the several unconstitutional and oppressive acts of the British Parliament," &c.,† and they had already cautioned their representatives in Congress, while endeavoring to effect a reconciliation, to be careful to secure the colonies against the right assumed by parliament. At this period, the military preparations were progressing with an activity that evinced the determination of Maryland to defend her rights.

Such was the condition of things in his native state, which had not yet been the theatre of war, when Rev. Mr. Carroll received the respectful request of congress that he would accompany the commissioners to Canada. Considering the favorable dispositions which the people of Canada had manifested a few months before,‡

* Proceedings of Convention, 12th January, 1776.

† *Ibid.* p. 141.

‡ When Sir Guy Carleton, the king's governor in Canada, learned the capture of Ticonderoga and Crown Point, and the command of Lake Champlain by the Americans, he endeavored to induce the Canadians and Indians to co-operate with his regular troops for their recovery, but they both declined. He established martial law that he might compel the inhabitants to take up arms. They declared themselves ready to defend the province; but refused to march out of it, or to commence hostilities on their neighbors.—*Ramsay's Hist. U. States*, vol. ii, p. 55, &c.

there was strong probability that they might declare their determination to remain neutral, and thus the horrors of war would have been greatly mitigated. The hope of preventing the shedding of blood, was too congenial to the benevolent heart of the virtuous priest, whose office was charity, to permit him to hesitate. The sage Franklin was known to have exerted all the energies of his powerful mind, in England, to avert the catastrophe, and as he was the head of the committee to visit Canada, Mr. Carroll might well hope that his own efforts, as a minister of peace, would not be fruitless, when united with those of that profound philosopher whose philanthropy and patriotism were not surpassed by his transcendent talents. Had the efforts of the commissioners to bring about a union between Canada and the other colonies been successful, it is doubtful if the British ministers could have resisted the united assertion of their constitutional rights by a people who from the St. Lawrence to Florida, would have exhibited in their unbroken line, a bulwark against both tyranny and invasion, and thus hostilities might have ceased in 1776.

The Rev. Mr. Carroll joined the commissioners in Philadelphia, where they provided themselves with such outfit as the long and laborious journey to Canada made indispensable at that period. Proceeding to New York, they found that city in great confusion and anxiety from the apprehension of a bombardment; the British fleet and army having evacuated Boston two weeks before, were expected to make an attack on New York.

The following particulars of the journey of the commissioners and the Rev. Mr. Carroll, published now for the first time, are abridged from the journal of Charles Carroll of Carrollton, and the details may serve to enable those who in a few hours glide over the same route in luxurious steamboats, to appreciate the sacrifices of those venerable patriots in behalf of their country.*

They sailed from New York on the evening of 2d April, 1776, and proceeding up the

* The writer is indebted to John McTavish, Esq., for the use of this venerable memorial of the revolution. It contains an accurate account of the country through which they passed, describes the romantic and beautiful scenery on the Hudson, Lake George, &c., noting suitable sites for fortifications, with remarks upon the military transactions in that country during the former war, as well as the then recent martial operations, and the movements in progress.

Hudson river, reached the highlands on the evening of the 3d. Encountering heavy flaws of wind, they were unable to double the point called Anthony's nose, and put back for shelter, in doing which, their mainsail was torn in pieces, by a sudden and violent blast of wind during a heavy storm in Thunderhill bay. They were obliged to lie to and repair damages during the 4th, and until noon of the 5th. Mr. Charles Carroll and Mr. Chase landed at Fort Constitution, where they found but one hundred and two men fit for duty, and the fort in a very defenceless state, of which they immediately wrote to General Heath, and had the letter sent to him at New York, by express. In passing Poughkeepsie on the 6th, they saw "two American frigates on the stocks building for the service of the United Colonies." They landed at Albany, on the morning of the seventh, having been four and a half days in performing the one hundred and sixty miles from New York. General Schuyler having expected them, met them at Albany and conducted them to his house within a mile from that town,—whence they departed on the morning of the ninth for Saratoga, which they did not reach until sunset though distant only thirty-two miles, owing to detention at two ferries, and to the badness of the roads, made much worse by the number of wagons then employed in carrying supplies to the army in Canada, and baggage for the regiments on their march thither. They were detained at Saratoga until the sixteenth waiting for the breaking up of the ice in the lakes, and were entertained in the most hospitable manner by the general's family. It snowed on the twelfth of April to a depth of six inches. While here, the venerable Doctor Franklin, then in his 70th year, thus wrote to a friend: "I begin to apprehend that I have undertaken a fatigue that, at my time of life, may prove too much for me; so I sit down to write to a few friends by way of farewell."* Leaving Saratoga, they crossed the Hudson at McNeill's ferry, and at a mile above Fort Miller, took a boat for Fort Edward, which, though only seven miles distant, required four hours rowing against the current, which was so rapid in some places that the boatmen could with difficulty get the boat along with the aid of poles, and by drag-

ging her by the painter. Having been accommodated for the night by the officers of Fort Edward, they set out by land the next morning for Fort George about fourteen miles distant. But when they had travelled a mile, they were met by a messenger with a letter from General Schuyler informing them that Lake George was still impassable, and advising them to remain at a tavern about midway between the two forts. They reached Fort George at noon on the eighteenth, and on the afternoon of the next day embarked on the lake in a batteau, and having to break through the ice, they only made eight miles. They landed, cooked and took their meals on shore, and kindled fires for the night; the boats having an awning, they slept on board. Setting forward early on the twentieth, they had to break a passage through the ice again, and reached the north end of Lake George the same evening. . . . The boats to convey the party from Ticonderoga were not fitted up until the twenty-fourth, and they did not reach Crownpoint until near noon of that day, where they dined, rowed ten miles down Lake Champlain, landed for the night, and encountering a severe north east wind the next day, they spent the night at a point of land near the islands called the Four Brothers. Congratulating themselves for having been provident enough to bring beds and bedding with them, they slept under the awning on board their boat. After an early start, they reached St. John's at three o'clock on the twenty-eighth. Sending to Montreal for carriages to convey them and their baggage, they crossed the river and spent the night in a most uncomfortable house, which having been deprived of doors and windows, was "a perfect wreck." The venerable Charles Carroll in the latter years of his life, used to describe with great pleasure, the night spent at this house as furnishing a fine instance of Dr. Franklin's good humor. While Mr. Chase was complaining of the hardness of the boards on which they were compelled to lie, sleep being out of the question, Dr. Franklin's sparkling wit and lively jests at his expense, kept the two Messrs. Carrolls in merry mood throughout the night. The party reached Montreal on the night of the twenty-ninth of April, and were received by General Arnold then in command, and immediately conducted to head quarters, where

* Sparks' Franklin, vol. viii, p. 181.

a respectable company of ladies and gentlemen were assembled to welcome them; and the cannons of the citadel were fired in honor of the arrival of the commissioners of congress. After a handsome entertainment, they were

conducted by the general and a number of gentlemen to lodgings prepared for them in the best house in the town, which their fatiguing journey of four weeks made most welcome.

TO BE CONTINUED.

THE EXILE'S DREAM.

BY MISS LEONORA WILSON, OF CHARLESTON, S. C.

I DREAMED, and it was of thee, my own, my sunny home,
And o'er thy green and beauteous hills, I joyously did roam;
And ever and anon there stole upon my ravished ear,
Such tones of thrilling melody as angels e'en might hear;
While breezy zephyrs caught the strain, ere yet it died away,
And wafted o'er thy smiling plains, the notes of that sweet lay.

And once again, my childhood's cot rose to my eager sight,
Where oft in infancy's bright hour I roamed a being light;
And there, upon its em'rald banks, the shamrock reared its head,
As green and bright as ere it bowed beneath the tyrant's tread;
And gently did its streamlets glide in rippling beauty on,
As e'en before oppression's hand its deadliest work had done.

But morn's cool zephyrs fanned my brow, and I awaked to see
A wreck of cherished visions now alone remained to me.
Ah! then how sad my exiled soul wept o'er its ruined dreams,
Which but so late were richly fraught with fancy's brightest beams,
But though my path's now dark and sad, bright hope illumines the way,
And whispers, Exile! weep not thou, there comes a brighter day.

A day in which thy sunny isle will lift her drooping head,
When peace o'er all her joyous vales its halcyon rays will shed;
When once again thy harp's rich tones will swell the nightly breeze,
Whose murmurs stir the clust'ring vine and whisper through the trees.
Then let no tear drop check thy mirth or dim hope's bright'ning ray,
But send forth many a joyous note, for 'tis *St. Patrick's Day*.

ST. THOMAS OF AQUIN.

CONFESSOR AND DOCTOR—SEVENTH OF MARCH.*

ST. THOMAS, styled the Angelic Doctor, belonged to a noble family, which was allied by marriage with several royal houses of Europe. His father, Landulph, was count of Aquin, a small town of Italy, and lord of Loretto and Belcastro. The saint appears to have been born in the last mentioned place, towards the end of the year 1226. He very early gave indications of his being a favorite of heaven, by the modesty, meekness, and serenity of countenance which were observed in him. At the tender age of five years, he was placed by his father under the care of the religious of Mount Cassino; and such were the talents he displayed during his stay in the monastery, that when he was ten years old, the abbot advised the count to send him to a university. Accordingly Thomas left the holy solitude of the cloister where his inclination to piety had been strengthened, and paid a visit to his family before going to Naples where he was to pursue his studies. At home, though obliged to mingle in worldly company, he lost nothing of his fervor, but was attentive to his usual exercises, and delighted chiefly in practising the virtue of charity, by relieving the wants of the poor, in whose behalf he sometimes deprived himself of a portion of his food.

The foundation of the university of Naples by the emperor Frederic II, dated only from 1224. Thomas soon found reason to regret the abode of virtue which he had left at Mount Cassino, when he beheld the disorders which reigned among the students at Naples; and he immediately resolved to be extremely circumspect in the choice of those with whom he should associate. It often happened that all would repair to places of amusement, except Thomas alone, who occupied himself in study, in visiting the churches, and in distributing

the alms which a strict economy and self-denial had enabled him to provide.

He succeeded admirably in the cultivation of human learning, and would impart a new degree of force and perspicuity to the lessons of his teachers when repeating them. But the science of the saints engaged still more deeply the attention of the pious youth, and he did not fail to profit by the opportunities he had of improving in it daily. Having formed an acquaintance with a disciple of St. Dominic, he felt his aversion for the world growing stronger as he conversed with the holy man, and he resolved to consecrate himself to the service of God, by embracing the religious state. His father was no sooner apprised of his design, than he used threats and promises to make him relinquish his intention. The fervent youth, however, disregarded the suggestions of flesh and blood, and listening only to the call of heaven, he urged his admission into the convent and took the habit of St. Dominic, in 1243, at the age of seventeen years. When the intelligence of this event reached the ears of the countess, his mother, she set out for Naples. Thomas asked to be removed to another convent, that he might be spared the painful feelings of an interview with her; and he was on his way to Paris when, by order of his brothers, he was arrested on the road, near Aqua-pendente, and conducted to Rocca-sicca, a castle belonging to the family where the countess resided at that time. To the solicitations by which he was urged to throw off the religious dress, he replied that no consideration could induce him to comply with such a request; his mother, however, did not despair of making him adopt different views and embrace another profession. But her hopes were illusory. She vainly alleged the right of parental authority over children, and her entreaties, caresses and

* Compiled from Alban Butler.

tears were equally powerless on the mind of the heroic youth. Grieved as he was to give pain to his mother, he replied with great respect, that he had weighed the subject well; that his vocation came certainly from God, and he was resolved to adhere to it faithfully at the risk of every sacrifice. The countess was much disappointed in finding her son unshaken in his determination; but, instead of abandoning her attempt, she had recourse to very harsh measures to force him into a compliance with her unreasonable wishes; she ordered him to be closely confined. His two sisters now undertook to overcome his opposition; but, far from meeting with success, they became themselves the conquest of their brother, who spoke to them so feelingly on the contempt of the world and the consolations of virtue, that they resolved henceforth to imitate his example, by devoting themselves to the practice of Christian perfection.

Thomas was improving the leisure of his confinement by pious meditations and the perusal of the holy scriptures, when his brothers returning home from the army added new rigors to his painful situation. Irritated at finding him so resolute in his purpose, they gave vent to their anger by tearing from his shoulders the religious habit which he wore, and shutting him up in the tower of the castle. Not satisfied with this cruel expedient, they had recourse to the wicked artifice of introducing into his room an abandoned female, for the purpose of overcoming his virtue. The saint, in this critical situation, raised his heart to God to obtain light and protection, and seizing a firebrand, he courageously put to flight the agent of satan, who endeavored to shake his constancy. After this signal victory over the world, Thomas returned fervent thanks to God for the preservation of his virtue, and consecrating himself anew to a religious life, he implored the grace of never losing the treasure of chastity. His prayer was followed, say his historians, by a gentle slumber, during which he was visited by two angels, who seemed to gird his loins; and never afterwards was he molested by any temptation of the flesh. He thus acquired a twofold claim to the appellation of Angelic Doctor, which his contemporaries bestowed upon him, and which posterity has confirmed.

Upon the remonstrances of Innocent IV

and the emperor against the violent usage of the young religious, his mother began to relent and appeared disposed to permit his escape. Accordingly, his sisters let him down from the tower in a basket, where some of his brethren were in attendance to conduct him to Naples. His solemn profession took place in the course of the following year, and was the occasion of new complaints on the part of his family, who could not brook the idea of his spending his life in a convent. The pope was solicited to interfere in this matter, and having examined Thomas in presence of his relations, he gave his approbation to the choice which he had made. From this time, he was allowed to pursue his career in peace, unmolested by the schemes of a worldly kindred.

Thomas was now to enter upon the study of philosophy. The greatest master of the science, at that period, was Albert the Great, a member of the order of St. Dominic, who taught at Cologne. Thither Thomas was sent by his superiors. To talents of a high order he added close application, with the improvement of every moment that was not employed in religious exercises. His desire was to acquire learning, in order to defend the faith against its adversaries. But far from making a display of his attainments, he so concealed his knowledge under the mantle of humility and modesty, that he was thought to be stupid by his fellow students, who called him the dumb ox. Even Albert himself seemed to entertain an unfavorable opinion of his talents, until the modest student astonished those around him by the sagacity of his answers, which led the professor to observe to his pupils: "We call him the dumb ox; but, he will one day bellow so loud by his learning, that his voice will fill the whole world." The young saint having placed his affections on God alone, was equally insensible to the praises and contempt of men.

In 1245, Albert the Great was called to a chair of theology at Paris, whither Thomas accompanied him. Three years after, they both returned to Cologne, when Thomas was appointed to teach, in conjunction with his former master, whose reputation he soon equalled. St. Thomas, at this early period of his life, published some commentaries on the philosophical works of Aristotle. But intense as was his application to the abstruse sciences,

he always nourished in his heart a warm and tender piety. In fact, prayer was the ordinary means which he employed to obtain a solution of the difficulties encountered in his studies, and he was wont to say that he had learned more before the crucifix and at the foot of the altar than in the perusal of books.

To prepare himself for the reception of holy orders, Thomas renewed his fervor and redoubled his exercises of piety, filled with a lively sense of the sacerdotal dignity and the sanctity which it requires. In celebrating the sacred mysteries he frequently shed tears of devotion, and manifested the transports of his soul by the fervid glow which appeared on his countenance. He had an especial devotion to the sacrament of the holy eucharist, and he not unfrequently spent several hours of the night in adoration before the tabernacle. By order of Urban IV, he compiled the beautiful office which is used on the feast of Corpus Christi, and which is strongly characterized by his ardent love for our Saviour in the sacrament of the altar.

Our saint, according to the spirit of his institute, exercised also the function of preaching; and such was the efficiency of his discourses that many were converted by them. Paris, Cologne, Rome, and many other places, had the happiness of hearing the word of God from his lips. His private conversations were also attended with the most beneficial effects, in convincing the mind and touching the heart. Having usually met with two distinguished Rabbins, the discourse turned upon the grounds of the Christian religion, and the argument was to be resumed on the following day. Thomas spent the night in prayer before the blessed sacrament, and his pious zeal was rewarded by the joy of meeting again the two Israelites, who returned to him not for the purpose of discussion, but to embrace the Catholic faith.

By a special privilege granted to his extraordinary talents, St. Thomas was allowed to teach at the age of twenty-five. At the age of thirty-one years, and on the twenty-third of October, 1257, he was admitted to the degree of doctor. Such was his acknowledged ability at this time, that the university of Paris consented to abide by his decision, in a controversy that had arisen among its members, all of whom adopted his sentiment.

St. Louis, king of France, had the greatest respect for our saint, and honored him with his intimate friendship. It was at the table of this holy monarch that Thomas, whose attention was absorbed in deep reflections on the subject of his studies, exclaimed suddenly: "This is conclusive against the Manichees;" but the admonition of his superior, who was present, having recalled his thoughts to the royal table, he humbly desired to apologize for his absence of mind. We are informed by the saint's historians that he often rose from the table, without knowing what kind of food he had taken.

Urban IV, who fully appreciated the merit of Thomas, called him to Rome, in 1261, and several times manifested his intention to confer upon him some dignity in the church. But the repugnance of Thomas could not be overcome, and his sincere humility inspired him with a decided preference for the retirement of the cloister. He was actuated by the same principles when he solicited to be released from the office of professor. Having obtained his request, he undertook the most important of all his works, his theological *Sum*. He commenced it in Bologna, and continued it at Naples. In this latter city, as the saint was once praying with great fervor and in a state of ecstasy, one of his brethren being present, a voice was heard from the image of the crucifix, which said, "Thomas thou hast written well of me; what recompense dost thou desire? No other than thee, O Lord!" replied the saint. Billuart observes that St. Thomas was then composing his admirable treatise on the Incarnation of the Word of God.

From December, 1273, until the day of his happy death, the seventh of March following, he abstained from every thing that could divert his mind from the thought of God and eternity. In obedience to the pope, Gregory X, he had left Naples for Lyons in France, where a general council was to assemble on the first day of May, 1274. Indisposed when he began his journey, his illness compelled him to stop at Fossa-Nuova, a Cistercian monastery. During nearly a month that his malady continued, he edified the good monks who looked upon him with the greatest veneration, and deemed themselves happy to render him the humblest offices of charity. At their earnest request, he dictated an exposition of the Canti-

cle of canticles : it was the expression of that divine love which animated his soul in his last moments. He received the Holy Viaticum lying upon ashes spread on the floor, and as he grew weaker, the sacrament of extreme unction was administered to him. From this moment to that of his death, he spoke little, absorbed in the contemplation of heavenly things. His dying words to the religious who

enquired of him the means of being ever faithful to divine grace, were: "Be assured that he who shall always walk in the presence of God, ready to give him an account of all his actions, shall never be separated from him by consenting to sin."*

* The works of St. Thomas are printed in 19 vols. folio, consisting principally of philosophical and theological treatises, and commentaries on the holy Scripture.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

"From God, the burning centre of all light and love divine,
A brilliant ray, the soul of man, is parted for a time;
Far from its bright and noble source, this beam to stray is doomed,
Yet languishes to reascend, with ardent love consumed."—*Lamartine.*

PREFACE.

THE author of the following production, who, in embracing the Catholic religion, comprehended full well its grandeur and sublimity, and how it inspires generous devotedness and heroic actions, has given in his work a free scope to the ardor of his imagination, and to the liveliness of his thoughts and sentiments: their beauty, nobleness and generosity cannot fail to touch the heart, and to show that the most extraordinary actions may appear natural, when inspired by Christian charity.

May all those who read this work, enter into the views of its author; see, like him, through the tissue of events, in which he has enveloped his narrative, the inestimable price of a soul, the happiness of being called to the true faith, the grandeur of the Catholic religion, and her inexhaustible fruitfulness in the production of virtue.

Then shall we all apply ourselves to penetrate more and more the spirit of Christianity, and to conform our conduct, in the situation wherein Divine Providence has placed us, to the sanctity of our belief; then shall we say with the author of Lorenzo, "the true Christian is an angel upon earth; he enjoys in this world an anticipated beatitude, even in the midst of the trials and vicissitudes of life. Happy the true child of the church! but un-

happy, a thousand times unhappy, he who is only so in name!"

LORENZO, OR THE EMPIRE OF RELIGION.

CHAPTER I.

Lord Seymour to Signor Alphonsus of Mancini.

BAYONNE, July 16th.

GIVE thanks to the God of goodness, who watches over his children with eternal love. Congratulate me, and participate in the holy joy which fills my soul. Yes, dear Alphonsus, your friend has surrendered to truth, has entered into the fold of the church, and has now a claim to be united with you in eternity.

You left me undecided, irresolute, half-convinced. On arriving here, I found myself more unsettled than ever. Providence willed that I should have a letter to deliver to the guardian of the convent of St. Francis. I resided at the monastery. The conduct of those saintly monks completed the work which you had so happily commenced.

A happiness for which I had not dared even to hope, awaited me in this retreat. I here found Sidney, that son of a beloved sister, whom I had so much lamented, and never expected to see again. My joy was not clouded in finding him a Catholic and a monk. He is twenty-seven years old, during eight of which he has devoted himself to God in this retreat.

The relation of the events which have chequered his life, and of the graces which conducted him hither, sensibly moved me. You also will be equally affected with me, and you will bless the memory of those who have brought back the wandering sheep to the fold, and who are now, we may trust, numbered with the people of God.

Two months have passed since my abjuration; two months of peace and happiness. Adieu; I have delayed my letter in order to add Sidney's recital, which is subjoined. Pray, to obtain for me the grace of perseverance. I need not tell you that your religion, in becoming mine, has bound closer, and rendered more strong and indissoluble, the ties which have ever endeared you to your true friend,

SEYMOUR.

SIDNEY'S NARRATIVE.

History of his conversion to the Roman Catholic and Apostolic Church.

Addressed to Lord Seymour.

You remember that having left the university of Oxford, after receiving your adieus, your excellent advice, and all the recommendations, which you judged necessary for my happiness, I set out with my guardian, the marquis of Rosline, to whom you had confided me to accompany him in his travels.

We rapidly traversed France. I loved study and read a great deal. I visited the most remarkable places, taking notes, sketching, seeking only instruction, and participating but little in the pleasures which the marquis thought necessary occasionally to grant me, as a relaxation from my pursuit of knowledge.

Whilst my mind became enlightened, my heart remained barren, deprived of the aliment which age rendered every day more necessary; I mean sentiment and reflection to combat its inclinations and growing passions.

Amiable, well informed, but too much occupied by his quality of minister to be often with me, the marquis left me a liberty which I might have abused. I had not yet experienced either pains or pleasures. I had neither friend nor confidant. I felt the void of this privation without being able to define its cause. He who has his eyes ever fixed on the work of his hands, had not forgotten me.

Our tour upon the continent being termi-

nated, we went to the port of T. to re-embark for England. The marquis invited me to accompany him in a visit to a galley; his intention was to profit by the privilege which his position gave him, of releasing a slave, if he should find one who merited this favor. We attentively examined all. The marquis asked several the reasons why they had been put in irons. All were, to listen to them, victims of the darkest injustice, and I could not help smiling to see with what seeming sincerity those malefactors unblushingly told their tale. One of them, placed in a corner, and much occupied with little works of interwoven straw, took no part in what passed. We drew near to him, but he did not raise his head. He might have been twenty-two or twenty-three years of age; his expression was remarkable and full of sensibility.

"So young!" said the marquis; "what unhappy affair has brought you to this place?" He received no reply. "He is blind," said one of our conductors; "it is a punishment for his crimes." "So guilty at this age!" I exclaimed, with a deep feeling of surprise and compassion.

A slight smile partly unclosed the lips of the captive, but he appeared not to feel any emotion. "How can you work so well without seeing?" asked the marquis. "A God infinitely good," he answered, "offers us resources and consolations, even where it appears that his providence has most abandoned us. He gives us on one side what he has taken from us on the other. There is not one of these unfortunate men as happy as I am;—what do I say,—there are few men upon the earth—"

"It is a happiness which no one will envy," said the marquis, smiling.

"No, without doubt, because they know it not; the inexhaustible source of my gladness is increased by the mystery in which it is enwrapped. But you are English," added the captive in a voice somewhat moved; "has the marquis of Rosline arrived here yet?"

"It is he who speaks to you," replied the marquis; "do you know him?"

"Not personally; but his name is dear to me, and it ought to be—" He paused; a quick blush suffused his face; he bowed his head upon his breast and continued his work.

"Of what country is this young man?" in-

quired Lord Arthur; "what has he done? what is his name?"

"He is generally called here Lorenzo," replied one of the directors; "but as he has been sent from another galley, we know neither his country, nor the nature of his crimes; subjects on which he observes an obstinate silence. For the rest he has an unvarying sweetness of disposition; always in peace, he often quiets the dissensions which arise among his companions. He works unceasingly, scarcely sleeps, and takes very little nourishment. His temper is cheerful, he prays a great deal, and sings hymns almost continually. He is much beloved by his companions, although he never takes part with them in their little seditious and murmurs."

My looks asked his freedom. Lord Arthur smiled, and again approaching him, said, "would liberty increase your happiness?"

"My happiness depends no longer on the inconstancy of events. Free or loaded with irons, I shall be in the same hands, under the same master, under the same protection."

"But if I burst your chains," resumed the marquis, "that I may retain you with me, you will then depend for nothing on those who now have power over you, and would not your life be more agreeable?"

"It would be embellished by the sentiment of gratitude, the charm of which is not indifferent to a soul capable of feeling it ardently."

These few words, which he added with warmth, discovered to me great qualities in that heart, which apparently desired only to be all enclosed within itself. "Have you been long here?" I asked; "and have you never had any friends?"

He remained some time in mournful silence; then said with a deep sigh: "You think, no doubt, that this abode is inaccessible to the sweet sentiment of friendship; but when the compassionate and merciful being, who watches over his creatures, has rendered friendship necessary to the agony of grief, He knows how to introduce it into the habitation of crime, as well as on the throne; in the most obscure dungeons, as amid the comforts of palaces. It is then, indeed, that it is most pure and heroic. Who can resist the All-Powerful, and who would dare to put limits to His goodness and His love! Yes! I had a friend, and the thought of his felicity is a balm, which He

who took him away has applied to the deep wound his loss has made in my heart. I have not lost him! he has but gone before me into the regions of eternal happiness!"

On concluding these words, he raised his weeping eyes by a kind of habit towards that heaven which he saw no more, but which, doubtless, imagination and memory depicted to him. His eyes still retained an astonishing beauty and vivacity; he had lost only the faculty of seeing, like those who have been deprived of this sense by a flash of lightning.

"I believe," said the marquis, "that in a soul like yours, wickedness has been but transient, without reflection, and deeply expiated by repentance."

"The man who does not mourn his faults, has no happiness to hope for in a better life."

"There are faults, and there are crimes," replied Lord Arthur, smiling. "All men commit the first, and the justice of this world generally reaches only the latter."

"Without doubt, my lord; but, those who execute it, often know not what they do. A more powerful arm, which guides them, disposes of the fate of the guilty and the innocent. He who has placed me here, alone knew what He did." After a long pause, Lorenzo resumed: "Will you be kind enough to tell me if the count of Walsingham died a Catholic?"

The marquis slightly frowned. "Yes; were you acquainted with him? He abjured his religion, but it was on the bed of death. He was led astray by his wife; he had but little of his own will."

"But his son Henry was already converted; is he still living?"

"He now resides at Walsingham castle; he is married, and has two or three children."

"Oh! mighty God," exclaimed the prisoner, with animation, "behold thy work, thy clemency—thy mercy! and could I believe myself unhappy? May thanks be for ever given thee!"

"You interest yourself exceedingly in Henry of Walsingham," said the marquis; "do you know all my family?"

Lorenzo made no reply. A moment after, drawing nearer, and lowering his voice: "My lord," said he, "if it is your design to have compassion on one of the unfortunate men, condemned to this abode of shame and grief, I ought not to be the object of your favor. Of what importance is it to me where I dwell, or

how can it affect my happiness? I can imagine a delightful abode to be but a vast solitude, as imagination and memory are alone left to me. My conversation is no longer on the earth; unknown, and determined always to remain so, the benefits which are not necessary for me, might save some other soul from despair, or from the danger of criminal example."

"Is there any one, then, among these unhappy men, whose situation merits and calls for prompt relief?"

"As but eight months have passed since I was transferred to this ship, I know not all my companions; but, among those who changed their quarters with me, there is one who is not chargeable with any crime. He wears the fetters that should be worn by a rich and powerful man in the world, who having succeeded in hushing the noise of his disorders, prevailed upon this honest artisan to become his substitute in this place, in consideration of the sum of fifty pounds sterling, which is annually given to his large and destitute family. God has given you fortune, power, and a charitable disposition; release this man, who, until now, without reproach, may perhaps be corrupted by the dangerous examples of the criminals, with whom misfortune associates him. Save his family, by securing to him an honest subsistence; you will make them happy, and heaven will reward you. I shall not speak to you of the happiness which you will experience; you have a heart, and you already know that all the troubles to which our frail humanity is exposed, are not capable of entirely destroying the delightful remembrance of a good action."

The marquis and myself were equally filled with admiration and surprise at the conduct of this extraordinary man. He sent for Robert, who was the galley-slave just mentioned. He asked him if all that he had learned about him was true, and added: "I intended to liberate this young man, but he entreats me to give you the preference. I shall inquire concerning your family, and if all is true, I will insure you a pension of twenty-five pounds sterling. Be upright, and pray for the prosperity of England."

Robert cast himself at the marquis' feet, who took him aside, and asked him if he knew not some circumstances of Lorenzo's life. "I have never seen in him but an angel of peace

and consolation. He was already a captive, when I went to Bayonne, to share in his lot, about twenty-seven months since. A Catholic priest, Signor Don Silva, nephew of the governor, frequently visited the galley-slaves, and manifested a very particular affection and esteem for Lorenzo. He was his confessor, and he came almost daily to read to him, whilst at work. He died nineteen months ago, but before this happened, Lorenzo was taken to him to receive his last sigh; he then fell into so alarming a state, that the governor sent him to this city, in order that the change of air might re-establish his health. I was among the number of prisoners, who were transferred with him."

Lord Arthur looked at me with an undecided air. "If I release Lorenzo, and take him with us, his situation demands attentions which we would scarcely be able to render him. It is true, I might place him in a hospital."

I eagerly grasped the marquis' hand. "My lord, you have never refused me any thing; but, as I have yet asked nothing of your kindness, grant me now the liberty of this extraordinary prisoner, and give him altogether to me. Let me keep him at my home; I promise you that he will never be a burden to me; I will take care of him, and you will see that we shall have no cause to repent it."

Lord Arthur smiled, and granted my request. He begged the governor, who was his particular friend, to have Lorenzo conducted to his dwelling; to give him suitable clothing; and it was arranged that we should call for him towards evening. He then gave Robert twenty guineas for his journey, and approaching Lorenzo, "My ward wishes to make you happy, and to have you near him. I am going, therefore, to take you with us."

"There is nothing surprising to me in this generosity on the part of lord Arthur," said Lorenzo, with evident emotion.

At this moment, Robert came to bid him adieu, and to express his lively gratitude. Lorenzo embraced him with delight. "May you be happy, Robert; remember Don Silva, and his advice; live no more for this world, but for that future life which shall never end; and pray, ah! I conjure you, pray for the generous man who restores you to liberty. If you still think of Lorenzo, ask of the All-powerful the conversion of Arthur —. Pray for me; alas!"

he added, sorrowfully, "I leave a uniform and peaceful existence, for a life of struggles, and perhaps of tribulation. I know all that awaits me in England, and in the family of the marquis of Rosline."

I alone overheard this conversation, the marquis being occupied with the governor. I did not, however, repeat it to him. We departed. Towards evening, the marquis wishing to pay another visit to the governor, went with me to look for Lorenzo.

I read on the face of the prisoner, that he had wept and suffered. "Can it then be possible," I said, in an under tone, "that in wishing to increase your happiness, we lessen it?" He pressed my hand. "My heart," said he, "is not equal to the gratitude which overwhelms it, or to the feelings which arise within me."

The governor was conversing with lord Arthur. He afterwards said to me; "You would have been affected, had you witnessed the parting of Lorenzo with his companions, and their grief; there is yet some feeling in this class of beings, although supposed to be entirely depraved."

A deep blush mantled the face of Lorenzo, who remained silent. We left the governor's house, and directed our way to the ship, where the marquis, leaving us in our apartment, went to give the necessary orders for our voyage. Lorenzo appeared absorbed in reflection. Fearing that he was dissatisfied with the change in his destiny, I expressed my apprehensions with all the delicacy and respect which his situation and character imposed upon me; for I had already discovered that he possessed elevated sentiments, and an uncommon magnanimity which did not permit me to treat him as an ordinary man.

He seemed much affected by my conversation, and learning that we were alone, he asked if we were not going to Scotland. Then, upon my affirmative answer, he added: "There are so many persons in that country, whom I cannot see again, that I am forced to regret a change, which, from personal considerations, would be so dear and sweet to me. But," he continued with animation, "what can lead you to pour consolation into my soul? What can induce you to retain near you a man who is a burden to the world? Curiosity or novelty? Oh! my lord, I can suppose it, without

offending you; at your age, the first impulses of a kind heart, and the little prospects of innocent diversion, are sufficient to induce a young man to interest himself in an unfortunate being from whom, some months after, he will perhaps esteem himself happy to be freed." He leaned his head upon his hand. "Who else but you, Don Silva, could interest himself for me? Who else will ever love Lorenzo? But yet," he added in a low voice, "on the shores of his native land, as in Spain and in France, the forsaken Lorenzo will always be in the hands of Providence!"

Tears bedewed his face. My heart was bursting. "Know Sidney better," I exclaimed, "and believe that if he cannot mitigate your griefs, if he is not worthy of knowing them, nothing at least can take from him the consolation of sympathizing in them. Moreover, you have nothing to fear from your residence in Scotland. You shall be accessible to those only whose visits you desire. Your apartment shall be with mine, and not open without your consent. I alone will come to interrupt your solitude, and to pass my happiest moments near you."

"Young man, how amiable are your words! and how well they picture the kind heart, and generous devotedness which characterize the loyal Scotch! But soon your generous sentiments will be changed by a cold reason, and by the influence of those under whose guardianship you are. My benefactor, yes, Arthur himself will be the first to blame an indiscreet affection based solely upon the interest which misfortune inspires, and carried (he will say) beyond the limits of common prudence."

I felt too well the force of these reflections, not to be afflicted by them. I flattered myself, however, that before our arrival in Scotland, Lorenzo (better known to the marquis) would cause him to feel the same attachment with which he had inspired me; and that then he would cheerfully lend his aid in obtaining from my parents that Lorenzo should not be separated from me.

CHAPTER II.

DURING the voyage, the marquis manifested a great esteem for Lorenzo, and showed him many attentions. Nobody knew him; not

even our servants, for we had brought him from the governor's house, just at the moment of embarking ; and the marquis presented him every where under the name of the Chevalier Lorenzo, a young gentleman entrusted to his care, who accompanied him in his travels.

Lorenzo did not in the least belie the representations which we made of his birth. He was perfectly acquainted with the English and French languages, and conversed agreeably in German, Italian and Spanish. His manners indicated an education equally brilliant and solid. He had made excellent drawings ; played upon the mandolin ; and a voice more full and melodious I never heard.

Nearly every evening, whilst at sea, the marquis played with me at chess. Lorenzo remarked that he knew this game, and his memory was such, that he directed my play altogether upon being informed of Lord Arthur's moves ; he remembered all the positions of the game from the beginning to the end. This wonderful memory was a source of great amusement to the marquis, who was a very skilful player, and over whom I had not been able to gain any advantage, until Lorenzo assisted me with his instructions.

It is said that the character of a man discovers itself at play : and it was here in fact that I perceived Lorenzo's delicacy and generosity, in his solicitude to avoid offending the marquis, or wounding his self-love ; and in the cheerfulness with which he often acknowledged himself conquered, when he might easily have won the game.

I remarked, on the part of the marquis, a profound and continual study of Lorenzo's character, and I rejoiced at it, because his observations could not but tend to my friend's advantage. At first, he left us together alone with regret and pain ; but this reasonable distrust visibly diminished, in proportion as he became better acquainted with the purity of Lorenzo's principles and morals.

We travelled by sea to St. Andrew's in order to avoid passing through England ; the troubles with Scotland having increased since our departure. Lord Arthur, who loudly censured the queen, Mary Stuart, but had not, however, declared himself for her enemies, repaired with us to . . . There he had an establishment in which he resided : the apartment which he gave me was next to his, and the room of Lo-

renzo opened into mine, an arrangement which afforded me much pleasure.

Taking me aside, the marquis observed in a very affectionate manner : " You know, Sidney, that I love you ; it is not my wish to refuse you any thing that I can reconcile with the confidence which your parents repose in me. For you I burst Lorenzo's fetters ; I do not prevent his being near you ; I must, however, confess that during our voyage, I often trembled to leave you alone with him. What confidence can a galley-slave inspire ? Could I, without shuddering, behold you seeking among such a class of persons a friend, an intimate associate ; I who dreaded to let you associate even with companions of your own age and rank, that seemed to be equally free from vice and misfortunes ? The study of Lorenzo's character has diminished my fears, without, however, removing them entirely. Let me hope that you will ever recognize in me your sincere and your best friend, and that you will never conceal from me any of your conversations with this stranger, nor the principles that you may discover in him. I shall continue, then, to confide in you, Sidney," added Lord Arthur, assuming a yet more affectionate tone ; " I shall not curtail your liberty, and I shall expect from you that perfect frankness which should be observed towards one who holds in your regard the relation and respectability of a parent."

These words caused me to sink at the marquis' feet. He lifted me up, and tenderly embraced me. We then separated.

A month passed away in great seclusion. Lorenzo became each day more familiar and communicative. I regulated my daily employment and studies. I devoted one hour, morning and evening, to reading near Lorenzo ; but, beside this appointed time, I went almost every day to study in his room ; he was so instructive that I gained more in one morning from his society, than from the solitary application of a whole day.

His deportment continued to excite our admiration ; and my friendship for him increased with the esteem that his character inspired. Always awake at the dawn of day, he passed a considerable time in prayer before he commenced any other occupation. He never breakfasted ; taking only a glass of water in the morning.

We generally retired at ten o'clock, P. M.

He would converse some time with me, and then fall upon his knees in prayer; and often during the night I have again seen him in this attitude, having left the door open, which communicated from one chamber to the other, in order to render him any assistance that he might need. He refused to be attended by a servant, whom we had offered him, and he now was so well acquainted with the house that he went through it alone.

The Sunday which followed our arrival at —, Lorenzo requested me to have him conducted to a church, which he named, for he was acquainted with the city. I accompanied him thither myself. He heard mass, confessed, and communicated with great fervor. He passed half the morning at church, supposing that I had returned home. But finding me in the carriage, he excused himself for having detained me so long; expressed his gratitude in the most lively manner; and said that he feared the marquis would be displeased at my having visited a Catholic church.

The kindness of the marquis and his solicitude in my regard, seemed to tell me that I ought to inform him of the circumstance, and Lorenzo, moreover, urged me to do so. Lord Arthur positively forbade me ever to return to that place, and as I spoke with respectful admiration of the grandeur and majesty of the Catholic worship, he put on a serious air—"I foresaw but too well," he said, "the sad consequences of an intimacy with a Roman Catholic."

I perceived what might be the result of this observation, and of the bitterness that accompanied it. The quick temper of the marquis was not unknown to me; I promised to follow his instructions on every point, and we separated in peace.

I continued to lead Lorenzo daily to church, but I did not enter: as to Lord Arthur, he acquired a still greater attachment for Lorenzo, whose disposition was uniformly cheerful and amiable. Every evening we had music. The marquis had a sweet voice, played agreeably on the flute, and I accompanied him occasionally on the hautboy.

During our long conversations, we never dared to question Lorenzo on the delicate subject of his misfortunes, or their cause. One evening, however, Lord Arthur asked him if it was in Spain that he had cultivated his voice, and learned the mandolin. "An Italian

taught me to sing in Paris, and in Spain I studied this instrument."

"Have you never thought of marrying?" asked Lord Arthur.

Lorenzo smiled; then suppressing a sigh, he said: "It is more than four years since I lost my sight; I was then scarcely eighteen, and since that time I have entertained no projects or desires for the present life."

"Have you never met the friends of your childhood since you lost your sight?"

Lorenzo again smiled: "It would have been difficult to find them in the places I have inhabited since that period."

"But the strange circumstances which brought you there, might have re-united another with you."

"With God, all things are possible," he replied, and then soon changed the conversation.

Some days after, the marquis took me aside, renewed all his injunctions on the subject of religion, and said that he purposed visiting his sister (the countess of Walsingham) who resided five miles from the city.

I remembered to have heard Lorenzo speak of Count Walsingham, in his first interview with the marquis. I anxiously asked if he could accompany us. Lord Arthur affectionately pressed my hand, and said that that depended on Lorenzo's choice.

I flew to his room, apprised him of all, and solicitously awaited his reply. He appeared much excited. "I cannot express to you, dear Sidney, how much I should enjoy the happiness of that family: I hope at least that they are happy! Not a day of my life has passed for many years that my prayers have not invoked every benediction of heaven upon Henry of Walsingham, and Caroline —; I prefer, nevertheless, that you leave me here; your interview would be more free, and your visit more agreeable; for I feel that our friendship imposes a restraint upon you, which I regret; this is more painful to me than the sense of my misfortunes. We may, Sidney, endure many things in the cause of friendship, but to suffer the sacrifices which you make must be very painful to a sensitive and high-minded person."

I described in the most lively colors the preference which I gave to his society, and assured him that it was more dear to me than all the amusements, fetes and pleasures of the world; and that I thought only of the happiness of

conducting him to Remember-Hill. This was the name of Walsingham castle.

We set out. Lord W. came to meet us on the way, and apologised for the absence of his wife, who was nursing her youngest child but a few months old. He gave us a warm reception. We introduced Lorenzo, and when I mentioned that he was blind, Lord W. regarded him with singular attention, and sighing profoundly, "heaven," said he, "has preserved me from a like misfortune," and he seemed to struggle in order to divert the reminiscences which this circumstance had recalled. Lord Henry Walsingham was about twenty-seven years of age; he had an expression of exquisite sensibility more rare than beauty; yet there was so profound a melancholy depicted in his countenance, that I was astonished to have heard him spoken of as a perfectly happy man. He should be so, however, for he was possessed of distinguished rank and a brilliant fortune; and he had a virtuous wife, and children by whom he was tenderly beloved. Lady Walsingham, on our arrival, threw herself into the arms of Lord Arthur (her brother), and displayed her three children, the eldest of whom was but three years and some months old.

I was very soon at Remember-Hill as though in the bosom of my own family. Esteem and friendship established a confidence between Henry and myself. Nothing was forgotten to render Lorenzo's visit agreeable to him. When Henry learned that he was a Catholic, he exclaimed, with great joy, "we too are Catholics; we have a chapel in which mass is daily celebrated. You can go there as often as you wish."

There had been an apartment prepared for me in a wing of the castle opposite to that where the chapel stood; but Henry carried his kindness so far as to choose another for me close to the chapel, knowing that I preferred having Lorenzo near me, and wishing him to have every facility in frequenting the spot without requiring assistance.

Lady Walsingham received a good deal of company. Lorenzo sometimes remained in the parlor; often also he withdrew to his chamber or the chapel.

One evening, having no visitors, Henry read aloud; his elder son was on Lorenzo's knee; I was playing with little Mary, who was but

twenty-three months old; Lord Arthur was conversing with his sister (Lady W.) when we received the visit of an old Scottish lord and his son, just returned from a tour upon the continent. The latter spoke with volubility of all that he had seen.

"Have you been in Spain?" asked Henry, and suddenly arresting himself, seemed to regret having proposed the question.

"Yes," said the youngest visitor, "I even resided some days with the duke of Medina, who showed me the magnificent tomb erected on his estate to the memory of the beautiful Donna Maria, his niece. You doubtless know—"

"Yes," said Henry with much earnestness, "I know all the particulars of her misfortunes. Does her father still live?"

"Yes, he appeared inconsolable."

"There are afflictions which time can neither terminate nor assuage," resumed Henry with deep thought. "Religion is every thing! It is in the hour of grief that we feel how little we would be without it, and how much can be effected with its aid."

"I did not know that Donna Maria was dead," interrupted the old lord, "was she not related to Lady Walsingham?"

"Ah! yes," said Henry, "she was the cousin of Hidalla and Caroline of Salisbury. Three years have elapsed since her death, which was preceded by the loss of her reason for some months. How many misfortunes have befallen the house of Salisbury," added Henry with a sigh.

Lorenzo took no part in this conversation; not a word fell from his lips; but I several times gathered from his expression that powerful emotions were struggling at his heart. The marquise of Rosline changed the conversation. Lord — enquired after his wife, who was at Rosline castle with Lord Arthur's mother, the duchess of Salisbury, and his son, a child but three years old. Arthur spoke of his wife and child with the liveliest sensibility.

"Is not the marchioness of Rosline, Henry of Walsingham's sister?" asked Lorenzo, "is she not lady Matilda?"

"Yes; are you acquainted with her?"

Lorenzo blushed deeply: "One of my friends saw her at Paris." The carriage of Lord — was here announced, which interrupted the conversation. It was late and we separated.

THE HOPES OF A CONTRITE HEART.

BY MRS. ALFRED H. REIP.

"Mind the things that are above, not the things that are on earth."—*Colossians*, iii, 2.

My hopes were like the morning's beam
That shines o'er Flora's bowers ;
Where roses shed their odors sweet,
And dew-drops gem the flowers.
But soon, alas ! the storm bursts forth,
A cloud o'ercasts the skies,
The lustre of the morning smile
In sullied ruin lies.

My hopes were like the noon-day bright,
The sun's cosmetic ray,
That shines o'er mead and hill and wave,
And drives the mists away.
But soon, alas ! the storm bursts forth,
And murky clouds arise ;
The mist is on the earth again,
In vain it sought the skies.

My hopes were like the evening light,
Gilding the crimson cloud,
That soars along the ethereal dome,
On pinions fleet and proud.
But soon, alas ! the storm bursts forth,
Rain comes from yonder skies ;
'Tis thus the fair and beautiful
E'er droops, and fades, and dies.

How false and vain were all those hopes,
And time swift gliding by ;
A few brief hours we are no more,
All, all are doomed to die.
Nor friends, nor wealth, nor fame, nor power,
Can save us from this doom ;
"Bless'd," said the Saviour, "they that mourn,"
"Repent," exclaims the tomb.

My hopes are now the Saviour's cross,
Empurpled with his blood,
Pointing to realms of endless peace,
Beyond life's stormy flood.
And when the storm of fire bursts forth,
We'll hear the trumpet sound,
With thrilling blast to contrite souls,
Joy ! joy ! "The lost are found !"

PENITENCE OF THEODOSIUS.

BY REV. H. NEWMAN, OF OXFORD.

THE author of the work from which the following extract has been taken, after having related several circumstances in the episcopal administration of the illustrious St. Ambrose, which display his unbending firmness in the discharge of duty, proceeds thus :

It is very satisfactory to find that the Christian fortitude of St. Ambrose was not thrown away upon Valentinian. This young prince, who died prematurely, nay, before his baptism, gave signs during several of his last years, of a very altered state of mind towards the church and her vigorous champion. Such was the fruit of braving the frown of royalty in a good cause. Perhaps St. Ambrose would not have done as much by what men call more prudent conduct; by temporising and conceding. There is no sort of doubt, that had the scene been laid in England, in the nineteenth century, not to speak in very generosity of the sixteenth, courtliness would have been the order of the day.

But leaving Valentinian, let us turn to the consideration of a still more striking and salutary instance of episcopal vigor, exerted in the case of a more powerful emperor; I mean the conduct of St. Ambrose towards Theodosius, on occasion of the massacre at Thessalonica. This is the most instructive passage in his history; nay, perhaps in the history of the whole church; for what sight can be more edifying to the Christian, or more impressive to the world at large, than that of a bishop, conscientiously and calmly rebuking a great warrior, and that warrior and sovereign humbly confessing and repenting of his sin?

The circumstances which led to this memorable display of apostolic severity, were as follows: Theodosius was of a choleric temper, which hurried him on to visit with the power of an emperor, insults which every one, prince and subject, naturally feels. In the year 390, a tumult took place in Thessa-

lonica on some supposed grievance, such as commonly excites a populace, which ended in the murder of the commander of the imperial forces, who had given the offence, and other officers. The first burst of the emperor's indignation was overcome by the interposition of the clergy, particularly Ambrose; and he promised to pardon the Thessalonians. But his minister considered the outrage too great to be passed over with safety to the empire: a similar tumult had lately been pardoned at Antioch; and, in the present instance, there had been no tyranny or impolitic rigor on the part of the unfortunate general who had been the victim of the insurrection. So far their judgment was doubtless right; but the sentence which they succeeded in recommending to their sovereign, was so shocking as sufficiently to account for the previous intercession of the church in behalf of the offenders. The purpose of vengeance was kept secret; the Thessalonians were invited to the circus, which was silently surrounded by soldiery; and, when they expected the races to commence, a signal was given, and a promiscuous massacre followed. It continued for three hours; and seven thousand, without discrimination of age or sex, are said to have been slaughtered. Theodosius had revoked the cruel order soon after it was given, but too late to prevent its execution.

These events took place in the early spring; and soon afterwards Theodosius returned to Milan. Ambrose had been in the custom of attending the court on its arrival; but now he retired into the country two or three days beforehand. Thence he despatched the following letter to the emperor, who seems to have expressed surprise at his absence:—

“Augustissimo Imperatori Theodosio, Ambrosius Episcopus.

“I bear an affectionate memory of your former friendship towards me, and of your

great condescension in so often granting favors to others at my instance. Accordingly it is not ingratitude that leads me to shun a presence which hitherto has ever been most coveted by me. I will briefly explain to you my reasons for doing so.

"I found that I was forbidden, I alone of your whole court, the natural right of hearing what went on about me, with a view of depriving me of the privilege of speaking. I know you have not unfrequently been displeased at my knowledge of measures which were determined on in your council. Thus I am deprived of this liberty, though the Lord Jesus says that 'there is nothing hid but shall be made manifest.' However, I acquiesced in the imperial will with all dutifulness; and I took measures for obviating your displeasure, by providing that no news about the imperial statutes should be brought me.

"What else then could I do? Not hear? as if my ears could be closed with the wax which ancient fables speak of. Say what I heard? I could not without hazarding by my words what I feared in your counsels,—some act of blood. Be silent? This would be most wretched of all—to have one's conscience bound, and one's lips closed. Is it not written, 'If God's minister fail to speak to the sinner, the latter shall die in his sin; but he shall answer for not speaking?'

"Suffer me, gracious emperor. You have zeal for the faith, I own it; and the fear of God, I confess it; but you have an impetuosity of nature at offenders, which a counselor may either soothe into compassion, or stimulate till self-government is almost lost. O that those about you were as backward in rousing as they are in appeasing it! I would gladly leave it altogether to your own management; since you can recover yourself, and get the better of this violence of nature by an effort to be merciful.

"I thought it best to leave your own reflections to overcome it, instead of running the risk of increasing it by some public interposition. So I resolved rather to be wanting in my duty towards my office, than in my deference towards my sovereign; and that the world should think me deficient in episcopal vigor rather than that you should accuse my loyalty, so that repressing your anger, you might have free opportunity for determining

your course of action. I excused my attendance on the plea of my health, which indeed was severely tried, and which men of merciful minds alone could improve; yet I would rather have died than have been behindhand by a day or two in presenting myself on your arrival. But I knew not what to do.

"A deed has been perpetrated in Thessalonica, which has no parallel in history; which I in vain attempted to prevent; yes, which I protested would be most atrocious, in the frequent expostulations I addressed to you beforehand; nor could I extenuate a deed which you, by your own attempt to recall it, have confessed to be heinous. When the news came, I was engaged in a synod held on the arrival of the Gallican bishops. All assembled deplored it, none viewed it leniently; your friendship with Ambrose weighed nothing in your favor. Surely the odium of the crime would fall even more heavily on me, should no reconciliation to Almighty God be required of you.

"O emperor, why should you feel shame to act as David acted,—he was a prophet as well as a king, and a forefather of Christ according to the flesh? A parable was set before him; and, when he found that by it he himself was condemned, he said, 'I have sinned before the Lord.' Take it not ill, then, O emperor, if the same words are used towards you as the prophet used to David—'Thou art the man.' For if you give due attention to them, and answer, 'I have sinned against the Lord,' if you utter that royal and prophetic strain, 'O come, let us worship, and fall down, and kneel before the Lord, our Maker,' then it will be said to you, 'Since it repenteth thee, the Lord putteth away thy sin: thou shalt not die.'

"I have written this, not to overpower you, but to induce you, by a royal example, to put away this sin from your kingdom, that is, by humbling your soul to God. You are a man; temptation has come upon you: get the better of it. Tears and penitence are the only remedy for sin, neither angel nor archangel can take it away; the Lord himself, who alone can say, 'I am with you always,' even He pardons not except upon penitence.

"I entreat, I demand, I exhort, I admonish; for it sorrows me to think that one, who was a pattern of singular mercy, who was remark-

able for clemency, and rescued even individual culprits from their difficulties, should now feel no remorse at the death of a guiltless multitude. Successful as you have been in battle, and great in other respects, yet it was mercy which crowned all your doings. The devil has envied your chief excellence. Overcome him while you have the means. Add not one sin to another by conduct from which too many suffer. For my part, debtor as I am to your clemency in all other things, grateful as I must ever be to it, greater as I have ever thought it than that of all other emperors, but one, and unsuspicious though I am as yet of contumacy on your part, still I have apprehension; I dare not offer sacrifice if you resolve to attend. Is that lawful when many innocents have bled, which is not lawful in a solitary murder? I trow not.

"O emperor, I much regret, that in the beginning of this business, I left it to the risk of your temper instead of moving in it myself. When I consider that your pardon is suddenly given, suddenly recalled, as often before, it would appear that you have been overtaken, and I have not averted what it was not right perhaps to anticipate. But thanks be to God, who is pleased to chastise his poor servants, lest He lose them altogether. This is my lot in common with the prophets; be it yours in common with the saints.

"Do not I love the father of Gratian more even than my own eyes? Your other innocent children seem to intercede for you also. I mention that beloved youth, not to exclude, but to represent the rest. You have my love, my affection, my prayers. If you have confidence in me, obey me, and allow what I say: if not, make allowance for what I do, in that I prefer God to my sovereign. Gracious emperor, may you and your dear children enjoy everlasting peace."—*Ep. li.*

This letter, which is written rather with the familiarity and affection of a friend than with the measured precision of an ecclesiastical censure, is thus summarily treated by the historian Gibbon: "His epistle is a miserable rhapsody on a noble subject. Ambrose could act better than he could write. His compositions are destitute of taste or genius." A remark which may be taken as one instance out of many of obliquity of mind or rapidity of judgment in that able writer. In spite of his

apparent candor, few persons have been such genuine haters of Christianity and the church; and Ambrose was one of those who most especially merited his disgust, by the intrepidity with which he thrust the claims of sacred truth upon the world—claims which unbelievers would fain shut up in the library of the theologian, or within the limits of consecrated ground.

There is nothing to show how Theodosius bore the remonstrance of Ambrose on the first receipt of it. We next hear of him as attempting to attend divine service at Milan, where Ambrose officiated, having by this time returned to the city. He was met at the entrance by the man of God, who thus addressed him:

"Surely your majesty is not aware of the heinousness of the slaughter which has taken place. Passion is over; yet, reason does not yet estimate the crime. Perchance kingly rule is an obstacle to repentance, and sovereignty prevents reflection. Yet, it is as well for a man to feel his perishable nature, and remember that dust is his beginning and his end, in spite of that gorgeous purple which may beguile the heart, but cannot reverse the feebleness of the frame it covers. Your subjects, emperor, are your fellow-creatures; I should rather say your fellow-servants—servants of one universal Lord and King, the Maker of the universe. Dare you, then, look upon his shrine, who is Lord of low as well as high? dare you tread his holy pavement? dare you stretch forth hands, which are yet reeking with the blood of innocent victims? dare you receive in them the most holy body of your Lord? dare you taste his precious blood with lips which have spoken their rage in an unjust slaughter? Go hence; add not a new offence to what is past; submit to the bond which is placed upon you according to the will of the Most High. Take it as medicine to restore your soul."

Theodosius yielded to the voice of the church; he retired home, where he remained suspended from Christian communion for eight months.

Christmas was now come, and the emperor made a second attempt to join in public worship, considering doubtless that he had already suffered sufficient penance for his crime. His minister, Ruffinus, who had been the adviser of the massacre, had found him in tears; and on inquiring the cause of his grief, had been

reminded of his state of separation from the church. "Servants and beggars," said the emperor, "may enter freely to join in prayer; but against me the gates of heaven are shut; for well I know what the Lord has so clearly said, 'whom ye bind shall be bound in heaven.'" Ruffinus persuaded him to let him go to Ambrose; and Theodosius, impatient at his delay, set out towards the church before his return. When he had got as far as the forum, he was met by his minister, who reported to him the ill success of his mission; on which, with a noble resolution, he declared he would proceed onwards, and undergo the shame which he had deserved.

The bishop's apartments, as has already been noticed, were contained within a range of buildings, of which the Basilica formed a part; and thither, not to the Basilica, Theodosius now betook himself. In the interview which followed, he consented to undergo a public penance; and promised to pass a law that thirty days should, in future, intervene between sentence and execution, in all cases of death and confiscation. On these terms he reconciled himself to the church.

His first appearance in public worship after his absolution, had itself the character of a penance. With all signs of vehement grief, he prostrated himself upon the pavement, and applied the words of the psalmist to his own situation, "My soul cleaveth unto the dust: quicken thou me, according to thy word." It so happened, when the time came for presenting the oblation at the altar, instead of retiring from the chancel, he remained, through forgetfulness, within the rails, according to the custom of the eastern church. Ambrose ventured not to relax one tittle of the stern discipline of the Latins, even to reward a penitent monarch. He sent his archdeacon to signify to him that none but ordained persons were allowed to remain in the sanctuary; on which the emperor promptly retired. Some writers, however, consider that this took place on his first arrival at Milan, from the east.

Theodoret adds, that, on his return to Constantinople, one day after making his offering at the altar, as usual, he retired, as he had learned from Ambrose, without the rails, and was recalled by the Patriarch Nectarius. Upon this, he observed, "Of all, whom I have met, Ambrose is the only BISHOP."

Perhaps an unlearned reader might imagine Theodosius some weak prince, such as might be expected in the latter days of Rome, the offspring and the instrument of her degeneracy. For such an one I will quote the unsuspicious evidence of that same historian to whom I have already referred:

"The wisdom of his laws, and the success of his arms, rendered his administration respectable in the eyes both of his subjects and of his enemies. He loved and practised the virtues of domestic life, which seldom hold their residences in the palaces of kings. Theodosius was chaste and temperate; he enjoyed, without excess, the sensual and social pleasures of the table; and the warmth of his amorous passions was never diverted from their lawful objects. The proud titles of imperial greatness were adorned by the tender names of a faithful husband, an indulgent father. His uncle was raised by his affectionate esteem, to the rank of a second parent. Theodosius embraced as his own, the children of his brother and sister; and the expressions of his regard were extended to the most distant and obscure branches of his numerous kindred. His familiar friends were judiciously selected from among those persons, who, in the intercourse of private life, had appeared before his eyes without a mask; the consciousness of personal and superior merit enabled him to despise the accidental distinction of the purple; and he proved, by his conduct, that he had forgotten all the injuries, while he most gratefully remembered all the favors and services which he had received before he ascended the throne of the Roman empire. The serious or lively tone of his conversation was adapted to the age, the rank, or the character of his subjects whom he admitted into his society; and the affability of his manners displayed the image of his mind. Theodosius respected the simplicity of the good and virtuous; every art, every talent of an useful, or even of an innocent nature, was rewarded by his judicious liberality; and, except the heretics, whom he persecuted with implacable hatred, the diffusive circle of his benevolence was circumscribed only by the limits of the human race. The government of a mighty empire may assuredly suffice to occupy the time and abilities of a mortal: yet the diligent prince, without aspiring to the unsuitable reputation of profound learning, always re-

served some moments of his leisure for the instructive amusement of reading. History, which enlarged his experience, was his favorite study. . . His disinterested opinion of past events was usefully applied as the rule of his own actions; and Theodosius has deserved the singular commendation, that his virtues always seemed to expand with his fortune; the season of his prosperity was that of his moderation; and his clemency appeared the most conspicuous after the danger and success of the civil war. But the emperor showed himself much more attentive to relieve the innocent than to chastise the guilty. The oppressed subjects of the west, who would have deemed themselves happy in the restoration

of their lands, were astonished to receive a sum of money equivalent to their losses; and the liberality of the conqueror supported the aged mother, and educated the orphan daughter of Maximus. A character thus accomplished, might almost excuse the extravagant supposition of the orator Pacatus, that, if the elder Brutus could be permitted to revisit the earth, the stern republican would abjure, at the feet of Theodosius, his hatred of kings; and ingenuously confess, that such a monarch was the most faithful guardian of the happiness and dignity of the Roman people."

Such was the great Theodosius; such in his virtues, in his offence, and in his penitence.

INTELLIGENCE.

FOREIGN.

ROME.—*The Immaculate Conception of our Blessed Lady.*—A correspondent, under date of January 2d, writes thus:—"His holiness and the congregation of rites now give permission to any bishop applying for it, on behalf of his diocese, to insert in the preface of the mass, the word 'Immaculate,' altering a passage in it to '*Et te in IMMACULATA Conceptione Beate Mariæ semper Virginis,*' &c., and thereby introducing into the liturgy an admission of this long disputed point of doctrine. It will be recollected that the church has hitherto abstained from declaring the immaculate conception to be an article of faith, though it has always been a favorite belief with the devout portion of the church. In the arguments respecting it in former days, the Dominicans were the leaders of the opposition to the doctrine. A few days ago, the general of the Dominicans applied for and obtained, in the name of his whole order, the privilege above mentioned. In Rome an addition has been made to the Litany of Loretto in reference to the same doctrine, by inserting the invocation, '*Regina sine labe originali concepta,*' after '*Regina Sanctorum omnium.*' I do not know if Cardinal Lambruschini's masterly pamphlet in favor of declaring the immaculate conception an article of faith, has ever reached England. It would be well to have it translated and circulated there."—*Tablet.*

FRANCE.—*The Church and the University.*—The bishop of Langres is about to publish a new work, to be called "The Education Question considered

in a Social and Legal Point of View." The university journals have not attempted to answer the letter of this bishop, nor have they reconciled themselves to the withdrawal of the chaplain from the college of Rennes, by the bishop, Mgr. Saint Marc, beneath whose windows, the pupils of the college assembled and called out, "Down with the bishop! down with St. Marc." While at the professor's door, they gave a concert, exclaiming at its close, "Long live M. Zevort, the representative of modern philosophy." It was this Zevort's teaching that made the withdrawal necessary. "We demand," says the *Univers*, "perfect freedom of instruction, liberty to teach and learn; our enemies reply, 'the Jesuits!' we defend the rights of parents and children, and they hang up, *in terrorem*, the phantom of 'the priest-party, and sacerdotal domination!'"

The *Ami de la Religion* contains a long letter from the bishop of Perpignan, and a shorter from the bishop of Limoges (who, though on a sick bed, writes with his own hand), on the university question. Both demand for France the free liberty of teaching enjoyed by the clergy of Belgium.

A ministerial paper of the 21st January, contained an announcement that the *Tartuffe* would be acted for the last time this season at the Theatre Francais, by desire of the pupils of the royal college; and another journal of the same day states that a second edition of that comedy was ready, illustrated with a sketch of the newly inaugurated monument; a vignette by Granville—Moliere tearing the mask from imposture in the form of a Jesuit; and the

excommunication in 1667, of the libertines who took part in the original performance of this play. The *Univers* says, "the two paragraphs are meant to reflect light on each other."—*Ibid*.

Salary of the French clergy.—In France the salary of a cardinal is £1200 per annum. The archbishop of Paris, £4,000. The other archbishops, £1,000 per annum, with £600 for outfit. Of the vicars-general, Paris, £160 per annum, the second £120; other vicars-general, from £120 to £60, per annum. The cures vary from £64 to £36, per annum, according to age and seniority. There are 40,000 priests in France, 22,000 of whom are curates, living upon from £26 to £40, per annum.

PORTUGAL.—On the 2d inst. Donna Maria opened the cortes with a speech of which the principal intimation was the following:—"I have the satisfaction to be able to certify to you that I continue to receive from all allied nations secure proofs of friendship; and I fully confide that the negotiations with the holy see will be shortly terminated, the rights of the crown preserved, and the necessities of the Lusitanian church attended to."

ALGIERS.—*The Trappists.*—We read in a letter from Algiers: "I have already spoken to you of the establishment of the Trappists; you can imagine nothing more admirable. Three religious have undertaken the truly Christian work of adopting three hundred young Arab orphans, rendered such by the war, and who were wandering in destitution and misery about the mountains; they support and instruct them, and will make them agriculturalists, in order that when they grow up they may be settled in the surrounding villages. Are you not moved at the mere recital of this noble enterprise of charity?"—*Univers*.

ENGLAND.—*Another Tractarian Convert to Popery.*—To the Editor of the *Morning Herald*.—Sir, I beg to inform you, that Thomas Harper King, an under-graduate of Exeter college, has joined the church of Rome. This is the seventeenth victim of Mr. Newman's efforts to unprotestantise the church of England, and the second member of Exeter college who has turned Romanist within the last six months. I am, sir, your obedient servant,
Oxford, Jan. 25. ACADEMICUS.

IRELAND.—*Benevolence.*—On Saturday last, our mayor elect, Alderman Shannon, handed the Rev. J. B. Nolan, C. C. St. Mary's, the sum of twenty pounds, to be appropriated to the liberation of small debtors in the city jail, with a view of uniting them to their families at the joyous festival of Christmas. From the judicious appropriation of this handsome sum by the Rev. Mr. Nolan, he liberated and sent home fifteen persons who were most enthusiastic in their prayers for the health, happiness, and long life of their kind patron.—*Limerick Reporter*.

RELIGION IN NEWFOUNDLAND.—*From a Letter to the Right Rev. Dr. Fleming, V. A.*—"The population of Newfoundland, as it has been represented by the census taken in 1836, amounts to 75,094, the Catholics being enumerated as 37,718, the Church of England Protestants, 26,740, and the various denominations of Dissenters 10,636. This enumeration is now admitted by all to be incorrect, and there is very little doubt, indeed, that there are not fewer than 100,000 inhabitants in Newfoundland. Indeed, I have every reason to know that the Catholic congregations number over 60,000; yet, from the circumstance of this number being sprinkled along the shores of an island larger than Ireland, it presents many difficulties, in a missionary point of view, to the perfect establishment of religion. The interior of the country is not only uninhabited, but literally unexplored, in so much that there is *not a house* in the island six miles distant from the sea, nor was there a mile of road in the entire country till some years after my consecration, although within the last few years roads have been made between some of the principal settlements within the districts of St. John's and those of the nearest districts of the north and south; but, with the exception of these three districts, the rest of the island may be said to be in its primitive state, so that, except during summer, there are no means of communication but by water, and in winter through wilds and forests, and over frozen morasses and lakes covered with pathless snows; hence, at every season, the transit from one harbor to another is attended not only with difficulty, but often with imminent danger of death.

"Upon my appointment to the spiritual government of that vicariate, in 1830,* I found the whole country divided into five great districts, and in the whole island only seven priests, and of these seven ecclesiastics the venerable and sainted vicar-general, Doctor Yore, one of the first founders of the mission, was fast sinking under the weight of labor and years; the second was dying of consumption, a third was laboring under mental weakness, and a fourth more disposed to retard than advance the good of the mission. The smallest of these districts, under the care of the above number of ecclesiastics, comprehended a length of shore not less than one hundred and fifty miles, while the more remote embraced some ten, twenty, or more, great bays, each of which included a large number of inhabited har-

* This mission had been established for nearly half a century before. Dr. Fleming thus describes its commencement: "On the arrival of Dr. O'Donnell, first bishop of Newfoundland, there were only two ecclesiastics in the island, charged with the administration of the sacraments. To such a pitch was sectarian rage then carried, that the houses which, it was suspected, served for the celebration of our holy mysteries, were burned to the ground by order of the local authorities. There are many still living who witnessed those excesses, and some whose houses were reduced to ashes."

bors, coves and creeks, some of them from ten to forty miles from the nearest settlement.

"Thus in the capital, a concentrated population of fourteen or fifteen thousand; in three other towns, four thousand, three thousand, two thousand; in two or three other places, about one thousand; and in no other place more than five hundred, while, for the most part, you find them scattered here sixty, there forty, at a distance of twenty miles, twenty, perhaps thirty miles further, four or five, and in many isolated harbors, two, sometimes only one family, cut off from all communication with man, save the precarious highway of the ocean, a path that is closed against them for six or seven months of the year, by impassable barriers of ice. The consequence was, that a great portion of the population was utterly abandoned—the morning of their days unblest by the saving waters of baptism, the spring-tide of their life unenlightened by spiritual instruction, their marriages unblest by the sacramental unction, their death-struggle unsupported by the soothing sacraments instituted for the comfort of the dying sinner, and they have sunk into the grave without those holy rites of our religion, which give promise of awakening the mercy of a bountiful God in life everlasting.

"These wants I have gone far towards surmounting. The mission now is divided into fifteen districts served by twenty-four priests. In the central district, Saint John's, I have placed four priests. In that of Harbor Grace three, in others two, and in the more remote, one priest. From the birth of that mission until the year 1830, there was no settlement or town in Newfoundland in which the holy sacrifice of the mass was offered daily; nay, even in St. John's, the congregation was frequently obliged to be contented without an opportunity of hearing mass. But the places in which it was regularly offered every Sunday of the year, and on week days, pretty generally, were only two, viz.: St. John's and Harbor Grace; and now let me pray you to mark the difference. Mass is said every day of the year at the following places, viz.: at Saint John's, at Harbor Grace, at Carbonear, at Northern Bay, at Trinity, at Bonavista, at King's Cove, at Tilton Harbor, at Brigus-by-North, at Harbor Main, at Witless Bay, at Ferryland, at Fermuse, at Trepassay, at Saint Mary's, at Great Placentia, at Little Placentia, at Merashen, and St. Burin.

CANADA.—According to recent accounts in the *Melanges Religieux*, it appears that the whole number of recorded baptisms in the Catholic parish of Montreal, from the settlement of the country to the year 1844, is 72,801; burials, 53,287; marriages, 11,956. From the year 1830 to 1840, the Catholic population was nearly stationary. Within the last four years, it has increased about one-third, owing partly to the eminent advantages enjoyed

in the city, from the institutions of the Brothers of the Christian schools.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Rev. Mr. Sanderl.*—We cheerfully open our columns to the following communication, from a learned and respectable clergyman of the archdiocese. Our readers are generally aware, that the late writings of Rev. Mr. Sanderl, in relation to Adam Horn, the notorious criminal whom he recently attended on the scaffold, and concerning the usefulness of temperance societies, were received with no little astonishment by the people of Baltimore. In giving publicity to the annexed remarks, we have no wish to revive the unpleasant feelings that grew out of the circumstances above mentioned, but simply to place before our readers an explanation of several points on which they may need information, and which, for many persons, may have been involved in considerable obscurity, by the observations to which we have alluded.

MR. EDITOR.—As the late note of the Most Rev. Archbishop of Baltimore, to the Rev. Mr. Sanderl, was given to the public in compliance with the request of the Catholic clergy of Baltimore, to whom I have the honor to belong, I take the liberty of communicating to you, and to the public generally, should you deem it expedient, a few of the reasons, which, in my opinion, led to the reprehension of Father Sanderl's letters, by the highest authority in this diocese. I do not claim to be the organ of the clergy of Baltimore, much less that of the Catholic church at large: I merely wish to state the reflections which have been suggested to me by the two communications of the Rev. gentleman alluded to; being fully aware, that a member of the inferior clergy has no right to speak authoritatively on points which may involve doubt or controversy.

I will observe, in the first place, that it is not my design to censure the intentions of Mr. Sanderl: he may have been actuated by the best views; but his writings were certainly improper: because we judge of a man's language from the impression which it produces on the mind of the reader; and though it might be said, that German manners admit of a stronger style than the English, the letters having been intended for English readers, they are open to the condemnation of those who are not acquainted with the peculiarities of German customs.

The passage of the Rev. gentleman's first letter, which was something of an attempt to exculpate or justify in some measure the brutality of Adam Horn towards his wives, very naturally gave offence to the community, whose moral feelings had just been shocked by the recital of the bloody deeds, which met with the severest infliction of the law. Even the remotest attempt at the justification

of so notorious a culprit, would have been misplaced in the mouth of any individual; but, it could not but appear in an odious light, coming from the Rev. gentleman who had been Horn's counsellor and instructor. Mr. Sanderl, moreover, in his partial exculpation of Horn, did not observe sufficiently the rules of charity. Even if the unfortunate wives of the latter had been chargeable with the misdemeanors which he imputed to them, no individual has a right to make known their misconduct after the solemnities of a public trial. In doing this, Mr. S. failed also of his end; because, there being steps in the commission of crime, no one will believe that Adam Horn was induced to commit murder, without having previously, and on many occasions, treated with cruelty the objects of his aversion. Nor can we excuse from injustice and a want of proper respect, the sweeping assertion of the Rev. gentleman, in relation to the weaker sex, whom he seems to involve in a general proscription, as if malice of the blackest dye were the ordinary characteristic of woman. The scripture passage which he has quoted on this subject, signifies simply, that if a woman coolly devotes herself to wickedness, she may equal, and even surpass, the sterner sex in crime; which is abundantly attested by history: but, to deduce a general charge of malice against women, from the text in question, would be as much opposed to the rules of logic, as to accuse a man of a wilful falsehood, because St. Paul says, "every man is a liar." (Rom. iii, 4.) It may be said with truth, that virtue, in general, finds many more and far better followers among women than among men, as a learned commentator on the scripture has remarked, speaking on the chapter quoted by Mr. Sanderl. St. Agnes, St. Cecilia, St. Catharine, are examples of chastity, fortitude and heroic sacrifice, which have never been equalled by individuals of a different sex. The gratuitous assault of the Rev. gentleman upon that class of persons, which has given to religion some of its brightest ornaments, and to society many of its most useful and honored institutions, is neither in accordance with the precept of the apostles, who in declaring man the head of the woman, require that a due honor be paid to the latter (1 Peter iii, 7), nor with the spirit of Christian civilization, which numbers among its most remarkable and most beneficial achievements, the liberation of woman from the bondage and degradation to which pagan antiquity had condemned her.

The manner in which Mr. Sanderl alludes to the individuals, by whose aid Horn effected his escape from jail, in Ohio, appeared to me singularly awkward. It might be inferred from the language which he uses, that there is no possibility of going to heaven from Ohio, or that the Almighty does not vouchsafe the grace of repentance and pardon in

that state. He probably wished to say, that, in Ohio, the criminal would not have enjoyed the same opportunities of conversion as in our city; but, how could he make such an assertion? Do we not know that when recourse to the sacrament of penance is impracticable, a perfect contrition for sin will suffice to obtain its forgiveness? Moreover, are there not priests in Ohio as well as in Baltimore, who could have discharged their duty on such an occasion, with all charity and zeal?

Mr. Sanderl has advanced another assertion which has, more than any other, startled our community, "that there is no moral guilt in favoring the flight of a prisoner not yet condemned, (with a few exceptions), if it can be done without committing crime or outrage." The expression of such an opinion, particularly as it represented the individuals who favored Adam Horn's escape, as his *benefactors*, was calculated to produce upon the minds of some an impression, that it is a laudable act of benevolence to break open the public prisons, and to assist a culprit in his attempt to evade the rigor of the law. But we are sure that no casuists ever dreamed of that queer clemency, which would let rogues out of jail; for it is the common interest of all that such characters should be kept closely confined, and it is for this purpose that the forms of justice have been adopted by all nations. The only question with casuists is, whether a person may not, in some cases, innocently assist a prisoner in his escape, not by breaking jail, or committing any fraud or violence, but in an indirect way, as by lending him a file or a rope, by means of which he may procure his freedom, or a horse when he has already eloped from the prison. Many casuists think that such an indirect and remote participation in the escape of a prisoner is not in itself a sin, and their principal reason is, that as the prisoner may run away himself without committing any new crime, there is no moral guilt in him who aids him indirectly in doing what he himself can do innocently. These casuists, however, make a positive exception of the jail keeper and other officers of justice, who are bound by a special contract to secure the person of the prisoner, and cannot, either directly or indirectly connive at his escape; they except also the clergyman who attends him, for he would violate public faith by favoring the criminal in any design of this kind. Another exception with them is the case in which it would be foreseen that the escape of the prisoner would result in any evil to society; for no one could, without crime, endanger the public weal for the sake of promoting a private interest. Other casuists, on the contrary, think that such a co-operation in the escape of a prisoner is always unlawful; this opinion is held by Soto and Collet. The difference between the two opinions is not as great as it would seem at first sight, for

there are very few cases in which some one of the exceptions above mentioned will not occur. We would more willingly subscribe to the opinion of Soto and Collet, because it seems to us unjust to create, on the part of the state, the additional expense and investigation which would be necessary to recover the fugitive prisoner. There is also always reason to fear that the peace of society will suffer from the escape of prisoners. Moreover, the reasoning of those who hold a different opinion, appears to us of no weight whatever. Let a criminal free himself if he can from his fetters; to say that he is bound in conscience not to do so when it is in his power, would be imposing upon him an obligation that is morally impossible: but this reason is not applicable to those who would indirectly favor his escape; to abstain from this indirect participation is not an act of heroism. It must be observed, however, that the decision of this case of casuistry forms no part of Catholic doctrine. There has been no revelation of Scripture, no decision of the church upon the subject, and hence philosophers and divines dispose of it according to their respective views, and we are at liberty to hold any opinion that seems to us well founded and is not at variance with truths defined by the church. Cases like this, for the speculation and embarrassment of the human mind, have always existed, before as well as after the Christian era: such, for instance, as the following question proposed by Cicero. Can a conscientious merchant sell a commodity at a very high price, which has been induced by the scarcity of the article, when he knows by private advices that in consequence of a large importation, already in the harbor, the price of that commodity will fall in a few hours?

I will conclude my remarks upon Mr. Sanderl's apology for Horn, by observing that the language used by the writer to express his confidence in Horn's prospect of salvation, is too strong. To say, *we are fully convinced* that God has had mercy upon the soul of any man, is not in the tone of Catholic phraseology: we may say that we *presume* and *hope* that he has found mercy at the dread tribunal; but we are admonished to "work out our salvation with fear and trembling;" and no one knows whether he is "worthy of love or hatred:" much less can we know any thing positive in reference to the salvation of a man whose crimes are certain, and whose repentance may be more or less doubtful. The communication of Mr. Sanderl, it seems to us, has been far from adding to the good opinion which the public seemed disposed to form of the criminal's repentance. But it is not the first time that the weapons of a man have been turned against him.

I will now say a few words in regard to Mr. Sanderl's letter on the subject of temperance socie-

ties. He says: "We think it a perverse thing to try the correction of corrupted people by the force of reason, public opinion, and temporal interest." We think differently. If a man avoids drunkenness, because he looks upon it as a degrading vice, because it would lead to the ruin of his health, or bring distress upon his family, he acts well. This we are obliged to admit, or it would follow that an infidel or sinner cannot perform any *good action*; a proposition which has justly been condemned by the church.

It is likewise incorrect to assert that temperance societies are not in accordance with the spirit of the Catholic religion. Abstinence from ardent spirits, and intoxicating drinks in general, is certainly an act of virtue; it has been practised by innumerable saints, and its observance has been enforced in many religious societies; for instance, among the Sisters of Charity, because it is calculated to spiritualise the nature of man, and to remove from him the danger of sin. Hence it is perfectly consonant to the spirit of the Catholic church to abstain from all stimulating beverage; but it would most certainly be at variance with the spirit of the Catholic church to say that the use of wine is bad in itself, or that there is an obligation incumbent on all men to abstain from intoxicating drinks. This would be carrying the principles of temperance beyond their proper limits, and we do not believe that any association which aims at the promotion of this virtue, would fall into such an extreme of folly or madness.

The pope and the bishops of the United States have in no wise discouraged or censured temperance societies; on the contrary, the sovereign pontiff has testified his high gratification at the wonderful success of Father Matthew, by elevating him to an eminent station in the religious order to which he belongs. The bishops of the United States have also encouraged the practice of temperance in their respective dioceses, and several among them are teetotallers. The only thing which they have thought it advisable to check, is the indiscriminate admission of all persons, men, women, and children, to a solemn pledge, the violation of which would involve them in the guilt of perjury. A pledge of this kind they, with great propriety, consider altogether unsuited to the mass of the community, and particularly to children. A vow or oath to refrain from every kind of liquor, may be good and expedient in some cases; for instance, for the reformation of a drunkard; but it would be a snare for a child, who might be led by his natural levity and inconstancy to use a moderate quantity of wine, and would thus commit the dreadful sin of perjury. The pledge sanctioned by the authorities of the church, and which consists in a serious resolution, formed in private or in public, to abstain

from intoxicating drinks, will be equally efficacious in deterring him from their use, and if he should happen to deviate for a while from this course, he will not incur the guilt of having violated an oath.

We consider it a great mistake on the part of our writer, to have supposed that the temperance pledge is illusory and of no effect, if it is merely a firm resolution, not binding under pain of perjury: there are in the church innumerable associations and confraternities, the regulations of which do not bind under pain of sin: will Mr. Sanderl contend that they are of no avail? It would certainly be very rash to advance such an opinion, because these confraternities are to be found in every part of the Catholic world. A resolution may be true and sincere, and lead a person to the faithful execution of his purpose, without, however, producing any moral obligation, under pain of sin. If, for instance, on the death of a friend, we resolve to wear some badge of mourning as a tribute of respect to his memory, but through forgetfulness we omit to do so, we would not be chargeable with sin. The same may be said of the resolution to abstain from the use of tobacco. We know many persons who strictly adhere to this resolution. But, if an individual, after having formed this determination, should happen to regale himself with a cigar, he might indeed be considered inconstant and imprudent, but no one would dream of imputing to him any moral fault. The reflection, too, that the violation of his promise has proceeded from a want of energy, may perhaps be more effectual in preventing a repetition of the act, than the most serious obligation. How much additional influence do these considerations acquire when applied to the temperance pledge, which is uttered in a formal and solemn manner, is sanctified by religion, and is essentially connected with the temporal and eternal interests of man?

It is also erroneous to affirm that temperance societies are laughed to scorn in Catholic countries. We have read the highest encomiums on these associations, in the periodicals of Catholic countries. It is true, that they have not taken a part in the temperance movement; but in this there is nothing singular nor inexplicable. Temperance societies were instituted to arrest and remove the evils of inebriety. Now, it is a notorious fact, that drunkenness, with its lamentable effects, has no where been more common or more fearful, than in those countries where wine is comparatively a rare commodity, and finds a substitute in whiskey or other ardent liquors. Wine-growing countries, such as France, Italy, Spain, and Germany, are altogether unacquainted with that fruitful parent of intemperance. They cultivate the vine so extensively, that the beverage which it yields, is almost universally used among the people: but, in more northern climates, tea and coffee supply the place of wine. It

is also to be observed, that in the wine countries to which we have alluded, intemperance is very little known, as a public vice; and hence, there has been no special demand for temperance societies, because there was no crying or general evil to abolish. This is the sole reason why some Catholic countries have not actively participated in the very laudable work, for which Ireland and North America have been lately distinguished.

As to the very extraordinary observations of Mr. Sanderl, in reference to the use of wine in the celebration of mass, I shall revert to them, only to say, that genuine wine and such as would afford a valid matter for consecration, can be obtained without difficulty. We know, from scientific principles, that it is no easy matter for a chemist, however skilful, to produce an imitation of wine. He may mix alcohol, water, mucilage and coloring matter, in the same proportions that exist in wine; but, this mixture could not possess the aroma or taste that is peculiar to the fermented juice of the grape, and the production of which has so far entirely baffled the efforts of science. Hence, a really artificial or spurious wine, would at once be detected, even by the most indifferent connoisseur. The method pursued in the fabrication of wines, is to combine those of an inferior with others of a better quality, and by the slight addition of some foreign ingredients to imitate a peculiar tint or flavor. But an amalgamation of this kind would still be a genuine wine, at least, for sacramental purposes, as all Catholic divines admit.

I will conclude this communication, Mr. Editor, by expressing my admiration of that beautiful principle in the Catholic church, which renders her faith, her morality, and her government inviolable. Whenever a controversy arises, the question is decided by the lawful pastor, and the parties concerned must submit to this authority, in order to remain within the bosom of the church; thus is its unity always preserved. SACERDOS.

Feb. 20th, 1844.

P. S. Since the above was in type, we have been officially informed, that Mr. Sanderl's writings alluded to by our correspondent, were published without the knowledge of his brother Redemptorists, and met with their universal disapprobation.—Ed.

Spiritual Retreat.—A spiritual retreat for the laity will be opened in the Cathedral of Baltimore, on Sunday, 17th inst. and terminate on Sunday the 24th. The following is the programme of the order of exercises and the regulations that will be observed.

"Seek ye the Lord, while he may be found; call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive."—*Isaiah*, 85.

ORDER OF THE EXERCISES.

In the Morning.

- 6½ o'clock—Meditation.
 7½ “ Mass.
 8 o'clock—Repetition of Meditation. (*Retire till 10.*)
 10 “ Spiritual Reading adapted to the Meditation.
 10½ “ Free time for private Devotion, &c.
 11 “ Instruction or Meditation.
 11½ “ Examen of Conscience.—Prayers.
 12 “ Angelus. (*Retire until 3½ o'clock.*)

In the Afternoon.

- 3½ o'clock—Spiritual Reading and Rosary.
 4½ “ Instruction.
 5 “ Preparation for Confession, &c.
 5½ “ *Retire till 6½.*
 6½ “ Miserere or Stabat.
 7 “ Meditation.
 8 “ Benediction, Night Prayers, &c. after which retire.

Observations.

I. The Rev. gentlemen, engaged to hear confessions, together with the pastors of the church, will be in attendance at the confessionals during the day, except the time allotted for mass, meals, &c.

II. The faithful can approach the tribunal of penance during any of the above mentioned exercises, except the meditations.

III. They who attend the Retreat, are requested to comply, as strictly as possible, with the regulations, and to keep their minds recollected even during the moments that they are absent from the church.

DIOCESS OF NEW YORK.—Trustees.—The *New York Freeman's Journal* has the following remarks on *trusteeism*, which are fully confirmed by circumstances in other parts of the country:—"We are sadly mistaken in the signs of the times, if a period be not fast approaching when we shall have Trustees managing churches *without* priests; and congregations with priests, but without trustees. The actual history of two or three churches in the neighborhood of the city might be cited in support of this view. Of one of these it will be sufficient to say that it was commenced some ten years ago; enough, it is said, has, during that time, been collected to pay for it twice over; its trustees' quarrels dragging in both priest and people, have continued all the while; it has been twice sold for debt; there are, at this moment, two private deeds of such sale; and yet, it is now in debt for more than double what it is worth!! The congregation can build a better one for half the money it now owes, and it is likely they will do it."

The new Bishops.—We understand that the con-

secration of the three bishops from this city, viz: Right Rev. John McCloskey, co-adjutor bishop of New York; Right Rev. Andrew Byrne, for Little Rock; and Rev. William Quarter of Chicago;—will take place on Sunday the 10th of March; in the cathedral of course.

The Very Rev. Dr. Power will preach the consecration sermon in the morning, and the Rev. Dr. Pise will preach in the evening.

The right reverend bishops of Philadelphia, Boston, and Richmond, will be present.—*Freeman's Journal.*

DIOCESS OF DETROIT.—Temperance.—Among the French Catholics, during a holy retreat, made by the Rev. James Father Louis, missionary priest, he has administered the temperance pledge to three thousand four hundred and fifty, in five congregations, Detroit, Bay Settlement, Gross Point, L'anse-Creus, Mt. Clemens and Huron; and during the holy retreat, the Rt. Rev. Bishop Lefevre has confirmed nine hundred and fifty persons.—*Detroit Adv.*

DIOCESS OF BOSTON.—Bishop Fenwick has recently purchased of the *Orthodox Society*, a neat church in east Boston, capable of holding one thousand persons.—At Springfield, the Rev. John D. Brady has purchased a splendid site for the erection of a new church.—*Boston Pilot.*

DIOCESS OF NEW ORLEANS.—The suit of the trustees of St. Louis' church, New Orleans, against the bishop, has been decided in favor of the latter, as we learn from the following slip of a New Orleans paper: "In the case of the church wardens versus the bishop, the judge of the parish court this morning rendered his opinion on the exceptions against the plaintiffs, and put the case out of court. We understand that it will be carried to the supreme court."

DIOCESS OF LOUISVILLE.—Ordination.—On Saturday last, February 2d, Right Rev. Dr. Chabrat conferred the holy order of the priesthood upon Messrs. Lavalie, Cull, Joyce, and Quinn, in the church of St. Thomas, attached to the diocesan seminary.—*Cath. Advocate.*

The Magdalen Asylum of this city, conducted by the "Sisters of the Good Shepherd," has been opened scarcely two months, and already some eight or nine of those hapless beings whom it purposes to reclaim, have sought a refuge within the sanctity of its walls.

The enterprise is, in some measure, as yet, matter of experiment, but we doubt not, it will succeed perfectly, and by its moral and social benefits, fully justify and repay the charitable zeal of those who contribute to sustain it.

Similar institutions, we are informed, established in Italy, France, Germany, England, Ireland, &c., are succeeding even beyond expectation, and are most popular and highly esteemed. And certainly

no charitable work better merits the good wishes, prayers, and assistance of Christians.—*Ibid.*

DIOCESS OF NASHVILLE.—Ordination.—On the first Sunday of Advent, Messrs. John Schachet and William Howard received the holy order of sub-deacon, at the hands of the Right Rev. Dr. Miles. On Saturday, in ember week, the same gentlemen were raised to the holy order of deaconship, and the next day they were promoted to the priesthood.—*Cath. Advocate.*

DIOCESS OF VINCENNES.—Ordination.—On the 17th December, the Right Rev. Bishop of Vincennes, Dr. De la Hailandiere, held an ordination in the cathedral of that diocese, when Messrs. Martin Stalh and William Engeln, were ordained subdeacons.—*Cath. Adv.*

THE BANNER OF THE CROSS.—The editor of this paper (Protestant Episcopal), declared some time since, that he would designate the members of the Catholic church, by a more appropriate name than *Romanists*, if any such name were suggested. We then reminded him that we are universally called *Catholics*, and that this is the avowed term of distinction between those who are in communion with the see of Rome, and others. The editor of the *Banner*, however, contends that his conscience would not allow him to give us this title. It is very well to follow the dictates of conscience, when they are based upon true principles; but, it cannot be lawful to mistake for the latter, the suggestions of preconceived opinions, the inaccuracy of which may be easily discovered. There is such a thing as a false conscience, which ought not to be suffered to take the place of sound judgment, or to set aside the rules of justice and courtesy. But this our neighbor does not seem to have sufficiently understood. It is difficult to conceive, that his conscience should be so scrupulous in reference to the term *Catholic*, when we hold this title by prescription, and that in mentioning the Catholic body he should have no scruple to use a term which we consider a *nickname*. But, the editor of the *Banner* pretends that he has the authority of *Romanists themselves* for the use of such epithets, as they designate their own church by the name of *Roman Catholic*. Is he really serious? Does he not see the difference between the two words? *Romanist* is used by Protestants for the purpose of taking away, (if possible), from the church of Rome, the title of Catholic, while the word *Roman* is employed by us to signify that although we have an exclusive right, as we have shown, to the appellation of *Catholic*, we acknowledge the bishop of Rome as the visible head of the church, and the necessary centre of unity upon earth. Here is certainly a broad difference between *Romanist* and *Roman Catholic*.

The allusion of our cotemporary to the article on *Catholicity* in the February number of this maga-

zine, is still more singular. He says: "We say nothing of the palpable inaccuracy of nomenclature in thus applying a *generic* name *specifically* to a single particular branch of the church." We know not what impression this remark may have made upon the minds of others; as to ourselves, we are not led by it to form a high opinion of the author's logical powers. It was shown (in the article just referred to, and we are awaiting an answer), that the Roman church, possessing alone, among all Christian societies, the essential prerogative of universal diffusion, and having alone been called *Catholic* from the earliest period of Christianity, is the only *true*, as she is the only *Catholic* church; and that all other denominations, being destitute of those splendid characters of orthodoxy which the Saviour stamped upon his church, they have no claim whatever to the title in question. Yet after all this has been demonstrated, we are told, without a word of proof, that the Roman Catholic church is "a single particular branch of the church." The reader will judge on which side lies the "palpable inaccuracy," not only in language, but particularly in doctrine, and whether it is imputable to the *Banner of the Cross* or the *United States Catholic Magazine*; the latter designating the Roman Catholic church by her proper, essential and characteristic name; the former refusing to do so, upon the false ground, that the *one* true church of Christ can be compounded of separate societies, however diverse in their doctrine, their worship, and their government.

OBITUARY.

Died on the 31st of December, 1843, Cardinal GUSTAVUS MAXIMILIAN JUSTUS, prince de Croy Dulmen, archbishop of Rouen.

In December, at Rome, Cardinal ALEXANDER SPADA.

DIED at the monastery of Mount Carmel (Baltimore), on the 7th of February, Sister PULCHERIA (Llewellyn), aged precisely fifty-four years.

This pious and interesting lady was born in St. Mary's county, Maryland, and was a descendant of one of that pilgrim band that sought, like Calvert, in a distant and lonely clime, the religious repose that was denied them in their native land. In early life, she was beset with all the flatteries which elegance of person and the graces of an accomplished mind can command, and surrounded with all the allurements which follow in the train of fashionable associations, distinguished parentage and domestic competency. Yet with a soul far elevated above the things of earth, in the freshness of youth and the bloom of beauty, she tore herself from the perishable fascinations of this world, and gave herself entirely to her heavenly master. There are those yet

living who remember the sensation and regret with which an admiring circle of relatives and friends were surprised with the intelligence of her sudden transformation from a gay and innocent companion, into an humble inmate of the monastery of Mount Carmel. She was missed from her home—but whither had she gone? and the answer went round to select her bridal robes—her heart is won at last and will soon be wedded. The answer was true, but her friends understood not its force. Her bridal robes indeed were purchased, yet not for earth, but to veil her face before the altar of God, while she gave him her heart and love forever. There was one who had done his country service on the ocean, that missed her from the social circle on his return from a perilous cruise. He sought the shades near her monastic abode in Charles county, and would have wooed her from her heavenly retreat with the plaintive notes of midnight music. But the sweet sounds that disturbed the sanctity of her solitude, if perchance they mingled with the nocturn office, but deepened her devotion towards him to whom her soul was now so sincerely plighted. Her affections were no longer tainted with the selfishness of earth, but loving all mankind alike, her prayers were united with those of her pious sisterhood, to appease the anger of God against sinful men, and avert from them the calamities their crimes may have provoked. The life of the Carmelite is one of incessant propitiation and prayer for the wanderings and misdeeds of sinful man; her fasts, her supplications, her mortifications, her many austerities are cheerfully laid down before the altar of God, as an humble atonement for those erring sinners whose misdeeds are so offensive to his majesty. Mingling in these pious and charitable sacrifices, the spirit of the saintly Pulcheria has at last passed away. She had joined the holy order of the sisters of Mount Carmel while it was yet in its infancy, and lived to see her establishment translated from its original seat in Charles county, and to follow it to its present permanent location in Baltimore. Thirty-three years of her life were devoted to monastic service, the latter portion of them under great bodily suffering. Yet she bore her ills so meekly and so patiently that none could tell the extent of her malady. And perhaps her life might yet have been spared, had not the rude uproar of lawless fanatics alarmed and shocked her delicate frame, and threatened the personal security of herself and her beloved associates. Yet amid the trying scenes of that day which we all remember, she bore herself with Christian fortitude; she was calm when all was confusion,

resigned where all was terror and alarm; and when the friends of good order had triumphed, and Baltimoreans had vindicated their wounded chivalry, when the helpless saw in every generous bosom a protector, her sensibilities were still doomed to another trial. Fanaticism still circulated dark and ambiguous mutterings, and to stifle them, the pious nuns were induced to throw open their doors to its inquisitorial gaze. This indeed was a deep mortification to the good sisters, who cherish above all things privacy and seclusion. But expediency seemed to dictate the course as the most effectual to terminate the slanders of the evil-minded and the deluded. Yet there was one in particular whose spirit could not brook the intrusion, who felt it as a violation of her household rights, as an infringement upon the order and pious offices of her home—it was sister Pulcheria. She spoke out with pious indignation when the advice was proffered, and declared her willingness to be buried in the ruins of her convent, sooner than consent to the inquisitorial visit. Overruled by others, she submitted to a different policy, yet her pious resolution at that trying hour all will admire. But the excitement which made her for a time forget her malady, reacted upon a frame already delicate and weakened by disease, and perhaps hurried its crisis. From that eventful time, Pulcheria's health began to sink more rapidly, and her condition soon became such as to render surgical aid indispensable. This furnished a new occasion to test the fortitude of the saintly sister. With the undisturbed serenity of a real Christian, she received the preparations of the distinguished surgeon; and he himself when his duty was performed, declared that her demeanor was so tranquil, her countenance so calm that he knew not whether he inflicted pain or not. Whence came such supernatural endurance in an emergency so trying and so painful? Let us hear her own placid and Catholic explanation. She kept her eyes fixed upon a crucifix and remembering the agonies of her Redeemer, she inwardly sighed, "O Jesus! I unite my sufferings with thine." Such was the life of sister Pulcheria; the surgeon's skill afforded her a few years respite, she lingered on, meek, submissive and patient, till in the octave of the purification of the Blessed Virgin, she, who was called in religion Pulcheria of the assumption, was summoned to the heavenly choirs, to receive from her beloved the reward of her love. J.

At St. Mary's convent, Somerset, Ohio, on Sunday the 4th of Feb'y, Sister FRANCES (Whelan), an edifying member of the community.

NOTICES OF BOOKS.

The character of the Rev. Mr. Palmer, M. A. of Worcester college, as a controversialist, &c. in a letter to a friend at Oxford, by a late member of the university. From the London edition. Baltimore: Metropolitan press, 18mo, pp. 96.

An enemy may sometimes be worsted without coming to a close engagement, and it argues more skill and wisdom in a general when he can effect a triumph otherwise than by the violence of a sanguinary conflict. Such precisely has been the case with the Rev. Mr. Palmer and his reviewer. The former has published several works, all of which are in great repute among his Anglican brethren; but his letters to Dr. Wiseman have been particularly lauded in this country, by the press of the Protestant Episcopal church, as a triumphant refutation of many points of Catholic doctrine. But the reader of these letters would soon perceive that Mr. Palmer, although he has brandished the weapons of polemical warfare with an unusual degree of uproar and pretension, has employed the same arms that have so often proved unavailing in the contest; that he has had recourse to the ordinary shifts of a bad cause, disingenuousness and misrepresentation; that the objections which he has urged against the faith and practices of the Catholic church, have been answered a thousand times, particularly in the recent publications of the English press; and for this reason it was scarcely necessary to follow him again over the same ground, and to expose on every point of our doctrine, those erroneous charges and false deductions which have been so amply refuted in the works of Milner, Lingard, Fletcher, Butler, and in the writings of his own adversary, Dr. Wiseman himself. To silence the clamorous argumentation of Mr. Palmer, it was quite sufficient to exhibit its general feature of unfairness, to show that he is a theorist, that the facts of history are treated by him as subordinate to his theory, that when they favor his views, he parades them as the main facts of history, that he glosses over those which militate against him, and entirely suppresses others which directly contradict his opinions, while his citation of the fathers and ecclesiastical writers is conducted in such a way as to change materially the sense of the context. The shifting tactics of Mr. Palmer, by which he lays himself open to a want of consistency or ingenuousness, have been observed even by the Protestant press. He went hand in hand with the Tractarian party until the latest development of its principles began to manifest themselves; then he suddenly renounced it, and represented it as a new sect, just sprung up in the

church, and separating themselves from the orthodox body. On alluding to this, the *Episcopal Recorder* of December 15th, has the following remarks, in which he introduces Mr. Newman thus addressing Dr. Palmer, and vindicating himself and his followers from the charge of producing division in the Puseyite ranks.

“‘Sir,’ Mr. Newman might reply, ‘you are the schismatic, I am not. I have adhered to my principles from the beginning. ‘Development’ is one of these principles, and I have been true to it in the exhibition of our faith and discipline. The germs of every doctrine I have taught down to No. 90, are to be found in our very first publications; I have only followed them out fairly and logically. If you do not see it, I pity your want of discernment; if you do I cannot but condemn your want either of boldness to stand by your principles or of ingenuousness to confess their error *ab ovo*. You are bound either to support us still, or to renounce us altogether: consistency and honor require you either to follow on with us in the path we are travelling, or go back to the very beginning and abandon and condemn the principles and object with which we started.’”

The pamphlet before us we strongly recommend as an able refutation of Mr. Palmer. It is for sale by John Murphy.

Tracts for circulation—No. 2.—“Rejoinder” of the Catholic Layman to the “Reply” of the Rev. R. C. Grundy, &c. Louisville: printed by B. J. Webb & Brother. 12mo, pp. 28.

A glance at the pamphlet before us, proves the writer to be well acquainted with the grounds of his religion, and fully able to repel the attacks of those among its adversaries, who, with unblushing effrontery, constantly repeat (when they do not invent new calumnies) the false assertions so often made respecting the doctrines and practices of our church. It is pleasing to find among the laity a spirit prompting them to speak and write in defence of their religion. This little tract, like its predecessor, goes over the whole ground occupied by the Rev. Mr. Grundy, and (with the exception of a few rather harsh expressions) is written in a manner that commends it to the attention of all who desire to obtain correct information on the points alluded to and shamefully misrepresented by the reverend teacher of heavenly truth, the minister of a religion which professes to be based on charity—(charity forsooth!) We regret that we have not received number one.

Letters of the late Bishop England to the Hon. John Forsyth, on the subject of Domestic Slavery, to which are prefixed, copies in Latin and English of the Pope's Apostolic Letter concerning the African slave trade, with some introductory remarks, &c. By Wm. George Read, Esq. Baltimore: John Murphy, printer and publisher. 8vo. pp. 156.

Any thing from the pen of Dr. England will be sure to meet with favor from the Catholic community; but the late discussions and misunderstandings that have arisen on the subject of slavery, render the above mentioned letters peculiarly interesting at this moment to all classes of persons. The work is prefaced with some appropriate remarks by the editor, who was an intimate friend of the author. It is also executed in a neat style, and will form, in every respect, a valuable addition to any library.

The Green Banner; a weekly paper devoted to the interests of the Catholic and Irish population of the United States. We have received the first number of this publication, which speaks well for it. If conducted, as we have reason to believe it will, with dignity and moderation, it will prove a useful accession to our periodical literature. We wish it all success. *The Green Banner* appears simultaneously at Hartford and New Haven, Connecticut, at the low price of \$1 50 cents per annum.

"All letters and communications, must be ad-

ressed post paid 'to the Publishers of the Green Banner, Hartford, Connecticut.'"

The Spiritual Combat, &c. Baltimore: Metropolitan Press. 32mo. pp. 275.

This is a very neat edition of a most admirable work, on the means of attaining Christian perfection. St. Francis of Sales preferred this little volume to the *Following of Christ*, and carried it about him for twenty years. It is to be regretted that the version in English which has been here reprinted, from a previous American edition, was not carefully revised beforehand, as it contains very many inaccuracies. The very first sentence of the preface (which was originally taken from the French), exhibits an important error in translation. We notice also that the book has no table of contents, an omission which should by all means be supplied in the next edition. It would be likewise more consistent with the present ideas of accurate typography, to avoid the incessant and useless employment of capital letters.

Tract, No. 38; The Eucharistic Mystery, taken from a lecture on the same subject, by the late Bishop Baines. Baltimore. pp. 12.

The name of Bishop Baines is a sufficient voucher for the excellence of this tract. In regard to mechanical appearance, it is superior to most of its predecessors.

EDITORIAL REMARKS.

SINCE our last issue, we have to acknowledge the receipt of several excellent communications, from old and new friends, who will all accept our thanks.

The Hopes of a Contrite Heart, in the present number, could not have come to us in better season. The fair authoress has long been known to possess a fluent and interesting pen, and her contributions will always be welcomed to our pages.

The Exile's Dream, which we have also published, is a youthful effort, which would be creditable to a more practised fancy. It augurs well for the future poetical standing of the writer.

Rome is a continuation of the reflections suggested by the work announced in our last number.

Protestantism—its Tendencies and Results, is from the pen of a new contributor, and is valuable both in point of matter and style.

Church History, which will appear in our next number, is a review of *Palmer's Abridged History*

of the Church (American edition), and of a new work on the same subject, by a professor of Rome. This article has been furnished by a Reverend friend of ours (M. J. S.) whose solid and interesting style has long since made him a favorite author among our readers.

We intend to furnish in the April Magazine, an historical outline of the *Sisters of Charity*, from the origin of the society to the present time; but particularly of the institution in this country. This sketch will be accompanied by a splendid engraving of MOTHER SETON, the first Superior of the society in the United States, and the only correct portrait published of that distinguished convert to Catholicity.

We are indebted to a very kind though unknown correspondent, for monthly contributions of newspaper information, which we are much pleased to receive, and which we thankfully acknowledge. They would be more useful, however, if sent to us about the 20th of each month.

ECCLESIASTICAL CALENDAR.

- 1 **Friday.** † *Ember day.* Office of the Crown of Thorns, gr. doub. ad lib. 9th less. of the hom. and com. of feria in Lauds and Mass, in which Gl. Cr. Pref. *De Cruce* and Gosp. of Fer. at the end. *Red.* In Vesp. com. of feria.
- 2 **Saturday.** † *Ember day.* Office of feria. In Mass the usual col. *Purple.* Vesp. from chap. of Sunday.
- 3 **Sunday.** † 2d Sund. of Lent. semid. Mass with the usual col. Cr. *Purple.* In Vesp. com. of fol. and St. Lucius.
- 4 **Monday.** St. Casimir, Cr. semid. less. of 1 noct. *Justus.* 9th less. of hom. and com. of feria and St. Lucius in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* In Vesp. com. of fer.
- 5 **Tuesday.** Feria. Mass with usual col. *Purp.* Vesp. of fer.
- 6 **Wednesday.** Feria. *Purple.* Vesp. of fol. com. of fer. and SS. Perpetua and Felicitas.
- 7 **Thursday.** St. Thomas of Aquin, CD. doub. Less. of 1 noct. *Sapientiam.* 9th less. of hom. and com. of fer. and SS. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* Vesp. of fol. com. of prec. and fer.
- 8 **Friday.** Office of the Spear and Nails of our Lord, gr. d. ad lib. 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. *De Cruce*, and Gosp. of fer. at the end. *Red.* In Vesp. com. of fol. and fer.
- 9 **Saturday.** St. Frances, Wid. doub. Less. of 1 noct. *Muherem.* 9th less. of hom. and com. of fer. in lauds and Mass, Gl. and Gosp. of fer. at the end. *White.* In Vesp. com. of Sunday.
- 10 **Sunday.** 3d Sund. of Lent. semid. Mass with the usual col. and Cr. *Purple.* Vesp. of fol. (in hymn, *Mer. sup.*) com. of Sunday.
- 11 **Monday.** St. John of God, C. doub. (8th inst.) Less. of 1 noct. *Beatus vir.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* Vesp. from ch. of fol. com. of prec. and fer.
- 12 **Tuesday.** St. Gregory I, PCD. doub. Less. of 1 noct. *Sapientiam.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* In Vesp. com. of fol. and fer.
- 13 **Wednesday.** The Forty Martyrs, semid. (10th inst.) Less. of 1 noct. *Debitores.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. 3 col. *A cunctis*, and Gosp. of fer. at the end. *Red.* In Vesp. com. of fer.
- 14 **Thursday.** Feria. Mass with the usual col. *Purple.* Vesp. of fol. com. of fer.
- 15 **Friday.** Office of the Five wounds of our Lord, gr. d. ad lib. 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. *De Cruce*, and Gosp. of fer. at the end. *Red.* In Vesp. com. of fer.
- 16 **Saturday.** Office of feria. Mass with the usual col. *Purple.* Vesp. from ch. of Sunday.
- 17 **Sunday.** 4th Sund. of Lent, semid. Mass with the usual

- col. and Cr. (On this day the altar is adorned with flowers.) *Purple.* Vesp. of fol. com. of Sunday.
- 18 **Monday.** St. Gabriel, Archangel, gr. doub. (8th and 9th less. in one.) 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *W.* Vesp. of fol. com. of prec. and fer.
- 19 **Tuesday.** St. Joseph, Spouse of the BVM. d. 9d cl. (8th and 9th less. in one.) 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* In Vesp. com. of fol. and fer.
- 20 **Wednesday.** St. Patrick, BC. doub. (17th inst.) In hymn, *Mer. sup.* Less. of 1 noct. *Fideliis sermo;* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* Vesp. from ch. of fol. com. of prec. and fer.
- 21 **Thursday.** St. Benedict, Ab. doub. Less. of 1 noct. *Laudemus.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* Vesp. of fol. com. of prec. and fer.
- 22 **Friday.** Office of the Precious Blood of our Lord, gr. d. ad lib. 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. *De Cruce*, and Gosp. of fer. at the end. *Red.* In Vesp. com. of fer.
- 23 **Saturday.** Feria. Mass with the usual col. *Purple.* Vesp. from ch. of fol. Before Vespers crosses and pictures are veiled.
- 24 **Sunday.** † Passion Sunday, semid. 2 Col. *Ecl.* or *pro Papa.* Cr. and tref. *De Cruce*, which is said daily until Holy Thursday, inclusively. *Purple.* Vesp. of fol. com. of Sunday.
- 25 **Monday.** † ANNUNCIATION OF THE BVM. (Fest. of oblig.) 8th and 9th less. in one; 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. of BV. *Et te in Annunc.* and Gosp. of fer. at the end. At high mass, all kneel while the words *Incarnatus est*, &c. are sung. *White.* In Vesp. com. of fer.
- 26 **Tuesday.** † Feria, 2 Col. *Ecl.* or *pro Papa.* P. Vesp. fer.
- 27 **Wednesday.** † Feria, as yesterday. *Purple.*
- 28 **Thursday.** † Feria, as yesterday. *Purple.* Vesp. of fol. com. of fer.
- 29 **Friday.** † Feast of the Seven Dolours of the BVM. gr. d. 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Sequence, Cr. Pref. of BV. *Et te in Transfix.* and Gosp. of fer. at the end. *White.* In Vesp. com. of fer.
- 30 **Saturday.** † Feria, as on the 26th inst. *Purple.* Vesp. from ch. of fol. Sunday.
- 31 **Sunday.** † Palm Sunday, semid. Cr. and in Priv. Masses, Gosp. of the palms at the end. The blessing and distribution of the palms, with the procession, take place before the solemn mass, at the end of which is said the usual Gospel. *Purple.* Vesp. of the Sunday.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.												MOON rises or sets. Mean time.									
M.	T.	Boston, &c.		New York &c.		Washington &c.		Charleston, &c.		N. Orleans.		Boston, &c.	N.York, &c.	Wash. &c.	Charlton &c.	N.Oria &c.					
		rises	sets	rises	sets	rises	sets	rises	sets	rises	sets	rises	rises	rises	rises	rises					
1	Frid.	6 35	5 50	6 35	5 51	6 33	5 52	6 29	5 57	6 26	5 59	2 32	2 38	2 40	2 39	2 50					
2	Satur.	34	51	34	52	32	53	27	58	25	60	3 41	3 43	3 47	3 55	4 0					
3	Sund.	6 39	5 52	6 33	5 53	6 30	5 54	6 26	5 58	6 24	6 0	4 51	4 54	4 55	5 1	5 4					
4	Mon.	31	54	31	54	29	55	25	59	23	1	6 3	6 5	6 5	6 6	6 8					
5	Tues.	29	55	29	55	28	56	24	6	0	23	7 18	7 17	7 17	7 14	7 16					
6	Wed.	28	56	28	56	26	57	23	1	21	3	8 33	8 30	8 28	8 21	8 21					
7	Thurs.	26	57	26	57	25	58	22	1	20	3	9 47	9 45	9 42	9 31	9 31					
8	Friday.	25	59	25	59	24	59	21	2	19	4	11 3	10 59	10 55	10 42	10 37					
9	Satur.	23	6	0	23	6	0	22	6	0	20	...	...	...	11 48	11 40		
10	Sund.	6 21	6	1 6	21	6	1 6	20	6	4	16	0 13	0 9	0 4	...	...			
11	Mon.	19	2	19	2	18	2	17	4	15	6	1 18	1 12	1 7	0 59	0 44					
12	Tues.	17	3	17	3	17	3	16	5	14	7	2 13	2 9	2 3	1 47	1 42					
13	Wed.	15	4	15	4	15	4	14	6	13	7	3 0	2 55	2 51	2 33	2 32					
14	Thurs.	14	6	14	5	14	5	13	7	12	8	3 38	3 35	3 31	3 19	3 15					
15	Friday.	12	7	13	6	13	6	11	8	10	8	4 11	4 8	4 6	3 57	3 55					
16	Satur.	10	8	11	7	11	7	10	9	9	9	4 40	4 39	4 37	4 31	4 31					
17	Sund.	6 9	6	9	6	10	6	8 6	9	6	10	...	...	...	...	...
18	Mon.	5	10	8	9	8	9	8	10	7	11	6 11	6 11	6 11	6 9	6 9					
19	Tues.	5	11	6	10	6	10	6	11	6	11	7 13	7 12	7 10	7 6	7 4					
20	Wed.	3	12	4	11	5	11	5	11	5	12	8 13	8 10	8 8	7 0	7 57					
21	Thurs.	2	14	3	13	3	12	3	12	3	12	9 14	9 11	9 7	8 55	8 52					
22	Friday.	0	15	1	14	2	13	2	13	2	13	10 12	10 8	10 5	9 50	9 46					
23	Satur.	5 59	16	0	15	1	14	1	14	1	14	11 9	11 3	11 0	10 44	10 39					
24	Sund.	5 57	6 17	5 59	6 16	5 59	6 15	5 59	6 14	5 59	6 14	...	11 58	11 53	11 36	11 31					
25	Mon.	55	19	57	17	57	16	58	15	58	15	0 4	...	...	...	...	
26	Tues.	53	20	55	18	56	17	56	16	57	16	0 52	0 47	0 42	0 25	0 20					
27	Wed.	52	21	54	19	54	18	55	16	56	16	1 36	1 32	1 27	1 12	1 6					
28	Thurs.	51	22	53	20	53	19	54	17	55	17	2 16	2 11	2 7	1 54	1 50					
29	Friday.	49	23	51	21	52	20	53	18	54	18	2 51	2 40	2 45	2 34	2 30					
30	Satur.	47	21	49	22	50	21	52	18	53	18	3 23	3 20	3 18	3 11	3 9					
31	Sund.	5 4	3 25	5 47	3 23	5 48	3 22	5 50	3 19	5 51	3 19	3 53	3 51	3 51	3 47	3 47					

Second Sunday of Lent, 1. Thes. iv, 1-8. Matt. xvi, 1-10.

Third Sunday of Lent, Epies. v, 1-9. Luke xi, 14-29.

Fourth Sunday of Lent, Gal. iv, 29-31. John vi, 14-25.

St. Joseph's day, Eccles. xiv, 1-6. Matt. x, 1-15.

St. Patrick's day, Heb. xiv, 11-15. John vi, 16-27.

Trinities Sunday, Gen. i, 1-5. Matt. xvi, 14-27.

Annunciation of B.V.M., Isaias vii, 10-16. Luke i, 26-38.

Easter Sunday, Gen. ii, 1-4. Matt. xxi, 1-10. & xxv, xxvii.

PHASES OF THE MOON.

D. E. M.

Full moon, 4 3 54A.

Last quarter, 11 8 11M.

New moon, 18 7 9A.

First quarter, 26 11 53A.

EPistles and GOSPELS OF THE
Sundays and Festivals in the month of March.
 Second Sunday of Lent, *Thess. iv. 1-6. Matt. xvi. 1-10.*
 Third Sunday of Lent, *John. v. 1-9. Matt. xvi. 1-10.*
 Fourth Sunday of Lent, *John. iv. 31-42. Matt. xvi. 1-10.*
 St. Joseph's day, *Eccl. xlv. 1-6. Matt. xvi. 1-10.*
 St. Patrick's day, *Eccl. xlv. 1-6. Matt. xvi. 1-10.*
 Annunciation Sunday, *Heb. ix. 1-15. John viii. 48-59.*
 Palm Sunday, *Phil. ii. 5-11. Matt. xxi. 1-10. & xvi. xxvii.*

PHASES OF THE MOON.
 D. M. T.
 Full moon, 4 3 54 A.
 Last quarter, 11 8 11 M.
 New moon, 18 7 9 A.
 First quarter, 26 11 53 A.

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

APRIL, 1844.

CHURCH HISTORY.

ARTICLE I.

I. *A Compendious Ecclesiastical History, from the earliest period to the present time.* By the Rev. William Palmer, M. A., of Worcester College, Oxford; author of *Origines Liturgicæ*, &c. &c. With a Preface and Notes by an American Editor. New York, 1841. 1 vol. 12mo. pp. 228.

II. *Prælectiones Historiæ Ecclesiasticæ, quas in Collegio Urbano Sacræ Congregationis de Propaganda Fide, et in Pontificio Seminario Romano habuit Joannes Baptista Palma, Sacerdos Romanus, Hist. Eccles. Professor.* Tomi IV, 8vo. Romæ, 1838—1840.

(*Lectures on Ecclesiastical History, delivered in the Urban College of the Sacred Congregation of Propaganda Fide and in the Pontifical Seminary of Rome, by John Baptist Palma, a Roman Priest, Professor of Ecclesiastical History.*)

WE have placed these two works at the head of our paper, not merely on account of the similarity in name of the two distinguished authors, but for other obvious reasons. They have both just given to the world the results of their respective labors in the very interesting department of ecclesiastical history. Both, though in very different ways, have attempted to trace the various phases and vicissitudes which mark the his-

tory of the church of Christ. Both too are men of distinguished ability and learning.

They belong to two different, and we may say opposite schools—those of Rome and of Oxford, though the latter has of late shown some disposition to approximate to the former. And they are tolerably good representatives of these two schools. The Roman Palma, as a historian, has a character distinct in its outline and clearly marked in all its features; with a decided and unfaltering step he boldly treads the path of antiquity, with all the tortuous windings of which he is thoroughly acquainted. The Oxford Palmer is less decided in his historical character, though he betrays no lack of confidence in his assertions,—else he would not be a *genuine* Englishman,—yet he appears to pursue the ancient path with the uncertain air of one who hesitates and is not well acquainted with the road. As the French would say, he is evidently *géné*; he appears like a stranger in a foreign country who would fain act as though he were at home. He belongs to a school which has manifestly been for too short a time in the remote land of antiquity, to have become *naturalized* to its climate, or well acquainted with its rich productions.

Nor does the contrast stop here. The two professors meet indeed on the common field

of church history, yet do they pursue routes so different as seldom to come in contact with each other. The Roman bears "the labor of the day and the heat;" he turns up the soil, waters it with the sweat of his brow, and cultivates it with untiring industry. The Oxfordite skims lightly over its surface; gambols about its borders, culling a flower here, and plucking a fruit there; and, for the amusement or gratification of his readers, we apprehend, he often trips, falls, or turns somersets!

Dropping the figure, the Roman professor enters critically into his subject; he gives us both sides of every question which he handles; he furnishes his authorities as he proceeds; he states and refutes objections, ancient and modern: and when you have read his history, you are compelled to say, either that he has reason on his side, or at least, that his views and statements are very plausible. The Oxfordite is far from entering on any such dull and plodding labor. He would seem to consider it a bootless toil. Except Scriptural quotations, and one reference to his own works, and another to the authority of the Protestant Archbishop Usher, he does not, we believe, give us one single reference from the beginning to the end of his work! He furnishes many passages from the ancient documents, but he does not tell us once whence they are taken; and unless his readers are so conversant with those writings, as to be able to hunt up and examine his quotations for themselves, they must wholly rely on his bare word for their genuineness and accuracy.

This is a most serious defect. Nor let it be alleged that such learned references are out of place in a work avowedly intended for popular use. In such books they are perhaps more requisite than in any other, for the reason just assigned. Without some such guide the unlearned are left wholly at the mercy of every smatterer and theorizer who may choose to embody his peculiar views in the form of history. And this is unhappily but too often the case in popular works, especially in those written in the English language to suit the palate of Protestant readers. Of no book, perhaps, is it more true than of Palmer's Church History. If any one ever needed proofs in support of his assertions, he surely needed them, as we hope abundantly to show in the sequel.

For our own part, we would not give a rush for the statements of any mere partisan historian, unless those statements are confirmed by constant references to the original authorities. We like to have chapter and verse for every thing. We value those historical books only, the margins of which are filled with references to the proper documents, and the writers of which give sufficient evidence that they have not taken these authorities at second hand, but have drank deeply themselves at the fountain heads. We like books written after the manner of Lingard's History of England. There is at least some satisfaction in reading such works. One feels that he has a guide which he can consult in an emergency. But when there is nothing to depend on but the mere assertions of a flip-pant writer, who is evidently not unbiassed in his views, every impartial judge must receive such statements with distrust. They are somewhat like the tedious and over-colored narratives of a traveller, who retails his "first impressions" of a foreign country entirely from memory. They have not the weight, and they merit not the name of real history. We make these general remarks, because, as we shall see, they are fully applicable to the work of Palmer, and because in this age of specious historical theories, pompously styling themselves "philosophies of history," one cannot be too guarded in relation to the statements he is called on to credit.

It will be easily gathered from what we have thus far said, that in comparing the Oxford Palmer with the Roman Palma, we are compelled to award the *palm* to the latter. Here we have at least one genuine *Roman* priest; though we believe he is not a native of Rome,* but of some other portion of Italy. All who are acquainted with him cannot fail to have marked his great erudition, his moderation and modesty in his statements, and his extensive learning and research. For nineteen years,† he has been a distinguished professor of church history in two out of the twenty-four great colleges of Rome. He has grown grey in this delightful study. It has become identified with his very being, and it

* We know, at least, that he has not a Roman nose!

† See preface to the first volume, where he says, that in 1838, he had been already a professor for fourteen years.—P. i.

is almost the idol of his devotion. He has thoroughly examined all the original documents which he cites; and this minute and critical knowledge of antiquity appears on every page of his work. This learned erudition is, in fact, a distinctive characteristic of Italian writers generally; as the contrary feature—of superficial flippancy—is distinctive of most English writers, and of few more so than of Palmer.

We have as yet received only the two first volumes of Palma's Lectures, with the first part of the third, bringing down the history only to the close of the twelfth century. But we have no doubt that ere this the whole has been published at Rome. The author tells us,* that this work is but preliminary to another on a more extensive scale, which he is preparing for the press. This will enter into more details, and will cover the whole ground of church history, whereas the lectures are designed merely to unfold the more important events and vicissitudes of that history.

Our chief object in this paper is to present a summary review of the "Compendious Ecclesiastical History," by the Oxford professor. And our limits will allow us merely to touch very briefly on the chief features of this work. To examine all the historian's statements, to supply all his omissions, and to correct all his errors, would require a volume much larger than the one he has given to the world. As he gives no proof whatever for any thing he asserts, we would be justified in repelling gratuitous assertion, by mere denial without proof. This would be in accordance with the well known aphorism: *quod gratis asseritur gratis negatur*—"what is asserted gratuitously may be denied gratuitously." But we will do a Catholic work of supererogation, and supply proof as we proceed, at least as far as our limits will possibly allow.

Professor Palmer is one of the three great leaders of the present Oxford movement towards Catholic principles. However he may rank in point of learning and talents, he is, perhaps, of all of them the least favorably inclined towards Rome, and holds most of what are called "the low church opinions." He may be a *simple* churchman, with Bishop Hopkins of Vermont. Dr. Newman is cer-

tainly at the head of the list in every respect, and especially as regards consistency and, we think, sincerity. Dr. Pusey is *somewhere* in the middle,—though it would take a wizard to define his real position. His late sermon on the holy eucharist, or Lord's supper, is in the mystical and mystified character of his other writings. It is really hard to know what he would be after.* He seems to pursue the non-committal policy, though he has not succeeded well in this *genre*. For speaking a little too plainly, he is now under suspension for two years. He seems to be, in a word, the true embodiment of that nondescript thing—neither Catholic nor Protestant—called *Puseyism*, after him, which is now "trying how far it can adjust its few remnants and shreds, so as best to conceal its nakedness, and appear like her whom it would fain resemble." This system, if system it may be called, halts between two points; that of sectarianism on the one hand, and of Catholicity on the other. With one hand it grasps the anchor of Catholic truth; and with the other holds on to the gilded loaves and fishes of an immensely rich church establishment! When will this unworthy hesitancy cease?

We would not be understood as condemning indiscriminately the history of Professor Palmer. The book has many good qualities which we greatly admire. We have been much pleased with its general plan and scope, and with the division into epochs, with, however, one exception, to which reference will soon be made. The chief excellence with which we were struck, is a certain pious vein which pervades the work, sustained by appropriate and select examples of ancient sanctity. In this feature we are delighted to recognize no little of the true Catholic spirit.

He lays down the plan of his work in the first, or introductory chapter. He says:

"The history of the church, then, is not like other histories, in which the progress and fate of human enterprises is (*are?*) described; it is the fulfilment of God's will for the salvation of man, the accomplishment of prophecies, the triumph of grace over the imperfection and sins of nature. The perpetuity of the church, its propagation in all nations, the succession of the true faith, the manifestation of the Holy Spirit's assistance in the lives of

* See a very able article on this subject in the Catholic Cabinet for October, 1843. Article—*Transubstantiation*.

* Preface to vol. i, p. ii.

Christians; the calamities, errors, afflictions, which, in all ages, beset it—afford new proofs of Christianity itself, and inspire the devout mind with humility and faith.”*

In another place, he says :

“The promises of our Lord to his disciples, that the Spirit of truth should lead them into all truth and abide with them forever, that the gates of hell should not prevail against his church, and that he himself would be always with his disciples—imply that the faith revealed by Jesus Christ should, in every age, continue to purify and sanctify the hearts and lives of his real followers; and we may hence infer that the belief which has, in all ages, been derived by the church from the Holy Scriptures; the great truths which Christians have always unanimously held to be essential to the Christian profession; which have supported them under the tortures of martyrdom, and transformed them from sin to righteousness; that such doctrines are, without doubt, the very same which God himself revealed for the salvation of man.”†

From the solemn promises of Christ just alluded to, we would infer more than suited the purpose of the Oxford divine. We would infer that the belief which was held in all ages of the church as the revelation of God, *was* derived from, or conformable to the Holy Scriptures. If the church, in her official capacity, could be mistaken in the understanding of the Scriptures, then were all the solemn promises of Christ of no avail, and utterly nugatory. The question would constantly recur—did the church *actually* derive such and such doctrines from the Holy Scriptures? And if private judgment said she did not, the principle implied by Dr. Palmer above would require that such tenets should be rejected. He thus upsets with one hand, what he had built up with the other! Consistency is a jewel which sparkles only on the brow of truth.

There is also, it seems to us, in the above passage, an implied assertion of the hackneyed distinction of Jurieu, between *essential* and *non-essential* doctrines, the former of which *must* be received, and the latter *may be* rejected without sin. We utterly eschew this leveling principle, which opens wide the door to latitudinarianism and indifference in matters of religion. The Scriptures make no such distinction; Christ made none such, when he

said: “he that believeth not shall be condemned.” (St. Mark xvi.) Whatever Christ taught and his apostles promulgated, no matter how trivial it may seem to proud human wisdom, is equally essential to faith. Of the objects of faith it is as true as it is of those of morals, that “he who offendeth in one is become guilty of all.” (St. James ii, 10.)

We have remarked on these passages because they afford a clue to the entire work. They exhibit the object and purpose of the writer in his history. And they lead us to suspect, what the perusal of the work clearly proves, that the whole is church history set to Puseyism, or rather Puseyism set to church history. The professor started out with his preconceived theory—half Catholic and half Protestant—and he subsequently makes the facts of history bend to its maxims! Hence his frequent blunders in point of fact, and hence the partisan spirit which evidently pervades his whole book.

The history comes before the American reading community under the sanction and sponsorship of a distinguished individual—no less a personage, we are given to understand, than the Rt. Rev. W. R. Whittingham, the Protestant Episcopal Bishop of Maryland! He is the “American editor” who writes the preface and the notes. We had been told that Bishop Whittingham stood high among his brother religionists for his learning and ability. If such be the case, he has certainly given us a very poor specimen of both in his office of “American editor” of Palmer. As we hope to prove hereafter, the work would have been much more accurate without his notes; and it would even have suffered very little from the omission of his preface. The notes are, almost without an exception, grossly inaccurate in point of fact; they are in general, an attempt either to falsify the true statements of Palmer, or to make bad worse. And like this author, he too would have us believe him on his bare word!

In his preface, he thus endorses the statements of the Oxford historian :

“A great degree of accuracy in general outline and in minute detail wherever that is given, is another admirable characteristic of Mr. Palmer’s work. It has been increased, perhaps (*perhaps!*), by the correction of one or two slips of a hasty pen, in this edition; and the minute differences, of statement or

* Introduction, p. 4.

† Pp. 10, 11, chap. ii.

opinion, in some of the editor's additional notes will show how thoroughly he shared in the author's anxiety to be really useful—an end to be attained, in a work like this, only by the most scrupulous adherence to truth. If error as to fact be found in the book now presented to the reader, it has escaped not only the attention of the learned and indefatigable author, but the close examination of his humble and grateful fellow-laborer.”*

We scarcely know through what kind of glasses the Protestant bishop examined Prof. Palmer's book; but they certainly favored obliquity of vision. They were probably manufactured at Oxford, and partook of the doubtful character of most other things which have recently emanated from that city. The manufactory must have age and experience in the business before it can hope to produce articles of real merit. If the bishop will condescend to accept our offer, made in all courtesy and kindness, we will lend him a pair of glasses, of the real Roman grinding, without a single flaw; and we assure him that through them he will be enabled to see things aright, and in a new light altogether.

By means of these same glasses, we have, at the very first glance, been able to detect more than *fifty* egregious blunders in the work, including, of course, the famous notes, nearly all of which we have been constrained to put on our black list. These errors, many of them, regard important facts; and others consist of unfair statements, or of omissions in matters of vital necessity. Before the bishop finally decline our offer, we hope he will at least try the efficacy of our improved optical instrument; at least we hope that he will not refuse to take a peep through it, with us, at the pages of his favorite author, and at his own additional notes. He should also bear in mind that the sun was thought to be without spots, until the Jesuit Scheiner, or the Catholic philosopher, Galileo, proved their existence by means of the telescope. Dr. Palmer's book has even more spots than the sun, though Bishop Whittingham could not discover them! And no wonder, as the Oxford glasses which he used, mystify more, and are, therefore, less serviceable than even the naked eye!

In attempting to point out the blunders of Mr. Palmer's work, we are reminded of the well known lines of Bobby Burns:

“Some books are lies frae end to end,
And some great lies were never penned;
E'en ministers they have been kenned,
In holy rapture,
A rousing whid at times to vend,*
And nail 't wi' Scripture.”†

Of course, this is not wholly true in regard to the work under consideration: “rousing whids” are found only at intervals of every few pages: while smaller ones are scattered here and there, “frae end to end,” chiefly at the bottom of the pages, though some of these are “rousing” enough.

Mr. Palmer divides his history into five epochs. We will give his own language, which contains the gist of his new Puseyite theory of church history.

“First, the ages of persecution which terminated with the accession of the Emperor Constantine to universal empire, in A. D. 320, and during which the church was purest.

“Secondly, the ages (A. D. 320—680) when heresies invaded the church, and were repelled by the six (!) holy oecumenical synods; and when the ravages of barbarians and heathens were counterbalanced by the conversion of many nations.

“Thirdly, the period (680—1054) in which ignorance, worldliness, and superstition (!) began to fall thickly on the church, though an earnest spirit of piety still continued to produce evangelists, saints, and martyrs, and to add wide regions to the church of Christ.

“Fourthly, the times (1054—1517) when the east and west were estranged by the ambition of the Roman Pontiffs (!); when those bishops, elevated to the summit of temporal and spiritual power in the west, introduced numberless corruptions and innovations (!); and when their power began to fade away. (!)

“Fifthly, the epoch (1517—1839) when a reformation being called for, was resisted by those who ought to have promoted it (!); when the western church became divided; and at length infidelity came to threaten universal destruction.”—P. 5.

Here are “rousing whids” enough surely, especially under the three last epochs. But these apart—of which more hereafter—we are pleased with the division, with the exception of the second epoch, which is made, whimsically enough we think, to terminate at the sixth general council; these being all that it suited Mr. Palmer's purpose to admit, out of at least *eighteen* such assemblies which have

* This word *vend* is significant: such *whids* are in general very *salable* articles!

† Death and Dr. Hornbook.—Burns' Poems, 8vo, p. 11, Amer. edition.

* Preface, p. ix.

equal claims with the first six to be general councils. But the others were far too popish to suit the fastidious Oxford palate!

For the sake of convenience, we will briefly run over these epochs as they come in order of time, availing ourselves of the author's admissions, supplying *some* of his many omissions, and correcting a few of his more glaring blunders as we proceed. We could not correct all; nor even half, without re-writing his whole history. Nor do we intend in our rapid sketch to forget to pay our respects, as in duty bound, to Bishop Whittingham, the right reverend editor and annotator.

EPOCH I, A. D. 34—320.*

During this epoch, Professor Palmer tells us that "the church was *purest*." We do not object to this term of praise, if it be meant only to imply that Christians were then in general more fervent, more disengaged from the world, and more self-devoted and heroic. If it be meant to imply, that there were no moral disorders or heresies among the early Christians, or that the church, as a church, was then more pure in doctrine than subsequently, as would appear to be the historian's drift, then do we protest against the use of the term. The writings of the earliest fathers, and especially of Tertullian and St. Cyprian,† abundantly prove, that even during the first three centuries, there were, as Christ had foretold there would be in all ages, grievous scandals to be deplored: while the five books of St. Irenæus "against heresies," and more especially the historical work of St. Epiphanius on the same subject, establish the fact that then, as subsequently, the purity of the faith was repeatedly assailed. But the church triumphed then, as afterwards, because Christ her divine spouse had solemnly promised that she should triumph. We make these remarks, because Protestant writers, with a view to establish their preconceived theory of a defection of the church in the fourth and following centuries from the disorders which then occasionally prevailed, have been too much in the habit of concealing these incontestable facts, and of drawing a too highly colored picture of earlier purity.

* Embrooded in the first six chapters, from p. 1 to p. 34.

† In their respective treatises—*De Pœnitentia* and *De Lapsis*, and in their other works.

This was emphatically a period of struggle and of persecution. The church then passed through a fiery ordeal: for two hundred and fifty years the colossal power of the Roman empire was employed to crush her: the blood of her martyrs flowed like water; but like water it served to fertilize the earth! Christ triumphed in his spouse: his promises were redeemed; the "gates of hell did not prevail;" twelve poor fishermen conquered the world, and reared the cross on the proudest monuments of fallen Rome! The chief persecutors died a terrible death, so graphically painted by the eloquent Lactantius in the fourth century.* Why did not our historian at least allude to this remarkable fact? His whole account in fact of the ten general persecutions,† is very meagre and imperfect even for a compendious history. He, however, gives us in full the beautiful letter of the church of Smyrna, with its touching account of the martyrdom of St. Polycarp,‡ concluding with a passage which clearly proves the veneration paid in the earliest times, to the sacred remains of the martyrs.

Speaking of the Donatists, who separated from the church early in the fourth century, he uses this language: "These sectarians, called Donatists, were, after full examination of their cause by councils of bishops and by the Emperor Constantine, universally rejected and condemned. They continued, however, for two or three centuries to disturb and persecute the church in Africa. *Separations like these, where rival worship was established, were in those ages regarded as most heinous sins, and destructive of salvation.*"§ This is truly a sweeping admission, extorted by the most overwhelming evidence of history. It seals the death warrant of all those separatists of modern times, who have "established rival worships," including of course the Anglican church, which fairly comes under this category!

Among his many important omissions during the epoch under consideration, we will briefly allude to the following. He does not tell us that St. Peter went to Rome and died there; a fact to which all antiquity bears evidence,|| and which he himself is forced after-

* De Morte Persecutorum.

† P. 14, et seq.

‡ P. 16, et seq.

§ P. 27.

|| Among other works on this subject, see Foggini—*De itinere Romano et Episcopatu D. Petri*. 1 vol. 4to.—where overwhelming evidence on the subject is accumulated.

wards to grant. He even says: "the date of St. Peter's epistle from Babylon suggests the probability of his having preached in Chaldea,"* whereas it is a notorious fact, admitted we think by all the learned, that Babylon of Chaldea was not then in existence. Grotius, a learned Protestant, and others, with much more "probability," think that by *Babylon* St. Peter meant Pagan Rome, which St. John and the early Christians designated by that name.

He likewise makes no mention whatever of the famous miracle obtained by the prayers of the Christian legion, which served in the army of Marcus Aurelius, in his expedition against the Quadi and Marcomanni. The miracle secured victory to the imperial arms in a most signal manner and under the most trying circumstances. It was public and notorious, is attested by Tertullian and Eusebius, and is established by other incontestable evidence. It was most glorious for the Christian name, and obtained from the emperor himself for the legion the title of *legio tonans*, or thundering legion.†

Another omission much more important still is that of the *disciplina arcana*, or discipline of secret, very common in the early church, and without which it is almost impossible to understand the faith and worship of the epoch of which we are speaking. This discipline required caution and concealment in speaking before pagans and the uninitiated, of the greater mysteries of the Christian faith, such as the Trinity and the eucharist, in order not "to throw pearls before swine."‡ The unquestionable prevalence of this discipline is a triumphant evidence of the belief in the real presence during that period.§ Was this the reason why our historian said nothing about it?

He is himself very fond of this same discipline of secret in regard to those things which he did not find it expedient to state, because they might be opposed to his theory. Thus he tells us "of the Gnostics and Manicheans,|

* P. 8.

† For a full account and vindication of this miracle, see Palma, *Prælectiones*, vol. i, P. I, p. 76, *et seq.* c. xiv.

‡ Palma, *ibid.* p. 82, *et seq.* The best thing on the subject is perhaps the learned dissertation of Schelestrate—*De Disciplina Arcani*.

§ See "Faith of Catholics," p. 186, *et seq.* and "A-micable Discussion."

|| We greatly doubt whether the Manicheans taught any such thing.

who held that our Lord's body was not real, but a mere phantom, and that he did not die on the cross:"* but he forgot to give us this testimony of St. Ignatius, martyr, bearing directly on the subject: "they (the Gnostics) abstain from the eucharist and from prayer, because they do not acknowledge "the eucharist to be the flesh of our Lord Jesus Christ which suffered for our sins, and which the father by his goodness resuscitated."†

We should be endless were we to attempt to supply all his important omissions in this way. For once, however, he violates the discipline of secret, and gives us pretty correctly the famous testimony of St. Justin, martyr, on the holy eucharist. The philosopher martyr had set him the example for this violation, as he had found it necessary, for the defence of Christianity against the base slanders of its enemies, to speak out plainly on the belief of the early Christians upon this subject—too plainly as we shall see to suit the taste of our Oxford divine. Here are his words as cited by Mr. Palmer: "We do not receive it (the eucharist) as common bread or common drink; but as by the word of God our Saviour Jesus Christ was incarnate, and had flesh and blood for our salvation, so also we have been instructed that the food, blessed by the word of prayer which is from him, through which our flesh and blood by a change are nourished, is (spiritually) the flesh and blood of that incarnate Jesus."‡

That word *spiritually*, it is almost needless to say, came from Oxford; and like many other things that have lately come from Oxford, it makes arrant nonsense. It makes St. Justin say: that as Christ took flesh *really*, so "the food," &c. becomes his flesh *spiritually*. Why was that word interjected at all, unless it was thought and *felt*, that the sense would be very different without it? Are we to give credit to Mr. Palmer for this interpolation, or is it "a hasty slip of the pen," of his right reverend editor and commentator?

The errors of our historian in point of fact, though not so numerous in this as in the subsequent epochs of his history, are yet frequent.

* P. 13.

† Epistola ad Smyrnesos, p. 36, tom. ii, PP. Apostolicæ. Amstelodami, 1724.

‡ The passage is taken from an apology (the first) of St. Justin to the Roman emperor and senate—though it might be taken from any other of St. Justin's writings, for all Mr. Palmer tells us.

He seems to have an instinctive dislike for the bishops of Rome, and wherever they are concerned, you may expect little accuracy or fairness. Thus he tells us roundly that Victor, bishop of Rome, towards the close of the second century "proceeded to the extent of separating them (the Asiatics) from his communion; an act," he continues, "which was disapproved of by St. Irenæus and the greater part of the church."^{*} It is much more probable, to say the least, that Victor merely threatened excommunication, and was dissuaded from carrying his threat into execution, as he had the power to do, by the arguments of St. Irenæus. It is not true that "the greater part of the church disapproved of his conduct." He was certainly in the right, and the general council of Nice, in 325, which we apprehend represented "the greater part of the church," decided that he was right, and excommunicated all who would thereafter persist in the practice adopted by the Asiatics.[†]

His account of the controversy between St. Stephen and St. Cyprian, on re-baptizing those baptized by heretics, is yet more glaringly inaccurate. He tells us that "Stephen insisted that the custom of the Roman church should be adopted, and separated the African churches, on their refusal, from his communion. This act, however, was not approved or recognized by the majority of bishops."[‡] The contrary is the fact. St. Augustine tells us that Cyprian "continued in the peace of unity with St. Stephen:"[§] and St. Jerome says the same.^{||} Their testimony is at least as good as Mr. Palmer's flippant assertion. And as to the majority of bishops having been opposed to Stephen, it is utterly false, and we challenge proof to the contrary. St. Augustine assures us, in many places of his voluminous writings on the subject, that a "plenary council" decided in favor of Stephen, and that the whole church agreed with him. At the time of the controversy itself, numerous councils were held in various parts of the church which approved of the course adopted by the Roman pontiff.[¶]

* P. 25.

† See Palma, *Praelectiones*, vol. i, P. 1, p. 206, *et seq.* for all the documents on this subject.

‡ P. 26.

§ De Baptismo, lib. iv, c. 25—"Eum in unitatis pace cum eo permansisse."

|| Dialog. adversus Luciferianos.

¶ Palma, vol. i, P. I, p. 163, *et seq.* and p. 142, *et seq.*

By the way it is a singular fact, that, somehow or other, the Roman pontiffs, from the earliest days of the church, *always* triumphed because they always *happened* to be right: and their triumph in the persons of Victor and Stephen is a conclusive proof that the primacy was then recognized. Else why would such holy men have ever thought of excommunicating churches in Africa and Asia? And why did not the church protest against this usurpation, if it was a usurpation? In both those controversies, it is remarkable that the opponents of the pontiffs never once thought of questioning their *right* or *power* to excommunicate: they merely deprecated its exercise. If Mr. Palmer is so much pleased with the practice of the old Asiatics in keeping Easter, why does not his church adopt it, instead of the contrary one of Rome?

These facts may enable us to judge what credit is due to the flippant assertion of our historian, that though "some churches had pre-eminent distinction on account of their opulence and magnitude," yet "all bishops and churches, however, were regarded as perfectly equal in the sight of God, [*and of men?*] and regulated their own affairs, and exercised discipline with perfect freedom."^{*} The testimony of Irenæus, and the voice of all antiquity, trace the pre-eminence of certain churches to different causes altogether, than those carnal minded ones assigned by Mr. Palmer. They tell us, that the Roman see was the "chair of Peter," and that the second in pre-eminence, that of Alexandria, was founded by Peter's disciple, Mark; and that the third, Antioch, was Peter's see, before he removed to Rome. A volume might be filled with testimonies to prove that the Roman pontiffs held the primacy from the beginning of the church. Bishop Kenrick's triumphant work on the Primacy, is a tissue of such authorities. Would not Bishop Whittingham do well to edit this work also "with notes?" It is an answer to a work by one of his own brother bishops, and it yet remains, perhaps for a very obvious reason, unanswered.

By the bye, we have little fault to find with the bishop's notes under this epoch: but we suppose it is chiefly because he has been very reserved. There is, however, a little note

* P. 33.

of his on page 23, in which he corrects a *true* statement of Palmer, who had asserted in the text that "Irenæus was crowned with martyrdom." The right reverend annotator here remarks: "so some think, but without sufficient evidence." We know not what new light has been shed on the bishop's mind, or what evidence he would deem sufficient. We find the fact stated in every church historian within our reach, and we know it is the basis of a very old and general church office. It has ever been the belief of the church of Lyons, which keeps the feast of the martyr on the 28th of June. Though it is a matter of comparative unimportance, we are really curious to know what facts can be brought to prove that Irenæus did not die a martyr under Septimius Severus.

We might remark on many other inaccuracies under this first epoch; but the subjects will recur in the sequel, and we must hasten on. We merely pause to notice, *en passant*, our author's singular method of accounting for the conversion of the Emperor Constantine. He says:

"So great was the progress of religion, notwithstanding the violent and cruel persecutions to which it was continually exposed, that it became no less the *interest* than the duty of the first Christian emperor, Constantine the Great, to relieve the church from persecution, to act as the defender of its faith, and to distinguish its ministers and members by marks of his favor and generosity." (p. 10.)

We had thought in our simplicity, that Constantine the Great was actuated by much higher and purer motives. We had read in Eusebius, a cotemporary historian of high repute, of a magnificent cross which appeared to him at noon-day in the heavens, bearing the motto: *ἡ τούτα νικά, in this conquer*; and that Constantine had made a banner like it, called the *Labarum*, which beckoned him on to victory.* We had read all this; but we suppose that if Eusebius had chanced to be born in Oxford in these latter days, this and all other heavenly visions would have vanished from his disenchanted eyes! Well, we admire the march of mind, and the progress of enlightenment!

EPOCH II, A. D. 320—680.†

This was, in a more particular manner, the

epoch of struggles with, and triumphs over heresy. During this period, the church saw Arianism, Macedonianism, Nestorianism, Eutychianism, Pelagianism, and Monothelitism, rise, create great disturbances for a time, and then sink again in the bosom of that darkness from which they had emerged. All of these formidable heresies, except Pelagianism, originated among the subtle and disputatious Greeks of the eastern church. Rome proscribed them all; and then, as ever since, the voice of Rome was re-echoed through the world by the great body of bishops. During this period, as always, the successor of Peter continued to fulfil the divine injunctions: "feed my lambs; feed my sheep" (St. John, xxi, 15—17): "and thou (Peter) being once converted, confirm thy brethren." (Luke, xxii, 32.) The Lord Jesus had "prayed for Peter that his faith might not fail." (Luke, xxii, 32.) And St. Cyprian, in the third century, assures us that "heretical perfidy never could have access to the chair of Peter, the principal church, *whence the sacerdotal unity took its rise.*"* And all ancient church history proclaims this remarkable fact, that the Roman pontiffs, in all the controversies of those times were ever in the right in their official capacity.

It is very doubtful whether the story of the fall of Pope Liberius be well founded. If he subscribed any formulary of faith different from that of Nice, it is *certain*, that such formulary was not heretical, but merely defective; and that he was induced to yield thus far, while under restraint, and after his spirit had been broken by a two years' rigorous confinement. Whatever he did, he did it in his private capacity alone, and not as the pastor of the universal church. As soon as he recovered his liberty, it is admitted on all hands, that he became a most staunch defender of the church against Arianism.† The most ardent advocates of papal prerogative never once dreamed of asserting that the pope, as a private individual, is either impeccable or infallible.

The only other pontiff who has been charged with heresy, with any appearance of plausibility, is Honorius I, who, it is alleged, was condemned as a heretic in the sixth œcumeni-

* Epist. iv, p. 86.

† See a critical examination of the whole matter in Palma, vol. i, p. 11, p. 32, *et seq.* † From p. 34—74.

† For full evidence on this subject, see Palma, vol. i, p. 11, p. 94, *et seq.* and p. 103, *et seq.*

cal council held in 680, the last year of the present epoch. Mr. Palmer (p. 47) evidently chuckles over the supposed fall of this pontiff. But it is not even pretended that Honorius actually defined any thing against Catholic faith: his whole fault, if it was a fault, consisted in enjoining silence on the disputants in the first commencement of the controversy. His epistles to Sergius, bishop of Constantinople, clearly establish this. The wily Greek had misrepresented the real state of the controversy, and had deceived the unsuspecting pontiff. The result was unfortunate, as the enemies of the faith—among whom Sergius was the chief—craftily availed themselves of the disciplinary injunction of the pontiff, to spread their heresy in the east. And this reason no doubt prompted the council to condemn Honorius, as a favorer of heretics. This council too was composed almost entirely of Greek bishops, whose bosoms were already swayed by a rising jealousy of Rome; which feeling, a little later, led them into open schism:* and there is no evidence that the incidental charge against Honorius was ever approved by the western church.

Our historian thus speaks of the origin of the monastic life:

“Many of the most truly pious and holy men whom those ages produced, were among those who lived retired from the world, and who were engaged solely in the service of God. A life entirely devoted to religion, and separated from all domestic cares, pleasures, and occupations, had been the characteristic of the ascetics and virgins *even from the time of the apostles*; but the monastic or solitary life was first exhibited on a broad scale by Anthony and his disciples in Egypt, at the latter end of the third, and the beginning of the fourth century.”†

“In the present age,” he adds, “it is, perhaps, difficult to appreciate justly the religious character of ascetic religion in the early church.”‡ This is, alas! but too true. Protestantism never had any relish for this life of prayer and self-denial; these are not palatable to our modern religionists!

The historian’s admission in regard to the antiquity of “the ascetics and sacred virgins,” was too much for his right reverend editor, who, breathing a more anti-popery atmo-

sphere, is not yet prepared to go as far Rome-ward, even as Professor Palmer. In a note, he very sagely remarks that “these (ascetics and virgins) certainly did not exist as distinct classes before the end of the second century; nor even then in any thing resembling the form of monkery.” The end of the second century is a very respectable antiquity of itself: but would not the avowed fact of their general existence in the second century, argue a more ancient origin? What would the bishop think of the argument, that because we find mention of the order of bishops in writers of the second century, therefore this order had *certainly* no previous existence? Yet his is precisely parallel.

Both Tertullian* and St. Cyprian† wrote treatises expressly on the duties of sacred virgins, which clearly prove their recognized existence, as a distinct class in the second and third centuries, and also establish their prior origin. As to the “form of monkery,” (!) we will not dispute about forms, so the substance be admitted. In the first century, the Therapeutæ of the east were a species of monks; and the order of sacred virgins existed from the days of the apostles. We read in their acts, that Philip the Evangelist “had four daughters virgins, who did prophecy,” (Acts xxi, 9,) and the seventh chapter of St. Paul’s first epistle to the Corinthians clearly implies the apostolical origin of holy virgins and celibataries. Carnal minded Protestantism cannot understand or appreciate all this: in this new system, matrimony is the *summum bonum*, and virginity is almost as much despised as it was among the heathens of old! Who will venture to deny this?

Among the many important omissions of our author under this epoch, we have time to mention only one. He says nothing of the attempt made by Julian the apostate to rebuild the temple of Jerusalem, with the avowed purpose of falsifying the predictions of Christ; nor of the miraculous manner in which that attempt was frustrated by God. Yet this is perhaps one of the most triumphant proofs of the divinity of the Christian religion, and should not therefore have been omitted, even in a compendious history. The fact is testified to by all Christian antiquity, and is

* Palma treats this whole subject with his usual learning and ability, vol. ii, P. I, p. 104, *et seq.*
† P. 49.

‡ Ibid.

* De Velandis Virginibus.

† De Virginibus.

vouched for even by the cotemporary pagan historian, Amianus Marcellinus, a great admirer of Julian.*

The errors and misstatements of our author and of his editor in this period are so numerous, that we scarcely have space to advert even transiently to the principal of them. On pages 43, 44, we have no less than three notes, in which Bishop Whittingham corrects *true* statements made in the text. Mr. Palmer calls Nestorius "a vain and arrogant man," and gives a correct account of his heresy. The episcopal commentator here remarks: "Nestorius hardly has justice done him by this statement . . . the most accurate investigations leave little room for doubt that he did not teach the heretical doctrine afterwards put forth by some who took part in the dispute, and bore his name." Ah indeed! So the Protestant bishop of Maryland has, "by his more accurate investigations," ascertained more than had been found out by the two hundred bishops who composed the council of Ephesus, and by nearly all the historians of antiquity! We give him credit for his wonderful discovery: but until he give us some *facts* on the subject, we must be pardoned for believing that Nestorius was a heretic.†

The second *correction* to which we just alluded, is the substitution in the note of the word *testimony*, for that of the *decision* of the council of Ephesus against Nestorius. The bishop is evidently alarmed at the spectre of church authority *deciding* on controversy. Feeling that his own church is powerless, *even to silence a recreant parson*, he would fain snatch from the ancient church also her spiritual armor of authoritative teaching. Parson Johns will no doubt thank him for his condescension! The third *correction* contains a libel on St. Cyril of Alexandria, who, in the text, had been praised as having had "the honor of being the principal opponent of this heresy" (the Nestorian). The editor adds: "but not without sully himself with the use of very unbefitting means." Here also he flatly contradicts all Christian antiquity.

Again, the historian speaks of St. Patrick and St. Palladius, the respective apostles of

Ireland and Scotland, though singularly enough he makes them both the apostles of Ireland, and we are sure the Irish will thank him for the discovery!

"The apostolical labors of St. Patrick were rewarded by the conversion of the Irish nation to Christianity. Palladius had been previously ordained to the same mission by Cælestinus, bishop of Rome," &c.—P. 45.

Not at all, says the episcopal editor:

"This is extremely doubtful, or rather almost certainly untrue. That both Palladius (!) and Patrick preached in Ireland, early in the fifth century, is certain."

It is highly probable that Palladius did not preach in Ireland.* But the bishop further observes:

"That neither of them had any direct communication with Rome is in the highest degree probable."

And yet St. Prosper, a cotemporary historian, testifies in his chronicle, that Palladius was ordained by Pope Cælestine for the Scotch.† Which are we to believe? All the ancient authors of St. Patrick's life agree in stating that after his second captivity, he travelled through France and Italy, visited Rome, and received his mission, together with the apostolical benediction, from Pope Cælestine, who died A. D. 432.‡

Speaking of the ancient British and Irish churches, Mr. Palmer makes this reckless assertion:

"The ancient churches of the Britons which still continued, as well as the Irish churches, were not subject to the jurisdiction of the bishops of Rome; nor was the Anglo-Saxon church for many centuries, though much reverence was felt for the ancient and celebrated church of Rome, and much assistance derived from it in the earlier stages of their existence."—P. 46.

* We are aware that the words *Scoti* and *Hiberni* were interchangeable terms for several centuries: yet St. Patrick, in his confessions, clearly distinguishes them, and so do other ancient documents. The learned Alban Butler thinks that the Scots first settled in Ireland and then removed to Scotland. See Butler's *Lives of Saints*, 17th March, *note*. Dublin edition.

† "Ad Scotos in Christum credentes ordinatur a Papa Cælestino Palladius, et primus episcopus mittitur."—*Chronicon*. *ad annum* 431. The Chronicle begins with Adam and comes down to the year 456, and it is very good authority, especially against a mere flippant assertion.

‡ So says Probus, who wrote a life of the saint, according to Bollandus, some time in the seventh century. The Cistercian monk, Jocelin, who also wrote his life in the twelfth century, and who refers to four different lives of the saint written before his time, relates the same fact. See Butler's *Lives of Saints*, 17th March. Dublin edition. Surely all this testimony should outweigh the bare assertion of Bishop Whittingham.

* Palma, vol. i, P. II, p. 23, *et seq.*

† Another instance of the sympathy of errorists for each other, is furnished by the great parade lately made over a Nestorian bishop, whom the Rev. Justus Perkins brought to this country as a kind of show!

And again :

"The ancient British and Irish churches, in the sixth and seventh centuries, were treated as schismatics by the Roman church in consequence of their adherence to their ancient customs, and for not submitting to the authority of the papal see ; but they were acknowledged as Christians by many churches." *P. 67.*

And to make bad worse, the bishop of Maryland adds this note about the "ancient customs :"

"For which they *truly* pleaded apostolical warrant, in the practice of St. John, derived to them through the churches of Gaul."

It would require too much space to refute all the "rousing whids" contained in these remarkable passages, which are selected, almost at random, from many more of a similar kind. We will barely enumerate them, and say a word or two on each. 1. The ancient British and Irish churches *were* subject to the jurisdiction of the Roman pontiffs, as a host of facts clearly show ; and we challenge proof to the contrary. In both, Christianity and its first teachers had come from Rome. At the close of the second century, Pope Eleutherius (A. D. 192) had sent to England Fugatius and Damianus, at the instance of King Lucius. This is attested by all the older British writers.* Whether previously to this time, the Gospel was preached, at least to any extent, in England or not, is doubtful ; but if it was, it had made few disciples.† But for Rome, England would perhaps never have been converted. Besides, the primacy apart, England was in the western patriarchate, and under this title, like the other western churches, was subject to the jurisdiction of the Roman pontiffs, who were also avowedly patriarchs of the west.

2. The Irish churches were never treated as schismatical by Rome ; and we defy proof to the contrary. The Irish church was never for a moment stained with either heresy or schism. 3. The British churches never refused to admit the authority of the papal see. The controversy did not turn on this point. They merely refused to submit to St. Augustine because he could not sanction their customs, and would not brook their notorious immorality, attested by all cotemporary writers. The testimony of Gildas, an historian of

the time, clearly proves that they acknowledged the authority of the Roman pontiffs, even after that authority had proscribed them : for their clergy still went to Rome to obtain ecclesiastical preferment.*

4. The British churches did not "*truly* plead apostolical warrant for their customs," as Bishop Whittingham says ; nor did they plead it at all. They merely alleged the example of St. Columban and of their forefathers. St. John and the churches of Gaul had nothing to do with the controversy. It is ascertained that the British churches were not *quartodecimans*, or did not persist in keeping Easter with the Jews. They merely refused to adopt the improvement in the calendar introduced by Dionysius Exiguus, and already adopted by Rome and the whole church. The venerable Bede tells us, that their remoteness from the rest of the world was the reason of their ignorant adherence to an erroneous calendar.† By the way, as Bishop Whittingham so greatly admires those "ancient customs," why does he not adopt them, and shave his own head in the form of a crescent? In this strange plight, and keeping Easter about a month sooner or later than his brethren, he would certainly excite admiration ! He would be a glorious reformer, "*truly* pleading apostolical warrant !"

5. We would much like to see any evidence that after their separation from Rome, "the British churches were acknowledged as Christians by many churches." We doubt whether there is *one* fact in history to warrant this assertion. 6. That the Anglo-Saxon church acknowledged the jurisdiction of the Roman pontiffs, from the time of St. Augustine to the reformation could be proved by a whole volume of evidence. But our space will not allow us even to touch on this subject.‡

Professor Palmer gives us some very fine sketches of St. Anthony, of St. Pachomius, of St. Martin, and of many other principal

* This whole subject is ably handled by Lingard. *Ibid.* p. 41, *et seq.*

† "Upote qui longe extra orbem positus nemo synodalia Paschalis observantie decreta porrexerat."—*lib. iii.* c. 4.

‡ See a very able series of papers on this subject, which appeared two or three years ago in the *Catholic Herald*. The evidence they embody has never been refuted, because it could not be withstood. We would be much pleased if a certain learned prelate, to whom those papers are ascribed, would consent to republish them in book form.

* For facts see Lingard—"Antiquities of the Anglo-Saxon church," p. 18, American edition.

† *Ibid.* p. 17, *note.*

saints and illustrious ornaments of this period.* They are judicious, well selected and edifying; written too in the right spirit. He even speaks with great praise of that remarkable man, St. Simeon Stylites,† who passed many years of his life on the top of a column, in order to escape the importunity of the multitudes who flocked to him for his blessing. He tells us how this holy man was venerated by emperors, empresses, and bishops; and how he converted thousands of pagans to the Christian faith. He gives this opinion of his character:

"An example of want of moderation in self-denial and mortifications is frequently pointed out in the case of St. Simeon Stylites, who lived in the fifth century. Yet it is impossible not to admit that, with some excesses in these respects, there was much to admire and venerate in his character."‡

This eulogy did not suit the taste of the episcopal editor. He says, in a note:

"The excesses of Simeon were more reprehensible than mere 'want of moderation in self-denial and mortifications.' His multiplied bowings, protracted watchings, constrained postures, and pillar-isolation, belong to a low class of superstition, and furnish a melancholy proof of the degenerating tendencies of the age."

The Protestant bishop is far too enlightened to relish these same "multiplied bowings and protracted watchings;" as to the "constrained postures," his very soul abhors them. Only think of the "degenerating tendencies of the age!" Rank popery perched on a pillar surrounded by admiring thousands, in the middle of the fifth century! It is really too bad! It is absolutely shocking to the nerves of a delicate Protestant bishop, to think even of those austerities! To be more serious: the example of St. Simeon is extraordinary, and almost single in church history. It belongs to the class of things admirable, but not imitable. In those warm eastern climates, it was not unusual at that day for persons to pass considerable portions of their lives in the open air, or on the terraces of their houses. The manner of life of St. Simeon was then, after all, not so very great a departure from the usage of his time and country as might appear at first sight. We make these remarks merely to steady the bishop's nerves.

Dr. Palmer devotes an entire chapter§ to

what he styles "the rise of abuses and corruptions." This chapter is a tissue of unfounded assertion and of special pleading from beginning to end. It is bad enough already; and hence the bishop makes no notes. It would far transcend our limits to enter into a detailed refutation of its glaring perversion of facts and evidence. On one page alone, we have marked no less than four false statements, for the refutation of each of which, however, a separate paper would be necessary. We will offer only a few general remarks.

The gist of the reasoning consists in the assertion that many doctrines,—invocation of saints, veneration for relics, purgatory and others,—led to great abuses; and in the inference thence drawn, that they were, therefore, rightly repudiated by Protestants. The things were good in their origin and harmless in themselves; they were subsequently abused,—therefore, they were justly abolished. Under this levelling reasoning, every thing in Christianity, and the Bible itself would be swept away. He says:

"Could the pious fathers of the fourth century, who in their orations apostrophized the departed saints and martyrs, and called for their prayers to God, have foreseen the abuses to which this practice was to lead, . . . they would carefully have avoided the introduction of a practice so dangerous to true religion."

Could they now rise from their graves, how they would rebuke those, who, under pretence of promoting "true religion," have mutilated or rejected the practices which they so much cherished! How they would be charmed with the motley appearance of modern Protestantism! According to our Oxford divine, even the church, sustained, as he delights to repeat it was, by the promises of Christ, was yet wanting in knowledge on this subject.

"The church has not always been gifted with a spirit of wisdom and foreknowledge, to discern the future abuses of opinions and practises, which it originally permitted without reproof."—Pp. 68, 69.

For our parts, we greatly prefer the wisdom of the church, which Christ promised to protect from error, and which he commanded us to hear, to the new-fangled and mystical notions of Oxford. It may be childish simplicity in us; but if we err in hearing the church, we err at least by the express command of Christ!

Professor Palmer will not admit that either

* P. 44, *et seq.*

† P. 55, 56.

‡ P. 55.

§ Chap. X, p. 68, *et seq.*

the seventh or the eighth council was general. The former condemned the Iconoclasts and maintained the lawfulness of images in churches; the latter condemned the intruder Photius,—that ambitious man who had been consecrated bishop of Constantinople in six days from being a mere layman, while St. Ignatius, the lawful bishop, was still living. He tells us, that the former was rejected by the western and the latter by the eastern church. (p. 47.) Neither of these assertions is true, as we could easily accumulate evidence to prove, did our limits permit. The Roman pontiffs certainly sanctioned the canons of the seventh council, or the second of Nice, held in 787. And with them the bulk of the western bishops certainly agreed, at least after a brief hesitancy. The fathers of the council at Frankfort, in 794, merely labored under an error of fact, founded on a false version of the Nicene canons: this error was subsequently removed, and the western bishops then gave in their adhesion.

What the bishops of the Greek church may have thought on the subject, after their final rupture with Rome under Michael Cerularius, is not important: but during the two centuries intervening between this final schism and the holding of the eighth general council,

they had certainly, at least a majority of them, received its decisions.* There is, in a word, as much evidence to prove that these councils are oecumenical, as there is to prove the same of the six preceding ones, which our author receives. Objections had been made to all of them for a time; but they were all sanctioned by the body of bishops.

We have now finished our remarks on this epoch; and with them we also close this paper. We have not noticed one-half the passages we had marked for animadversion; but the few specimens we have been able to give will serve to show the general character for accuracy of Mr. Palmer's "Compendious Church History," as also that of its right reverend editor. Our readers will probably concur with us in the opinion that Bishop Whittingham might have been much better employed than in writing notes on Palmer's Church History. He might, for instance, have devoted his leisure moments to an answer to Bishop Kenrick's book on the Primacy.

M. J. S.

* Palma, vol. ii, part ii, p. 15, *et seq.* and p. 26, *et seq.* and *ibid.* p. 88, *et seq.* and p. 114, *et seq.* for full proofs on the subject of the seventh and eighth general councils.

MOEHLER'S SYMBOLISM.

ARTICLE II.

Symbolism: or Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings. By John Adam Moehler, D. D.

THE second part of the work is devoted to the "smaller Protestant sects," viz: the Anabaptists or Mennonites, with whom in some respects, particularly in the distinctive peculiarity of rejecting infant baptism, our *Baptists* correspond; the Quakers, the Herrnhutters or Moravians, and the Methodists; the Swedenborgians, the Socinians, and the Arminians or Remonstrants.

Though not nearly so much in detail, it is characterized by the same ability, as the first part; the same vigor of ratiocination, the same

case at grasping all the main points of a system, and the kindred power of delineating with a few bold strokes a whole outline, the same unwavering justice, and almost unerring accuracy of exposition. With regard to the Quakers and Methodists especially, of whom Moehler knew little or nothing except from books, and those neither full nor precise in their definitions, it might be anticipated that he would err more or less. But it is not so. On the score of imperfect information, he requires no indulgence. Relying upon his unerring logic, he applies it fearlessly to the ascertained first principles, or if these were undefined, to the known phenomena of the distinctive existence of these sects, he proceeds to trace with certainty the whole system. This is specially

remarkable with the treatise on the Quakers, a sect whose affectation of a vague and dim inwardness or spiritualism, and want of any acknowledged symbol render their doctrines peculiarly difficult of apprehension. Its length, however, precludes us from extracting it, and we take instead his two chapters on the Methodists.

"The Methodists. Religious state of England at the beginning of the eighteenth century. Profound degradation of public morals. The Methodists wish to bring about a reform. Comparison between the reforming efforts of Catholics and Protestants, at similar epochs."

"The religious fanaticism of the grand rebellion in England, pushed even to frenzy, and to the most atrocious crimes, was followed by a period of general spiritual laxity, which, passing through various grades of transition, sank at last into the most frivolous unbelief. England had seen a parliament which furnished a proof that an excess of distempered religious feelings can be as deeply revolting to God and to reason, involving even the crime of regicide, as the absence of all religious principles. The parliament had been succeeded by another, whose illegal convocation Cromwell dared to justify, by the pretended interference of an immediate divine agency; a parliament which, to the opening speech of the deceitful fanatic, bore testimony 'that, from the very tone in which it was spoken, it might be inferred, that the Holy Ghost worked within him;' and, which opened its deliberations with religious solemnities of its own device, whereat the members confessed that 'they were filled with a peace and joyfulness, and had a sense of the presence of, and an inmost fellowship with Jesus Christ, such as they had never before experienced.'" This period of fanaticism was followed by a generation, in whose higher circles, the principles of a Shaftesbury ever gained ground; and a state of morals prevailed, which Fielding has depicted in his Tom Jones. The populace, which had recruited the Cromwellian army with preachers, enthusiasts, seers, and prophets; that had rejected an established ministry, as totally unnecessary, and as destructive to evangelical freedom; lay now as deeply buried in the mire, as it had been previously exalted into a dizzy

elevation. The Anglican clergy, on the one hand, despised, and, therefore, repelled by the blind and excited people, had, on the other hand, learned little from their times of persecution. All enthusiasm, life, activity, deep conviction of the magnitude of their calling, remained, for the most part, even alien from their minds and habits; so that, on the whole, they looked with a stupid, indifferent eye on the ever-growing depravity.*

"During the long period of her existence, the Catholic church has, not unfrequently, had to suffer from like disorders in her clergy. But it hath ever pleased the Lord to raise up men, endued with sufficient courage and energy, to strike terror, and infuse new life, into a torpid priesthood, as well as into a degenerate people. According to the different character of different times, the mode of their rise and action was different; but, the conviction was universal, that mere laws and ordinances, under such circumstances, were fruitless; and only living, practical energy was capable of infusing new life into an age diseased. On the one hand, we see numerous individuals, at the instigation of the heads of the church, who were acquainted with their powers of energetic persuasion, travel about as preachers in remote districts, awakening, among high and low, a sense of their misery, and stirring up the desire for deliverance from sin; or, on the other hand, we behold founders of mighty orders arise, whose members made it their duty to undertake the instruction of the people, or their moral resuscitation (two very different things) or both these offices together, neglected, as they had been, by the ordinary pastors. Happy for the church, if its episcopacy, misled by a partial feeling of gratitude for the services of such communities, in the time of their bloom and strength, had not prolonged their existence, when they were become morally dead, and were scarcely susceptible of renovation. As new orders sprang up, most of the elder ones were ordinarily forced to disappear.

"The end which several of the smaller Protestant sects, and particularly the Methodists, proposed to themselves, was nearly the same as that, which led to the origin of the monastic institutes adverted to. It appears even, not unworthy of attention, that, precisely, at the time, when the Pietists were rapidly gaining ground, and Zinzendorf, as well as the founder of Methodism, were flourishing; there arose in the Catholic church a less celebrated indeed, but not less active, and, (as regards the religious life of Italy,) not less influential personage,—I mean St. Alphonsus Liguori, a native

* "See Dr. Southey's *Life of Wesley*. In vol. i, p. 261 (German translation,) he gives an interesting picture of the times, in order to account for the spread of Methodism. We find there little else to blame, except his ignorance of the history of the Catholic church, and his vain attempt to exculpate the Anglican."

* "Villemain, *Histoire de Cromwell d'après les mémoires du temps et les reconciis Parlementaires*. Bruxelles, 1831, tom. xi, p. 6. Of Cromwell's opening speech to the parliament of 1655, Villemain says:—'C'est une espèce de sermon, rempli du nom de Dieu, et de citations de l'Écriture. Il exhorte les députés à être fidèles avec les Saints, et les félicite d'être avoués par Jésus Christ, et d'avouer Jésus Christ. C'étoit une adresse assez remarquable d'éluder ainsi l'élection populaire par la vocation divine, et de flatter cette assemblée au nom de ce qu'il avoit d'illégal et d'insaisissable dans sa réunion,' etc. The Appendix to Villemain's first volume (pp. 329—332,) will give the reader full insight into Cromwell's artful character."

of the Neapolitan territory, who took compassion on the neglected people, and devoted himself to their religious and moral culture.* The important distinction, however, is not to be overlooked, and such Catholic institutes spring from the conviction, that the spirit of the church only is to be infused into individuals, or to be carefully awakened and cherished; while the above named sects, in a greater or a less degree, ever assailed the fundamental doctrines of the religious community, out of which they arose, and strove to set the same aside. The origin of Protestantism itself is here felt; for, as the reformers acted against the Catholic church, so the community, founded by them, was, in turn, treated by its own children in the like manner. The want of reverence towards father and mother (for such is the church to us in a spiritual relation,) is transmitted from generation to generation; and the wicked spirit, that first raised the son up against his father, goes out of the son as soon as he becomes a parent, and, in turn, goads his offspring on to wreak bloody vengeance upon him.

The man, upon whose heart the spiritual misery of the English people, at the commencement of the eighteenth century, had made a deep impression, was John Wesley, distinguished beyond doubt by great talents, classical acquirements, and, (what was still better,) by a burning zeal for the kingdom of God. Rightly doth his biographer say, that,

*"See Jeancard, *Vie du Bienheureux Alphonse Ligouri, eveque de Ste. Agathe de Goths, et fondateur de la Congregation des Pretres Missionnaires du tres saint Redempteur*. Louvain, 1829. Born in the year 1696, of an old and noble family, Alphonse Ligouri was ordained priest in 1726. Touched with the deepest compassion at the sight of the Lazzaroni, he united himself with other ecclesiastics, in order to devote his energies to the care of this neglected multitude. He founded pious congregations, which still subsist, and at present amount at Naples to the number of seventy-five, each consisting of one hundred and thirty to one hundred and fifty persons. (See p. 47—51.) During a residence in the country, he discovered the rude and utterly neglected condition of the peasantry. 'L'abandon presque general,' says Jeancard, 'dans lequel Alphonse eut alors occasion de reconnaître, que vivaient les habitants des campagnes, le toucha d'un sensible chagrin; il lui en resta une impression profonde, dont la Providence, qui la lui avoit menagée, se servait dans la suite pour l'exécution des grands desseins dont elle vouloit que ce digne ouvrier evangelique fut l'instrument.'—P. 82. He now founded an order which was destined to meet these crying wants. The idea which led to its establishment, is this: it usually happens that the ordinary ministry of souls, though not conducted badly, is yet carried on in a dull and drowsy fashion. With the priest, the parishes, too, slumber. Hence, from time to time, an extraordinary religious excitement and resuscitation are very desirable, which then the local clergy can keep up. This extraordinary religious excitement the missions, undertaken by the Redemptionists, are designed to produce. From the same views, an English parliament once wished to do away entirely with all stationary clergymen. They were all to be constantly changing residence, in order that the parishes might receive new ones, and thus be kept in a constant state of life and excitement. This was another extreme."

in other times and other circumstances, he would have been the founder of a religious order, or a reforming pope. With his brother Charles, and some others,—among whom the eloquent, gentle, kind-hearted, but in every respect far less gifted, Whitfield, soon became eminent,—John Wesley, from the year 1729, lived at Oxford, as a student and assistant teacher, devoted to the most rigid ascetic exercises, and careless, as was right, about the remarks of the world. From the strict observance of a pious method of life, which evinced itself, in the promotion of an interior spirit, the pious association obtained at first in a well-meant sense, and then by way of ridicule, the name of Methodists, which then became generally attached to them.*

"*Peculiar doctrines of the Methodists. Marks of distinction between them and the Herrnhutters. Division of the sect into Wesleys and Whitfieldites.*—Still holding to the thirty-nine articles of the Anglican church, and fully retaining its liturgy and constitution, the Methodists, at first, propagated through smaller circles out of Oxford, only their ascetic practices, their fasts, their hour of prayer, their Bible-readings, and their frequent communions. Their mode of teaching, at first, differed from the ordinary one, only by the great stress they laid on moral perfection, which they held to be possible to the regenerated. The energy and enthusiasm of their sermons, delivered, as they were, from the pulpits of the Anglican church, attracted, in a very short time, crowds of auditors; so that, encouraged by success, they soon selected the open fields, for the theatre of their exertions, and, indeed, principally such places as had been the scene of every sensual excess.

"The acquaintance of John Wesley with some Herrnhutters, principally with David Nitschmann, whom, as a fellow-passenger on a voyage out to America, his brother Charles had, in the year 1735, learned to know and esteem; then his connection with Spangenberg—his visit to the Hernhutt communities in Germany and Holland, occasioned a new epoch in the history of his interior life. He became acquainted with the doctrine, that after the previous convulsive feelings, the clearest consciousness of grace before God, accompanied with a heavenly, inward peace, must suddenly arise in the soul; and this doctrine obtained, for a long time at least, his fullest conviction. Yet it was only some years after, he was favored with such a moment, and (as he himself declares) on the 29th May, 1739, in Aldersgate-street, London, at a quarter before

*"Southey, vol. i, p. 49. 'They were sometimes called, in ridicule, Sacramentarians, Bible-canters, Bible-moths, and even the Holy Club. A certain individual, who, by his knowledge and religious feelings, rose superior to the multitude, observed, in reference to the *methodical*, regular mode of life of these despised men, that a new sect of *Methodists* had sprang up.' Allusion was here made to a medical school of that name."

nine o'clock. How, amid such violent, inward emotions, the time could be so accurately observed, the striking of the clock heard, or the watch attended to, is, indeed, marvellous to conceive! This genuine Lutheran doctrine was, thenceforward, embraced with peculiar ardor, was everywhere preached up, and never failed to be attended with sudden conversions. The impressive eloquence of Whitfield, especially, was very successful in bringing about such momentary changes of life, that were, very frequently, accompanied with convulsive fits, the natural results of an excessive excitement of the imagination, among a people, for the greater part, totally ignorant, and deeply deluded. Phenomena of this kind were called 'the outward signs of grace,' and were even held to be miracles.* The pulpits of the Established church were refused to the enthusiasts and fanatics, as the Methodists were now called; and, thereby, the occasion was afforded to the latter, to constitute themselves into an independent body. Wesley now raised himself to the episcopal dignity, and ordained priests: a pretended Greek bishop, called Erasmus, then residing in England, was also solicited to impart holy orders. The separation from the Anglican church was now formally proclaimed, and the most strenuous opposition commenced.†

"The friendly relations between the Herrnhutters and the Methodists were also soon disturbed. A weighty cause for this, as Southey justly observes, was, doubtless, to be looked for in the fact, that neither Zinzendorf nor Wesley was disposed to help a subordinate position one to the other: and two chiefs could not be honored in the same community. But, there also existed strong internal motives for this opposition, and they were the two following. In the first place, according to the Herrnhutters, all prayer, all Bible-reading, all benevolent actions prior to regeneration—that is to say, prior to the occurrence of the above described turning point in life, are not only fruitless, but even deadly poison; a doctrine, indeed, often put forth by Luther, but which Wesley rightly held

to be untrue in itself, and productive of the most fatal consequences. An English Herrnhutter, or Moravian brother, said, that for twenty years he had faithfully observed all the ecclesiastical precepts, but had never found Christ. But hereupon having become disobedient, he immediately contracted as intimate an union with Christ, as that which joins the arms to the body.* The second stumbling-block, in the way of union, was on the part of the Methodists. They taught, that, by the evangelical perfection, which the regenerate possess, a moral condition is to be understood, wherein even all the irregular motions of concupiscence—every involuntary impulse of sensuality stimulating to evil, are utterly unknown. Against such a doctrine the Herrnhutters protested with reason; and Spangenberg replied as follows: 'So soon,' says he, 'as we are justified, (or taken into favor by God,) a new man awakes within us. But, the old man abideth, even to the day of our death; and in this old man remaineth the old corrupt heart. But, the heart of the new man is clean, and the new man is stronger than the old; so that, albeit corrupt nature ever continues to struggle, it can never conquer, as long as we can retain our eyes fixed upon Christ.† The form of this reply has undoubtedly much, that is objectionable; for, we are expressly required to put off the old man, and put on the new one. The same idea is also expressed by the words, 'new birth,' 'new creation,' and the like; hence, we are to have not two hearts, but only one. But, on the other hand, this reply to the Methodists, is, in substance, perfectly correct; although the degrees, in the life of the regenerate, are not minutely traced, the setting forth whereof might have rendered possible a reconciliation between the Methodists and the Herrnhutters. That Spangenberg, too, should, in so unqualified a man, have represented the new man, as being able to conquer, and the regenerated, as really triumphing in the struggle against the incentives to grievous sin, proves the great revolution of opinion, which Spenser had brought about in the Lutheran church, and wherein the Herrnhutters had also taken part.

The controversy adverted to, divided, also, Wesley and Whitfield. The latter, like the Herrnhutters, combated the exaggerated views of the former, respecting the perfection of the regenerate, and, in this respect, chose the better part; but on another point, Wesley defended the truth against Whitfield. The latter was a partisan of the most rigid predestinarianism, which the former classed among the most abominable opinions that had ever sprung up in a human head, and which could by no means be tolerated. In this way, not only did the mutual approximation between the Herrnhut-

* "Southey relates, in vol. ii, p. 478 (German translation,) that the teachers of a Methodist Latin school at Kingswood, would not permit boys, of from seven to eight years of age, to have any rest, 'until they had obtained a clear feeling of the pardoning love of God.' The poor children were driven to the verge of insanity; and, at last, the inward despairing contrition arose, and thereupon the full consciousness of divine grace ensued! Wesley, who was himself present at this act of extreme folly in Kingswood, approved of and encouraged it. Of course, in a very short time, no trace of any such a regeneration was any longer to be discerned; and hereupon Wesley testifies his astonishment in the following passage: 'I passed an hour among the children at Kingswood. Strange enough! What is become of the wonderful work of grace, which God, last September, wrought among the boys? It is gone! It is vanished!' &c. &c."

† "Yet subsequently they were Methodists, again, who adhered to the established church."

* "Southey, vol. i, p. 309. Compare an equally remarkable passage in p. 313."

† "Southey, vol. i, p. 317. Zinzendorf's Exaggerations, p. 321."

ters and the Methodists fail of terminating, in the desired union, but, the one sect of Methodists, broke into two, that opposed each other with bitter animosity.

"These sectaries, however, by their mode of reasoning with each other, excite in the mind the most painful feelings. It is not without a sense of insuperable disgust, that we see Spangenberg appeal against Wesley, to *his own experience*, and that of the other Herrnhutters; whence, nothing else could be inferred, than that *they* had such particular experiences, but by no means, that such things must so be. The Wesleyans, in their turn, brought forward men and women, who appealed to *their own experience*, and thence proved that the regenerate no longer perceive, in themselves, the disorderly motions of sensuality, and are in every respect free from sin or even failing.* The most egotistical exaltation of oneself, to be a pattern to all, meets us here in its most repulsive, appalling form, against which the slightest spark of shame, we should think, would rise up, and kindle into a flame. Lastly, Whitfield, too, came forward with a shocking arrogance, denominated by him humility, and appealed to his inward experiences, in proof of the theory of absolute predestination.†

"The prevalence of Antinomian principles, even among the Wesleyan Methodists was of very important consequence. Wesley distinguished between justification and sanctification, although he allowed both to take place, at the same moment. But, in despite of an asserted inward connection, between the two things, the mere assumption, that divine grace could be annexed to any other principle, in our spiritual life, than that whereby man manifests his obedience unto God, necessarily led to a contempt of the law; so that, even here also, the doctrine that man is justified by faith only, betrays its essentially Antinomian character. The following account, coming, as it does, from a quarter perfectly friendly to the Methodists, cannot lie under the suspicion of misrepresentation. Fletcher,—a very remarkable, active, and amiable disciple of Wesley,—says, in his *Checks to Antinomianism*: 'Antinomian principles have spread like wildfire among our societies. Many persons, speaking in the most glorious manner of Christ, and their interest in his complete salvation, have been found living in the grossest immoralities.

* "Southey, vol. i, p. 318."

† "Southey, vol. i, p. 337. 'Pardon me,' wrote Whitfield to Wesley, 'that I exhort you, in humility, no longer to resist, with this boldness, the doctrine of election, since you yourself confess, that you have not the testimony of the spirit within you, and are thus no competent judge in this matter. This living testimony, God several years ago granted to me; and I stand up for election. . . . Oh! I have never read a syllable of Calvin's writings; my doctrine I have from Christ and his apostles; God himself hath announced it to me; as it pleased him to send me out first, and to enlighten me first, so I hope he gives me now also the light.' The separation of the two occurred in the year 1740."

How few of our societies, where cheating, ex-torting or some other evil, hath not broke out, and given such shakes to the ark of the gospel, that, had not the Lord interposed, it must have been overset! I have seen them, who pass for believers, follow the strain of corrupt nature; and when they should have exclaimed against Antinomianism, I have heard *them cry out against the legality of their wicked hearts* which they said, *still suggested, that they were to do something for their salvation*,' (that is to say, the voice of their conscience ever cried out against their immoral conduct; but, they held that voice to be a temptation of Satan, who wished to derogate from the power of faith.) 'How few of our celebrated pulpits,' continues Fletcher, 'where more has not been said *for sin*, than *against it*!'

"Fletcher cites the Methodist Hill in particular, as asserting, 'That even adultery and murder do not hurt the pleasant children but rather work for their good: God sees no sin in believers, whatever sins they may commit. My sins may displease God, my person is always acceptable to him. Though I should outsin Manasses, I should not be less a pleasant child, because God always views me in Christ. Hence, in the midst of adulteries, murders, and incests, he can address me with 'thou art all fair, my love, my undefiled; there is no spot in thee.' It is a most pernicious error of the schoolmen, to distinguish sins according to the fact, not according to the person. Although I highly blame those who say, 'let us sin that grace may abound,' yet adultery, incest and murder, shall, upon the whole, make me holier on earth, and merrier in heaven;' that is to say, the more I need the pardoning grace of God, the stronger becomes my faith, the holier I become.*

"John Wesley was extremely concerned at the spread of such opinions. He therefore summoned a conference, in the year 1770, which took into deliberation the principles, hitherto professed by the Methodists, and justly acknowledged, that all the evil entirely originated in the opinion, that Christ has abolished the moral law; that believers are thus not bound to its observance; and that Christian liberty dispenses them from keeping the divine commandments. The following remarks of Wesley, at the same conference, as to the merit of works, to which he was by necessity urged, are well entitled to attention. 'Take heed to your doctrine! We have leaned too much towards Calvinism. With regard to *man's faithfulness*: our Lord himself taught us to use the expression, and we ought never to be ashamed of it. With regard to *working for life*: this also our Lord has expressly commanded us. Labor, *ἐργάζεσθε*, literally, work

* "See Fletcher's *Checks to Antinomianism*, vol. ii, pp. 22, 200, 215. Works; vol. iii, p. 50; vol. iv, p. 97. Compare Dr. Milner's *End of Religious Controversy*, Letter vi."

for the meat that endureth to everlasting life. 3. We have received it as a maxim, that a man is to do nothing in order to justification. Nothing can be more false. Whoever desires to find favor with God, should *cease from evil, and learn to do well*. Whoever repents, should do *works meet for repentance*. And if this is not in order to find favor, what does he do them for? Is not this salvation by works? Not by the *merit* of works, but by works as a *condition*. What have we then been disputing about, for these thirty years? I am afraid, *about words*. As to *merit* itself, of which we have been so dreadfully afraid, we are rewarded according to our *works*, yea, *because of our works*. How does this differ from *the sake of our works*? And how differs this from *secundum merita operum*, as our works deserve? Can you split this hair? I doubt I cannot.* Wesley was evidently very near the truth. Thus much as to the peculiarities of the Methodists, so far as they fall within the scope of the present inquiry.

"We shall conclude with observing, that the Methodists have acquired great merit by the instruction, and the religious and moral reform, of rude and deeply degraded classes of men; as for instance, the colliers of Kingswood, and the negro slaves in America. Their wild way of preaching, which is not entirely the result of their doctrines, has evinced its fitness for the obtuse intellect and feelings of auditors, who could only be roused to some sort of life, by a violent method of terrifying the imagination. It is worthy of remark, that on one occasion, to a minister, who declared it impossible to convert a drunkard, and who said, that at least no example of such a conversion had ever come to his knowledge, Wesley replied that in his society, there were many converts of that kind. There are certain moral and intellectual capacities and conditions, which only a certain style of preaching suits; and on which every one makes no impression. Hence, it is to be considered a great misfortune, when, in any place, all things are modelled after a uniform plan. This is to render the spirit at once inaccessible and inoperative, for many preachers and many descriptions of people; for the spirit delighteth, at times, even in eccentric forms."

Moehler's style is grave, even, and perspicuous, and Mr. Robertson has well interwoven these qualities into his English version. Its only fault in this indolent and labor-saving age, is, that it is succinct and eminently suggestive, and constantly requires more or less thought on the part of the reader. Be it observed, however, in passing, that no book of this class will better repay the pains bestowed to understand it thoroughly. Though the language

is always forcible and dignified, rather than polished or glowing; it rises not unfrequently into a certain noble and stately eloquence, which is, perhaps, not the less striking that it is rather rare. Of this, his view of the church, above quoted, furnishes an example; but we must add another.

After reviewing at considerable length, and with his wonted power, the Catholic and Protestant doctrines on good works, he reaches at last the culminating point, at which Luther, impelled by the logic of his error, is forced to maintain the deplorable doctrine of an inward and essential opposition between religion and morality, assigning to the former an eternal, and to the latter a mere temporal value. Here Moehler breaks forth:

"Religiousness and virtue! how intimately, how vitally, are they united! And in the same degree, therefore, religion and morality—faith and the law! Contemplate the immoral man—see how fading, how drooping too, is all religious life within him, how utterly incapable it is of putting forth blossoms! How the clear, pure knowledge of divine things is obscured within him! Contemplate the history of nations, and ye will learn how every immorality and unbelief, or misbelief, have gone hand in hand! This truth the progress of heathenism has inscribed in frightful characters in the book of history. On the other hand, when the Saviour would lay the foundation for Christian piety—for faith in himself, he commands us to observe in life what he hath taught! And this was the experience of all the saints, that the more moral they became, the more their piety increased; that in proportion to the fidelity and purity wherewith the divine law was realized within them, the deeper their religious knowledge became! Whence comes the fact that a genuine piety evaporates, when a violation of the moral law occurs; and, again, to the observance of the latter the former is so easily annexed? Doth not this point incontrovertibly to an essential union of the two? Oh, believe me, whoso sees himself forced, in order to preserve in his heart and conscience a confiding faith, to banish thence the moral law, hath in his heart and conscience an erroneous faith; for the true living faith not merely agrees with the moral law—it is one with it. Again too, whence the fact that the religious and moral elements cannot really exist asunder; that the one perpetually seeks the other, nay, bears it in its own bosom? From the living sense, and the clear acknowledgment of our dependence on the all-gracious and merciful God, humility and confidence first spring, next the fulness of love, which already includes obedience and resignation to the will of heaven, whereby we

* "Southey, vol. ii, p. 367."

tread immediately on ethical ground. If the first virtues be more religious, the last are more ethical; but the distinction between them is absorbed in love—their living centre—the point wherein religiousness and morality unite.”

Throughout the *Symbolism* there reign a kindness of spirit which loves to discover and set forth the truth that more or less relieves from utter falsehood the worst religious aberrations; a lofty justice, characteristic of the man, and incapable of any passionate or one-sided attacks, even upon those doctrines which he judged most false, and which is always rejoiced to recognize merit in whosoever found; and an ever active charity, which seeks instinctively the least offensive form of censure or condemnation; qualities all, which must commend it to the perusal of our Protestant brethren, and open to their hearts a way for its convincing arguments. At times, however, it is not unpleasant to see how, at some of the odd and inconsistent whims of Protestantism, a smile will ripple the calm of his placid German nature; but a smile is in every way becoming, serene and fatherly, full of compassionate benignity; such as that which the poet of old spreads over the ample front of his Olympian Jove:

“Subridens hominum sator atque Deorum
Vultu, quo cœlum tempestatesque serenat.”

Thus, after a protracted and unusually profound argument on the authority of the church, as the sole interpreter of Scripture, there comes a gleam of sunshine like this:

“This accordingly is the doctrine of Catholics. Thou wilt obtain the knowledge full and entire of the Christian religion, only in connection with its essential form, which is the church. Look at the Scripture in an ecclesiastical spirit, and it will present thee an image perfectly resembling the church. Contemplate Christ in, and with his creation—the church; the only adequate authority; the only authority representing him, and thou wilt then stamp his image on thy soul. Should it, however, be stated, in ridicule of this principle, that it were the same as to say—‘Look at the Bible through the spectacles of the church,’ be not disturbed, for it is better for thee to contemplate the star by the aid of a glass, than to let it escape thy dull organ of vision, and be lost in mist and darkness. Spectacles, besides, thou must always use, but only beware lest thou get them constructed by the first casual glass-grinder, and fixed upon thy nose.”—P. 360.

At other times, again, one notices, almost with pain, that the kindness of his charity is now and then ruffled by the contemplation of the enormous errors into which, with an almost unaccountable perversity, Protestants will plunge; and he is startled, in spite of himself, into an austere and biting irony. Viewing the tendencies of Protestantism to Individualism, and the pernicious consequences of this capital error, he says,—with an unwonted severity, the more crushing as it is but too just:

“In the consistent progress of things, every one considered himself, in a wider circle, the representative of humanity, redeemed from error at least—as a sort of microcosmic Christ. But in order that this phenomenon might not appear too strange, for it is no easy matter to reconcile one Christ with the other, an expedient of compromise was discovered, by leaving to each one his own—that is to say, by permitting him to be his own Redeemer, and to represent himself, as also to consider the extreme points, wherein all individuals concur, as representing redeemed humanity. The common property of Protestants could only now consist of some abstract formulas, which must be acceptable to very many non-Christians. As every one wished to pass for a Christ, the true Christian, the real scandal to the world, necessarily vanished; for as each one redeemed himself, there was no longer a common Redeemer.”—P. 100.

Yet it is but seldom that Moehler is in this vein; not oftener, we believe, than twice or thrice in the whole book. Evidently the trenchant edge of irony wounded him even while he used it with such terrible effect against an adversary; and his meek spirit and loving heart were better pleased to contemplate, as they ever warmed most brightly in describing, the harmony and beauty, “ever ancient, but always new,” of that Catholic truth which on earth he so well understood and so nobly vindicated, and the perfect and glorious development of which, we may reverently hope, his most useful life has won for him in heaven.

A natural curiosity respecting the personal characteristics of one who has so deeply engaged the attention of the religious world, will be gratified by the following portrait, from the hand of one of his biographers:

“Tall in stature, he was of a slight and delicate frame; his outward bearing was most decorous and dignified; his features were delicate, regular, and prepossessing; in his large, dark eye beamed a gentle fire, which shed over a pallid countenance an indescribable

charm. His voice, like his bodily frame, was weak and slender, yet harmonious; his pronunciation was pure, without the alloy of any peculiar dialect. Whoever, therefore, saw him for the first time, was ever most agreeably prepossessed with his general appearance."

Of the manner in which Mr. Robertson has discharged a task to which, as a labor of love, he has been devoted, at intervals, for more than four years, we have but little room left now to speak. Fortunately on that head but little is needed. His admirable translation of Frederick Schlegel's great work, *The Philosophy of History*, has made for him a reputation universally conceded in the critical world of Europe and America, which his version of the *Symbolism* will enhance,—and this is saying every thing. It is not merely that it is a faithful translation; though in view of the peculiar difficulties arising out of the nature of the work, and which proved too much for the French translator, M. Lachat, of whose inaccuracies, Moehler, we have good authority for saying, used to complain heavily,—this is no mean praise; but it is a complete transfiguration of the entire spirit,—the philosophical precision of logic and expression, the even dignity of tone, and into such clear, flowing, and natural English, that one finds it difficult to remember that it is not an original work, with its ease, energy, and nerve, he is reading.

Prefixed is an introduction of ninety-one pages, containing a very able and satisfactory account of the state of Protestantism and Catholicism in Germany for the last hundred years, written with a depth of reflection and a comprehensiveness of grasp, which show that the translator of Schlegel and Moehler had himself caught in no small degree, the philosophic spirit of his great originals; and a memoir of Dr. Moehler, of which the striking features are its impartial justice, "nothing extenuating," and its sustained interest. The remark of a French critic (*L'Université Catholique*, vol. ii, p. 76), that "the *Symbolism* is the necessary complement of Bossuet's *Variations*," seems to have suggested to Mr. Robertson, a discriminating comparison between those two great works; for which we are constrained to refer the reader to the pages of the "Memoir." We may remark, however, that in the main we agree with him in his conclusions upon this point; allotting to both an

equality of powers of generalization; but to the *Variations* the palm of unequalled perspicuity of argument and eloquence of style, and to the *Symbolism* that of erudition and philosophic depth. One grand difference between the two works should be remembered. Bossuet was a prophet, looking into the future; while Moehler is a philosopher surveying the past. Whatever perception of the internal operations and tendencies of Protestantism and its ultimate developments Bossuet possessed, he was indebted for, solely to his own wonderful prescience, to that eagle vision which from the commanding height whither the unflagging wing of his mighty intellect had borne him,

"Soaring with supreme dominion,
Through the azure deep of air,"—

pierced through the clouds which even then, from the depths of society, Protestantism had called up, dark and dense as the smoke of the bottomless pit,—and described from afar, in the future, the monstrous shapes of error, "Gorgons and Chimeras dire," which she was destined to engender; and, like the poet's sin, to her own destruction. Moehler, on the contrary, writing at a time when most of these strange creations had had existence and complete or progressing development, had merely the task of tracing with the orderly and searching analysis of philosophy, their lineage, relation, growth, changes, and ultimate distinction.

Notwithstanding the length to which this paper has already run out, much, very much, remains still to be said of the *Symbolism*; its logical and pregnant style of thought and language; the profound, important, and comprehensive nature of the subject, combining to render it a book exceedingly difficult to treat with any degree of thoroughness, in a magazine. Before we close, however, we cannot refrain from expressing our gratification that in the portly and well-looking volume before us (bating some typographical errors, especially in the Latin of the notes, which we hope to miss in a second edition) so worthy an opening has been made in this country for that new or *subjective* school of theological discussion which, on the continent of Europe, has been so fertile in great minds and able productions, and which, though altogether

better adapted to the thoughtful and subtle habits of the age, than the old historical, or objective school of mere facts (highly useful in its day, and still so in its sphere, but hardly calculated to meet the demands of a higher

science, and greater intellectual depth), has hitherto spoken to the great majority of us words which hearing we understand not, as being in tongues "whereof we knew not what they say."

ST. ANSELM, ARCHBISHOP OF CANTERBURY.

CONFESSOR AND DOCTOR.

IT has been often remarked, that when the church of Christ has been in any apparent danger, from any cause soever, He who promised to be with her to the consummation of ages, never fails to raise up in her defence men renowned alike for their abilities and extraordinary virtue. The saint, a brief memoir of whose life we propose to write, is admitted by all to have been of this distinguished class. He came into existence in troublous times, when the church was girding herself for a struggle of no ordinary or trivial nature. In the early ages of her existence, she had combats of the fiercest descriptions to maintain; but they were with open enemies,—with the Jew and the infidel, or with those who, having once acknowledged her authority, afterwards broke asunder the bonds of unity by which they had been connected with the Catholic church, and by open schism or heresy put themselves in opposition to her authority. But now she had enemies of another description to contend with; enemies the more dangerous, because they were within her own bosom, and whilst they acknowledged themselves her children, by their parricidal acts struck at the sacredness of her discipline, and would enslave her, who, to carry out the designs of her divine Founder, requires to be free from the trammels of worldly restraint.

The flood of barbarian invasion, which, rolling from the north, had beat against the bulwarks of the mighty Roman empire, and overwhelmed with irresistible violence every thing that opposed its progress, at length settled down into a comparative quiet amidst the ruin and desolation which it had spread throughout Europe. The marks of ancient civilization had been swept away. The va-

rious provinces of the most powerful empire that had ever existed were parcelled out among the stern barbarians who had conquered them. A new order of things now appeared. The rude manners and laws of those uncultivated tribes assumed the place once held by Roman laws and refinement; by them was introduced feudalism with all its dependence of serf and master, of feudal lord and liege sovereign. Those hardy invaders and their descendants were subdued by the mild precepts of the Gospel; they who acknowledged no master, no superior on earth, were made to bow before the instrument of the Redeemer's sufferings, and were admitted into her bosom to whom the Gentiles were given for an inheritance. But those steel clad warriors, those turbulent knights, those haughty lords and princes, when once within the pale of the church, began to give trouble. By a systematic course of encroachments they commenced to undermine her freedom, and to assume to themselves functions and privileges, which none might use lawfully, save those who by divine appointment were chosen to rule the church, "whose kingdom is not of this world." In the turbulence of the times the emperors of Germany, and other princes, took upon themselves the "right of investitures," that is, of granting to bishops and abbots the insignia of their dignity and conferring on them their benefices. This, though tolerated for a time by reason of the troubles and confusion of the period, was afterwards aggravated by princes who claimed the right of keeping the episcopal sees and abbeys vacant as long as it suited themselves, turning the ecclesiastical revenues to their advantage, and even making a traffic of ecclesiastical dig-

nities, conferring them, not on the most worthy, but on those that offered the highest price. It was against abuses of this nature, that the illustrious pope, St. Gregory VII, raised his voice. The insignia of the episcopacy, he maintained, were the symbols of spiritual power, and consequently could not be conferred by laymen.

A few years after the demise of the immortal Gregory, Anselm "entered the lists with prudence and firmness, and of few can it be said that they exercised so universal an influence."^{*} The contest in defence of the liberties and immunities of the church, which had been commenced in Italy against the emperors of Germany, he admirably supported in England. It is true, indeed, that the subject of investitures did not give rise to the dispute between the holy archbishop and William Rufus; still, in other respects, may the contest be considered one and the same. It was religion contending for "objects not of this world," against the heartless oppression of crowned tyrants; truth and holiness endeavoring to throw off the shackles by which they were bound; the universal church "yearning after divine and eternal things which had been so long stifled in the miseries and melancholy wars of the times; the flame of religion struggling for freedom, and in the glare which it produced, the chain by which the human mind had been held captive melted away."[†]

The contest of the church in the eleventh century, besides being looked upon as one of a purely religious character, may also be considered in other respects as a contest for human rights, one of a popular nature, in which the welfare of mankind were had in view. The princes and nobles of that period would be in the church what they were in their own earthly kingdoms; but the church, in the ministration of her mysteries, knows no distinction of rank,—the potentate and the lowest plebeian are equally her children—her subjects,—and she was then what she has ever been, the defender of man's just privileges against the oppression of tyranny. And in fact, what first brought Anselm in contact with the son of the conqueror, was his refusal to submit to unjust demands for money, which must be wrung from the penury of an over-

burdened people. The contest of the church at that period was then not only about "lay investitures and simony," but whether those who had been entrusted with the civil powers, were exempted "from the obedience to the Christian law by which their brethren were bound;"^{*} whether they were to have no check to their unrestrained licentiousness; to be amenable to no laws; to lord it over church and state; to control ecclesiastical as well as civil affairs, and to hold clergy and laity as mere obsequious servants of their will and power. We have premised these remarks, to give, though very imperfectly, an idea of the difficulties the church had to contend with in the eleventh century, and to show that the cause in which St. Anselm engaged so ardently, was the cause of Christianity itself, opposed to the violence of men whose haughty nature could brook no control, whose encroachments struck at the very existence of the church.

Saint Anselm was born in the city of Aosta, in Piedmont, in the year 1034. His parents were in affluent circumstances, but very unlike each other in disposition. Gundulph, his father, was a man of a rough, unamiable character, who apparently cared little about gaining the affection of his son; whilst his mother, Ermenberg, was possessed of all those endearing and tender qualities of soul which take so strong a hold on the affection of children, that they are not forgotten, but increase as life advances. This excellent woman was as remarkable for her piety, as for the many other good qualities by which she was adorned. Like all good mothers, the chief object of her solicitude was early to imbue the tender mind of her son with the love and fear of God, and with so great a horror for sin, as to look upon it as the first and greatest of evils.

At the age of fifteen, Anselm had already made considerable advancement in all the sciences taught in the schools of the day, and he then felt a desire to enter the monastic state. He was not, however, encouraged in this, his youthful resolution, by the abbot of a neighboring monastery to whom he applied. Afterwards he grew careless in his devotion, and were it not for his estimable mother, he might have plunged into all the excess of dis-

* Mochler.

† Ibid.

* British Critic.

sipation. Losing her soon, and being treated with much harshness by his father, he came to the resolution of abandoning his home, and going to the monastery of Bec in Normandy, then renowned no less for its school of learning, established by his countryman, the illustrious Lanfranc, than for the regularity and sanctity of the religious who resided within its sacred precincts. It had been founded by a Norman knight, a relation of William the Conqueror, named Herluin, who, after having been long distinguished for his feats of valor, and knightly bearing, came to the resolution of abandoning the world and of passing the remainder of his days in prayer and religious seclusion.

After studying for several years in this school of learning and sanctity, Anselm was still undecided as to the state of life he would embrace. Should he return to Italy and take possession of his parental estates, or enter as a religious among the monks of Bec? Not being able to decide upon the course he ought to pursue, he consulted his friend and preceptor, Lanfranc, who, with the archbishop of Rouen, advised him to embrace the religious life at Bec: this he did accordingly in the twenty-seventh year of his age. He seemed now in his proper sphere; he gave himself to contemplation and prayer, to the instruction of youth, and the other duties of the monastic state. When Lanfranc was promoted by the king of England to the abbey of Caen, Anselm was made prior of Bec, though, in fact, the whole management of the institution devolved upon him, because Herluin the abbot was now far advanced in years.

The learning, the ability, and sanctity of Anselm by degrees acquired for his monastery a reputation even beyond what it had enjoyed under his master. Pupils flocked to him from all the neighboring countries. From his amiability of character, he was as a father to all under his charge, and governed by mildness rather than by coercive measures. He took great care to instil into the minds of all sentiments of piety and love for God: the name of Christ was ever on his lips. After employing the entire day in giving instruction and in the performance of his various duties, he spent most of the night in prayer and the composition of the numerous books which came from his pen.

Anselm was appointed abbot after the death

of Herluin, which occurred in 1078. Soon after he was obliged to visit England on business pertaining to his monastery. Every where he was greeted as a saint: "parents and children, priests and monks, looked to him for instruction and spiritual nourishment," which he imparted with a spirit of mildness that raised him still higher in their estimation. It was not without the most urgent entreaties of Hugh, earl of Chester, that he could be induced to visit England a second time; for it was his ardent wish to spend his days in the peaceful retirement of his monastery. Lanfranc had died in the year 1089, but the see of Canterbury was still vacant; for William Rufus who had succeeded to the throne of his father two years before the demise of Lanfranc, had taken possession of the archiepiscopal revenues, and refused to have a successor appointed. Few princes, if any, bearing the name of Christian, have surpassed William Rufus in wickedness and depotism. He would be absolute in church and state; he yielded "to the wildest debauchery, and impatience of every kind of restraint. . . . Frantic with his excessive power,"* "he feared God very little, and men not at all."† "As soon as a church became vacant, a king's commissioner took possession, and it was either sold to the highest bidder for the king's profit, or kept vacant altogether; the revenue going meanwhile to the exchequer." When the nobility and clergy besought him to have the see of Canterbury filled, he swore that besides himself there should be no other archbishop. They then besought him at least that he would permit them to offer up prayers that God would put it into his heart to have a worthy archbishop appointed. "Let the church ask what she pleases," said he, "I shall not cease to work my will."

When Anselm came to England, the people every where received him with the utmost enthusiasm: they looked upon him as their future archbishop. But it was not until the king was attacked by sickness, that he listened to the voice of the nation, and consented to his appointment. All rejoiced at the nomination of Anselm but the saint himself: he made most energetic remonstrances; nor would he

* British Critic.

† William of Malmesbury.

submit to the forcible solicitations of the king, barons, bishops, and people, until William consented to act with justice towards the oppressed church. Before his appointment, Anselm had forebodings of the difficulties he should have to contend with. "When the king has crushed me," said he to the bishops, "none will dare oppose him in anything; and then, rest assured, he will not scruple to trample upon you also."

What the archbishop foresaw, soon came to pass. The years which he spent in England after his promotion, were years of continual vexations, which required all the virtue and ability of an Anselm to bear up against. William was determined, after his recovery from sickness, to make the new primate what some of the other bishops were, who obtained their dignities by improper means, mere instruments in his hands, by which he wrested from the church her dearest privileges. But Anselm was not a man to yield implicitly to his unjust exactions; he would not oppress his flock to replenish the royal treasury. On the contrary, he besought the king to fill the vacancies of the abbeys, to restore the revenues of the church to their legitimate purposes, not to commit acts of simony, and to allow the bishops the privilege of assembling in council, according to their ancient custom. The king, however, would comply with none of these just demands; as he advanced in years, he grew daily more licentious; nobles and prelates, for the most part, were gained to his side, and the saint was left to contend almost single handed. The holy archbishop seeing "a multitude of evils which it was his province to correct, but which he could not, nor yet tolerate them without sin, and the king requiring him to submit to his pleasure in matters which were contrary to the law of God," he departed from the kingdom for Rome in the year 1097, to lay his case in person before the sovereign pontiff. He landed in France in the garb of a pilgrim, but notwithstanding his humble appearance, he was every where received with the utmost joy; his journey resembled a triumph; the people venerated him as a saint persecuted and exiled for the faith. Many miracles are related by his biographer to have been performed by him during this journey. Pope Urban exhorted him to make no delay in coming to Italy, and

not to think of spending the winter in Lyons, as he had intended. He set out accordingly, and was received with every demonstration of esteem by the pope. News soon arrived at Rome that William, instead of attending to the letters of Urban and Anselm relative to the settlement of the affairs of the church, became daily more and more of a tyrant, and carried oppressive measures to such extremes, that he was insupportable. The heart of Anselm was overwhelmed with sadness; in his grief he resolved to resign his see into the hands of the pope, and enjoy in peace the sweets of retirement in a monastery of Calabria, to which he had retired. But Urban would not listen to this request; he exhorted him to bear up, as it became a bishop, a successor of the apostles, against the trial to which he was subjected.

A council was summoned at Rome, before which the cause of Anselm was laid. Many of the bishops called loudly for the excommunication of the king of England. "What are we doing?" exclaimed the bishop of Lucca. . . "We offer no resistance to the despotism of tyrants. Their oppressions and robberies of the church are daily reported to this see. As the head of all, you are called upon for counsel and assistance." The pope, however, preferred mild measures; for he hoped that God in his own good time would come to the assistance of his church, and either change the heart of the king, or by some other means, restore the suffering church of England to the peaceful enjoyment of her rights and privileges.

Anselm had, previously to the council of Lateran, assisted at that of Barri, which was held to effect a re-union between the Greek and Latin churches. When called upon by the pope to speak, he delivered his sentiments with so much wisdom and solid argument, that his eloquence was irresistible; the Greeks were silenced, and all joined in condemning the heresy which had separated the east from the Latin church.

Anselm went from Italy to Lyons, where he was received by his friend, Archbishop Hugh, with his accustomed hospitality. So great was the reverence of the latter for the saint, that on all occasions, he gave him the precedence, and happy did they deem themselves who were enabled to have any sacrament administered to them by him. Here it

was that he received information of the death of William Rufus. He mourned in all the bitterness of sincere grief over the unhappy fate of the fallen monarch, who had been cut off suddenly in his career of wickedness, detested by his people whom he had oppressed, and without the sacraments of the church which he had persecuted. He died as he had lived, a blasphemer, a hater of every thing sacred. No bell tolled for his funeral, no eye dropped a tear of condolence over his corpse; "of his treasures, no alms were given for his soul."

After the death of William, his youngest brother and successor, Henry I, together with the lords and the entire nation, requested Anselm's return to England. He was received with every demonstration of respect; but new troubles quickly arose; Henry wished him to receive investiture from his hands anew; this the primate refused, because the practice was condemned by ecclesiastical discipline, and no layman could confer investiture under the penalty of excommunication. The king persisted, but Anselm had too often braved the frowns of the great ones of the earth, in defence of religion, to be terrified into measures, when conscience and the interest of the church were at stake. Henry temporized for the present, because his brother, Robert of Normandy, aspired to the throne of England; the people were ready to revolt, and were only kept faithful to their sovereign by the exertions of the saint. It was argued that Anselm should go in person to Rome in 1103, and lay the dispute before the pope. Pascal II condemned the pretension of the king, and excommunicated all who should receive investiture of church dignities from him.

Anselm, on his way back to England, received orders from the king to remain in exile: nor was he permitted to return to his see until after the lapse of three years, so determined was Henry to cling to the usurped privileges, the occasion of the dispute. He was

at length, however, so harassed by the "entreaties of the barons, and the murmurs of the people,"* by the solicitations of his sister and of his queen, that he was forced to come to a compromise, and renounce his claim of investiture. He was reconciled to the holy primate at Bec. Anselm soon after departed for England, where he was awaited with the utmost impatience by all orders. At Dover he was welcomed by the queen in the name of the nation. Appointments were quickly made to the vacant bishoprics and abbaties; every thing was done to remedy the evils of the church. Anselm and Henry lived on the most intimate terms; when the king was absent in Normandy, the holy primate was entrusted with the government of the entire kingdom, and with the care of the royal family. This calm, after so many storms, came quite seasonably for the aged primate; the persecutions and trials through which he had passed from the time of his accession to the episcopacy, had completely shattered his constitution. He remained ever faithful to the duties of his station, and when age and sickness had rendered him unable to celebrate the divine mysteries, he would be daily carried to the church to attend the holy sacrifice of mass. He died at length in 1109, universally regretted, in the seventy-sixth year of his age.†

* Lingard.

† St. Anselm has left various treatises on philosophical and theological subjects with several works on morals and four books of letters. The best edition of his writings is that published in 1675, in folio, by Gerberon, a Benedictine of the congregation of St. Maur. In this edition have been included the works of Eadmer, a monk of Canterbury, the friend and confidant of St. Anselm. The style of the archbishop is characterized by its precision, perspicuity, elevation of thought and solid argumentation. In proving the truths of revelation, he insists principally on the evidence drawn from the light of reason, and hence he is considered the father of scholastic theology. His great object was to show, that revealed truth can be rendered credible by reason alone. His ascetic works are full of instruction and edification, and are distinguished for that unction which touches and subdues the heart. The style of his letters is simple, clear and natural.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 187.

CHAPTER III.

IT required but little time for Lorenzo to captivate the esteem and affection of Henry Walsingham, who, charmed with his admirable qualities, wished him to be the sponsor of his youngest son. Lorenzo objected: Henry insisted.

"I must then avow to you with a candor which your generosity requires," said Lorenzo, with animation, "that I do not bear my true name; but resolved to die without making myself known, no consideration can alter my purpose. Besides, did you know me as well as the marquis of Rosline, you would be far from making such a proposition. Ask him where I became known to him, and in what class of society he found me; you will then seek another god-father for the son of Count Walsingham.

Lorenzo was animated; an undefinable joy sparkled in his eyes. The expression of his countenance did not betray the least shadow of a sentiment of shame or embarrassment. The marquis of Rosline shared my surprise; he asked Lorenzo, in a very low tone, if he desired that Henry should be informed of the manner in which he became known to us. Lorenzo seized the marquis' hand, and pressed it to his lips with an involuntary transport.

"He should have known it before this," said he, "if he whom you have sometimes deigned to call your friend, had not feared to offend you."

"But my dear Lorenzo," resumed the marquis, still in an undertone, "all the recollections of your captivity, and the appearance, at least, of guilt, do they not cause you any pain?"

Lorenzo leaned his head a moment on Lord Arthur's hand, and replied in an altered voice:

"A day will come, I doubt not, when the most generous of men will be able to comprehend my language, and the happiness I experience; but now the difference of our religious belief places too great a distance between us."

The marquis did not understand his meaning. He wished not, however, that Henry should be made acquainted with what we knew of our common friend.

We passed the evening with music; after which, I went, according to custom, to read for Lorenzo. He generally named the book he wished to hear, but on that evening he handed me a volume which he had brought with him. When I was about to commence, he asked me, in a very low tone, if we were alone. I told him that Henry was present.

"Henry, this is like you," he replied, "but I asked that question because this work is little known here. The greater part of your countrymen are not of my religion, and although one of the first privileges of their creed is to read, judge, and examine every thing for themselves, there are, nevertheless, some books which, by a singular contradiction among a thousand others, they are forbidden to read."

Lord Henry smiled. "Lorenzo is right," said he; "Protestants contradict themselves unceasingly."

I colored; for it was the first time Lorenzo attacked my religious principles. I did not venture to show the pain I felt, and yet I could not but acknowledge the justice of his remark. Displeased and embarrassed, I began to read, without making any reply. The book was a collection of the contradictions of the reformed church, a work which our ministers very prudently forbid their people to read. I knew the name of it, and I could easily imagine the indignation of the marquis, were he to surprise

me with it in my hands. The reading of this book made a strange impression upon me. The virtues of Lord Walsingham's family, and the extraordinary elevation of Lorenzo's character, both concurred to give me lofty ideas of their religion which I had never had of my own.

Until the day when first I knew Lorenzo, I had heard of the faith of Catholics only as an assemblage of fanaticism, superstition, and outward forms. I now beheld this same religion under quite a different aspect, and my conscience unceasingly reproached me for having adopted false notions, and cherished them without inquiring into their truth.

I entreated Lorenzo to let me have his book, and I passed a part of the night in reading it. Lorenzo and Henry had both left me; the former had not returned to his room, and it was now about one o'clock in the morning. Troubled, and not knowing what to resolve, I went out secretly, intending to open my mind to one or the other; but instead of going to Henry's room, I took, without knowing it, the way to the chapel; I did not observe it until I had opened the door. There I encountered my two friends just going out. They said nothing. I entered alone into the sanctuary. I prayed God to enlighten and calm my mind. I then returned in silence to my room. Lorenzo was on his knees, near the bed, praying as usual.

Some days after, little Hida, the eldest son of Henry, was seized with a violent fever, attended with convulsions; and in a few hours his life was in imminent danger. The agonized father went himself to the city, in quest of a physician, whom he brought back with him; but just as he returned, the child had so violent a fit that they supposed him dead. Henry, wild with grief, regarded his child with a kind of despair; then, tearing himself from the harrowing sight, he struck his forehead against the mantel-piece with a vehemence which made me think he was wounded.

Lorenzo, who was near, took his hand, and said, with warmth: "*Henry, where is your religion? is not God always the same?*"

"Great God," exclaimed Lord Walsingham, "who speaks to me? Is it you, —, unhappy victim of my errors? You whom I have sought so many years?"

Lorenzo hastily approached me, with an air

of great inquietude. Henry was in a dark part of the room, and could not distinguish who accosted him. It was nine o'clock in the evening. The candles were collected near the sofa on which the child lay, and their light was cut off from the other parts of the room by the persons who surrounded the little sufferer.

"Is this you, Sidney?" said Lorenzo to me. "I pray you, do me the kindness to go to Henry, that he may not know it was I who spoke to him."

I did as he desired, without taking time to reflect. I took Lord Walsingham by the arm, and led him to the child, who now manifested signs of life. We passed a painful night, but before day little Hida was out of danger.

Henry was more indisposed than his son. He was ardent in his affections, and his constitution, being delicate, could ill support the activity of his imagination. He retired to rest towards morning. At nine o'clock, I went to see him; he entreated me to bring Lorenzo to him; but I was surprised at the repugnance with which Lorenzo consented to approach the invalid.

We seated ourselves near the bed. "You can," said Henry, addressing Lorenzo, "remove from me great uneasiness by informing me from what country you are, and how you were deprived of your sight."

Lorenzo colored. "I was born in Scotland, and I am twenty-two years of age; that is all I can tell you. The events which have marked my life have never been known, save by one individual who no longer exists, and they are too sad to interest any body."

"Henry and Sidney are not then your friends," said Lord Walsingham, in a tone of gentle reproach. "Perhaps my confidence will encourage yours," he continued; "it will prove, at least, how very strong the reasons are which induced me to propose a question which may have appeared to you imprudent. My parents, friends, even my wife, know nothing of the bitter sorrows which have destroyed the happiness of my life. I had never either friend or confidant, nor knew the delight of solid friendship before the day which brought me Lorenzo and Sidney."

"I thought," mildly interrupted Lorenzo, "that Rev. Mr. Billingham had a sacred right to your confidence." Mr. B. was the chap-

lain of Remember Hill, a man in his fortieth year, well informed, enlightened, and endowed with every virtue which forms the character of a saintly clergyman.

"You are right, Lorenzo," resumed Henry; "until now, however, I have given to Mr. B. only an indispensable confidence, and nothing more. My affection for you urges me to open my heart to you. I prefer letting Caroline believe me happy, than to trouble her peace by the recital of my irreparable misfortunes. You alone, perhaps, can apply a remedy to the evil; at all events, I count upon your inviolable fidelity in observing secrecy."

I immediately promised what he wished; but Lorenzo, buried in his reflections, made no reply.

CHAPTER IV.

HENRY spoke as follows: "Born with ardent passions which developed themselves with age, and educated in the reformed religion, I had not learned the habit of repressing the violence of my inclinations, and I was almost the victim of them. The countess of Walsingham, my mother, was, on the female side, descended from a branch of the Spanish house of the dukes of Medina. Her father, Count Tancredi had made her the heir to his hatred for the house of Medina, with which he had had some quarrels that were perpetuated on both sides, even to the third generation. I had one sister, who finished her education at Paris. When I had attained my twentieth year, I travelled with my paternal uncle, Count Tancredi; we visited my sister, and to my sorrow, I saw her most intimate friend, Doña Maria of Medina. Her name recalled all the rivalry of our families, and should have taught me never to think of her. But I had a weak and susceptible heart, impetuous passions, and very little command of them.

"I dared not open my heart to my uncle, although I loved him tenderly. We again met the duke of Medina and his daughter in society, for Doña Maria left the convent shortly after our arrival, her education being then finished. I thought I perceived that my attentions were not despised, notwithstanding the insurmountable obstacles which opposed themselves to what I supposed my happiness. One evening, in my presence, they spoke to Doña

Maria of marriage. She replied, in such a way that I might hear, 'I will never marry any one who does not profess my religion, and who is not agreeable to all my family: at the same time, I will never marry against my will.' These words, which should have opened my eyes to the obstacles that were to be overcome, in order to arrive at the accomplishment of my wishes, served only to increase my illusions and my hopes.

"At this period, I met also at Paris the marquis, Arthur of Rosline. His mother and mine were both Spanish, and first cousins. The former, sister of the duke of Medina, had married the marquis of Rosline, of whom Arthur was born; and after the death of her first husband, she was united to the duke of Salisbury, by whom she had, among other children, Caroline, my wife, and Hidalla, who must now be twenty-two or twenty-three years of age. I spent eighteen months at Paris, at the expiration of which the departure of the duke of Medina and his daughter was spoken of. I then felt the strength of my attachment. I solicited the place of page of honor to a prince of the house of Spain, whom the duke was about to accompany. The count of Tancredi aided me with all his influence; but the duke had anticipated us, and obtained the favor for Lord Hidalla of Salisbury, his nephew. This circumstance aggravated the hatred of the house of Tancredi against that of Medina.

"I quitted Paris and went to Spain, before the departure of the duke and Doña Maria. My uncle, who conjectured the state of my heart did everything to divert me; a fervent Catholic, he failed not at the same time to pursue an object which enlisted all his tenderness and solicitude; I mean my conversion. I was not averse to his views. My mother, my sister, and Doña Maria, the object of my dearest affections, were all Catholics; but the prejudices of childhood, the attachment of my father to his belief, a thousand human motives prevented my being one. The hatred existing between the Catholic families of Tancredi and Medina I disapproved, although I shared it myself. I knew enough of their religion to be aware how much these dissensions were contrary to its maxims; nevertheless, like most Protestants, I attributed to the Catholic faith what was merely an effect of human weakness.

"I traversed the south of Spain and Portu-

gal. My attachment to Doña Maria and the kindness of Count Tancredi recalled me to Madrid, where the first intelligence I received was the approaching marriage of the doña, for which they only awaited the arrival of Lord Hidalla, her cousin.

"My despair changed into fury, and Lord Hidalla was the object of it. I learned that he was seventeen leagues from the capital. I said nothing to my uncle, but left upon the table a letter which informed him of my unhappy passion, my grief, and my determination to prevent the marriage of Doña Maria, or die. I set out for a small town where the duke of Medina and his daughter were; from this place I sent a challenge to Lord Hidalla, and went to await him at the place which I had designated, and which was situated upon the road.

"Two days passed without my receiving any intelligence. Unable any longer to subdue my rage and my despair, I formed another scheme. O my friends, how weak is man, when the voice of religion has not sufficient influence to calm the passions which swell and agitate his soul! How unhappy are they who, in great trials, turn not their eyes to the all-powerful God! What misery and tears do they not prepare for themselves, who, with the passions of youth, are not restrained by the thoughts of religion, and the fear of divine chastisement! Determined to avenge myself, and force Lord Salisbury to try the chance of mortal combat, I resolved to waylay him in a forest, by which they had assured me he would pass in the evening. I was unknown. By bribes I induced some people in the neighborhood to aid me in my design.

"A carriage passed; I thought I recognized the livery of the duke of Medina. I ordered my people to stop it. They met with a determined resistance; some shots were exchanged. To prevent serious consequences, I had still prudence enough to command my men to charge their pistols only with powder; but the wretches whom I was forced to employ, disregarded my orders. Frightful shrieks were heard. One of the duke's servants was wounded. The report of the fire arms brought succor; my base accomplices deserted me; and alone, a prey to the most cruel agitations, and in an excitement bordering on delirium, I was arrested, bound—and I was twenty minutes in

a dungeon of the prison of —, before I was able to call up the events which had transpired.

"My sentence was not long delayed. I expected immediate death, which would have put an end to my misery. I was condemned to the loss of my sight, and to perpetual imprisonment. When they came to apprise me of my fate, I had passed seven days in cruel uncertainty. The expectation of death had opened my eyes. The tender exhortations and advice of Count Tancredi were recalled to my mind. I began to think seriously of the eternity which I expected soon to enter. I was occupied with these reflections when the announcement of my punishment threw me into agonizing despair. I had seen nobody but the jailor and two officers of justice, who had interrogated me; I had denied nothing; my sentence was just; but I should have preferred the loss of life to that of sight and liberty. Deprived of weapons, I struck my head violently against the dungeon walls. I longed to be crushed under its ruins. A day and night, which seemed like an age, passed tediously away.

"Towards three o'clock in the morning, my door opened; I groaned; it was immediately closed. An undetermined and light step was heard; some one approached and took my hand. The rays of the moon, penetrating through a little grated window which was close to the ceiling, rested on the wall of my cell, but did not enlighten the interior. I distinguished with difficulty, a person on his knees, and leaning towards me. I was on a wretched bed, and had not been able to close my eyes for thirty-six hours, since my sentence had been made known to me. Never shall I forget the sweet tone of that voice which penetrated my heart.

"'Henry,' said the stranger, 'where is your religion? God is still your Father; it is he who sends me to you.'

"'Great God!' I exclaimed, rising suddenly, 'are compassion and kindness yet reserved for me! But what can save me from my frightful fate? At twenty-two years to lose light and liberty forever!'

"'Nothing lasts forever, in this world,' said the stranger, mildly; 'but you are not of my religion; you cannot feel the innumerable consolations which she offers to the most afflicted.'

"'There is no consolation for me;—conso-

lation? No; neither is there religion,' I replied, wildly; 'I wish to die.'

"And if God should preserve your liberty and sight, would you no longer use them to resist the truth; but consecrate to him a life which he alone can take from you?"

"Ah! I have promised it, and I here reiterate the solemn promise," I exclaimed; "if by an effect of his almighty power, the God of the Catholics, who has been represented to me as so good and so compassionate, save me, I will embrace that religion which, more holy and perfect, would enable me to serve him better. Yes, I promise you to live and die a Catholic."

"The stranger leaned his head upon his hand, and preserved a long silence. Then, quickly rising, 'There is not,' said he, 'a moment to lose; take my clothes and give me yours. I have nothing to fear, and but one favor to ask. Fulfill your promise; and if you can, go to Bayonne, or if you pass through that city when returning to your own country, inquire for Señor Don Silva, and address yourself to him to strengthen your faith; he is a young and saintly priest. Say to him that his friend Hida walks in the path which he traced for him, and that he hopes with aid from above, never to stray from it.'

"On concluding these words, he put round my neck a ribbon to which was attached a little cross. 'Never part with this token of my friendship,' he added; 'I received it from a brother whom I tenderly love, before I became a Catholic. In fixing your eyes upon this cross, you will remember that suffering is the way to heaven; and that, after the example of his divine model, the true Catholic should be humble, patient, faithful, and resigned. Give this purse to the jailor,' he continued, handing me one full of gold, 'and fly far from this city. Count Tancredi is no longer at Madrid; but you will find him at the village inn of —, where he lies wounded.'

"I fell upon my knees before my deliverer; I wanted to ask many questions. As a reply to all, he embraced me with great affection; then tearing away from me, he knocked loudly at the door. The jailor opened it, and took me by the hand. I gave him the purse, and wrapping myself in the stranger's cloak, I went out of that horrible abode, shuddering at the thought of leaving there my generous liber-

ator; not doubting, however, that he had only to make himself known, in order to be set at liberty.

"At the village of —, I learned with heartfelt grief that Count Tancredi, attacked by assassins in a neighboring forest, had been seriously wounded and carried to the inn, where he had just expired. His servants told me that a young lord who passed the night with him, had said, on leaving, that I would come immediately to replace him. I asked his name, but nobody could tell me. They informed me, also, that Lord Hidalla had been assassinated the same day, and by the same highwaymen. I gave orders that the body of the count should be borne to his family at Toledo; and, not daring to prolong, even for a moment, my stay in a province so fatal to me, I started for Bayonne.

"In V — I was accosted at the hotel, by a Spanish officer who had seen me in France. 'You know,' said he, 'the terrible misfortune which has befallen the duke of Medina?'

"No; what is it?"

"But,—that is to say, his daughter, Doña Maria.' He then related the melancholy event of which I was the author. He added: 'They have not as yet discovered the name of the guilty wretch; the whole affair is enveloped in profound mystery, which will, probably, never be unravelled; the assassin, who was unknown, having died, they say, during the execution of the sentence, which condemned him to lose his sight. Doña Maria has been affected in an extraordinary manner by all these circumstances. She was seized with a severe illness; her reason was totally destroyed. I have seen her since her misfortune; she is very pale, with a calm and touching expression of countenance; she does not weep, but there is in her insanity something so sad and gloomy, that she inspires the greatest compassion.'

"The officer continued speaking for some time, but I heard no more. He left me without remarking the frightful state into which his recital had thrown me. The death of my deliverer, a cruel death which he had suffered for me, entirely absorbed my thoughts, and rendered me almost insensible to the melancholy condition of the unfortunate Doña Maria. I withdrew to a retired part of the garden, and threw myself upon a bench, a victim to the

most poignant anguish." Henry paused, and covered his face, which was bathed in tears, with his hands. "O God!" he exclaimed, "thou alone hast sustained me!"

CHAPTER V.

AFTER a silence of some moments, Henry resumed. "I have already exposed to you the violence of my character. I strove, however, through respect for the memory of my benefactor, to be resigned to my fate. I arranged everything to continue my route; but a malignant fever detained me two months at V—. As soon as my health was re-established, I set out for Bayonne; my only consolation was to fulfil the promise I had made to Hida, and to convey his remembrance to Señor Don Silva.

"On my arrival, I called upon this young lord, and was equally surprised and pleased to find in him a young man, but a few years older than myself. His expression was angelic. Sprung from one of the noblest families in Portugal, he had voluntarily embraced evangelical poverty. His sweet and persuasive conversation touched me. I told him that during two years, I had combated the desire of entering the Catholic church, and that, determined no longer to resist my convictions, I had come to Bayonne, one of my friends having advised me to address myself to him. I then asked him if he remembered a young man named Hida.

"His is a virtuous soul,' said he; 'God was pleased to make use of me to bring him back to the true church; but for several months I have heard nothing of him. I hope he has persevered.'

"A death-like paleness covered my face. Don Silva begged me to be seated. I burst into tears. Embarrassed by my emotion, I informed him that I had just recovered from an illness which still rendered me very weak, and that after some time I would speak to him with entire confidence of the sorrows which his words recalled. He entreated me in so urgent and affectionate a manner to reside with him, that I could not excuse myself. He occupied a pretty little dwelling near the harbor; what might have lessened its agreeableness was its vicinity to the galley-slaves, whose vessels

touched his house. When I remarked this to him—'It is expressly for that reason that I have chosen it,' said he; 'it is one of my delights to be near, to offer the aid and consolations of religion to those unfortunate beings who are deprived of every other comfort, and condemned to chains.' This reply gave me an insight into the soul of Don Silva, and redoubled my esteem for his religion. He furnished me with an apartment near his own. In the evening, as soon as I was alone, I fell upon my knees, and, for the first time, making the sign of the cross, I took from my bosom Hida's little crucifix. It must have belonged to a distinguished family; the cross was composed of five sapphires, the image of gold, and the little nails which attached the figure to the cross, were brilliants. I repeatedly kissed this pledge of my eternal salvation, which was, at the same time, a gift from him who had saved me in this world. A heavenly light shone upon me. Faith began to dispense its rays, and to promise those consolations which she alone can give.

"The following day, on seeing Don Silva, I asked his blessing, and casting myself at his feet, I made the confession of my whole life, with profound grief and sincere repentance; praying him to arrange, as he wished, the time and circumstances of my abjuration. I was already well instructed in the Catholic doctrine; Don Silva finished the work of my enlightenment; and three weeks after, I made my abjuration, and participated in the sacraments of the church with a fervor and satisfaction which I cannot describe.'

"I could not bring myself to inform Don Silva of the identity which I suspected between Hida and my unfortunate deliverer; besides, I was not certain of it; he had not told me that he was Hida, but he had only requested me to recall the latter to Don Silva's memory; this might have been a commission with which he himself had been charged. I performed it then, without mentioning where, or in what circumstances I had met the individual who entrusted me with it. I asked Don Silva, at the same time, who was this young man. He replied that Hida's conversion had been kept secret, and that he had requested the concealment of his name until he should write; this he had not yet done. I did not presume to urge Don Silva on this subject which so deeply

interested me ; and in a very short time, a letter from Count Walsingham, my father, recalled me to England.

"I parted with great grief from Don Silva, whom I truly loved. He permitted me to open a correspondence with him, which continued until his death. I arrived in my country firmly attached to the Catholic religion, which had taught me to support my troubles with resignation, to make of them a source of merit for the next life, and of consolation for this. I found my father dangerously ill, and he survived but fifteen days after my return home. I did not conceal from him my change of religion, and my mother uniting with me to convince him of the danger of dying in error, he had the happiness of opening his eyes to the truth, and of dying in the bosom of the church. My conversion gave great joy to my mother and my sister Matilda, who had returned home before me. I had written to my family upon the death of Count Tancredi, my mother's brother, but no one knew either of my misfortunes, or of my attachment to Doña Maria ; for my deliverer was no more ; my uncle also and I had found and burned the letter which I had written to him at parting. - Alone, as we were, in the midst of my family, not wishing to open my heart to any one, I was melancholy and secluded. I requested the countess, my mother, to retire with us to Walsingham castle, situated in the north, and very isolated, in order to avoid the numerous visits that were paid to us, and which I found painful. She had the goodness to yield to my desire, and it was there that my afflicted soul, alone with its God, felt the ineffable charm of his presence, who is visible to the eyes of faith, and always accessible to his afflicted children. I learned, from a sweet experience, how great are the delights enjoyed in the practice of the Catholic religion ; delights which I had so long treated as chimerical or as the result of an excited imagination, when my sister or Count Tancredi essayed to give me an idea of them. In fine, this religion, essentially divine, which some Protestants imagine so little different from their own, or to which they attribute merely external practices or minutiae, afforded me in that solitude unspeakable consolations, and gradually brought to my soul a peace seldom experienced in a situation like mine, and without which I should have abandoned myself to despair.

"On arriving at Walsingham castle, I found there a letter ; the writing was unknown to me ; it was addressed to ' Lord Walsingham, and if he is absent, to be given to him on his return.' I opened it and read : ' The blessing of heaven be upon you ; truth has enlightened your heart. The end of the long enmities which divide the houses of Tancredi and Medina, and in which those of Salisbury and Walsingham participate, must now be your work. Grant this last satisfaction to the memory of Hida's friendship.' This epistle caused me great perplexity. It could not possibly be from Hida, who was doubtless my deliverer, and who no longer existed ; and on the other hand who could know all the power that name had over me, and what had happened to me ? I hesitated not to second the views which my religion imposed upon me as a duty. I wrote to the duke of Medina, informing him of my conversion, and suggesting that the religion I had embraced made me lament the differences existing between our families. I knew that there was question of an estate in Mercia of which we were in possession, and which the duke imagined belonged to him. I besought him to expose his claims to me, protesting that I preferred rather to renounce the property than to possess it unjustly.

"I then thought of a reconciliation with the Salisbury family ; the duchess of Salisbury was of the house of Medina. By the duke of Salisbury she had but one child, her daughter Caroline, living, Lord Hidalla having been assassinated in Spain. I thought the reconciliation might be most easily made through the marquis of Rosline, the son of her first marriage. My mother seconded the project. We set out to pass some time at our country-seat, which adjoined that of the marquis, and which for this reason we had never inhabited." The marquis had a very beautiful balcony, which was, I knew, almost entirely deprived of light, on account of a wall which bordered our avenue ; and he preferred suffering this inconvenience, rather than expose himself to a refusal by asking its removal. After passing some days at this place, I wrote to the marquis, informing him that I had understood that his balcony adjoined our avenue, and was in consequence deprived of light. I requested him to break in the walls as many windows as he judged proper, and of whatever size he de-

sired. Lord Arthur, who united to much intelligence, a frank and generous disposition, was touched with this trifling act; and came to visit us, accompanied by his sister Caroline.

"Matilda eagerly asked him for some intelligence of her beloved Doña Maria, and with such familiarity that I was surprised. I inquired if she were already acquainted with the marquis, and at the moment, I remembered, that she had seen him several times in Paris. The marquis answered for her, that in visiting Doña Maria, he had sometimes had the pleasure of seeing her; he then spoke of the unfortunate lady, and informed us that she had now been dead nearly a month. I have since learned that she had a very consoling death; that in her last illness she recovered her reason, and found in religion the strength necessary for the last journey.

"Matilda became very pale, and under the pretext of attention to her, I concealed my tears and grief. The marquis did not invite us to his castle, and I guessed the cause; his mother resided there; and this lady appeared the most inflexible on the subject of reconciliation; but, as if to make amends, he proposed to me a visit to another of his estates, under pretence of enjoying the diversion of the chase; I accepted, and we separated friends. Another circumstance completely reconciled us; my mother urged me to marry; I refused, without having any real objection to make. I wrote to Don Silva to have his advice on the state I should embrace; and before an answer arrived, I received a letter, without any mark which could indicate from whence it came. It contained these few words: 'It is time to fix your irresolution. Providence has prepared every thing for the accomplishment of Hida's dearest wish. Unite your destiny with that of Caroline of Salisbury; and secure your sister's happiness by a double alliance. Your friend.' The writing was evidently the same as that of the preceding letter; I sought in vain for the author. The same day I asked Lady Walsingham to propose, in my name, for the hand of Caroline; I represented to her that if that young lady should lose her mother, the marquis of Rosline, according to every appearance, would unite her to a Protestant; this argument prevailed; my mother approved my design; the marquis made no difficulty; the Duchess of Salisbury gave her consent, and the mar-

riage was the seal of the perfect reconciliation of our two families.

"A short time after my marriage, Arthur of Rosline asked my sister's hand. The difference of religion made my mother hesitate; and Matilda, although her heart had long appreciated the many noble qualities of the young marquis, wavered between the desire of devoting herself to the salvation of a soul so dear to her, and the well-founded fear of plunging herself into an abyss of misery. Her mother felt the delicacy of her situation. We had every reason to hope that the marquis, the only remaining Protestant of his family, would permit himself to be enlightened by the rays of truth, if conveyed to him by a cherished wife, whose piety might, before that of others, obtain from heaven a grace so precious. On the other hand, Matilda deeply felt the danger of a step which the church disapproves, over which she mourns, and which is tolerated only on conditions which the Catholic party has rarely the strength, and courage to accomplish. In this perplexity, she addressed herself to a pious solitary, a connection of our family, who alone having escaped from the destruction of an abbey, by the followers of John Knox, lived in a little hermitage, erected by his own hands; the unfortunate here found an asylum, and the afflicted consolation. He received Matilda with that mild and compassionate countenance, which gives testimony of a soul elevated by contemplation, above the region of human troubles and vicissitudes. He heard her with profound attention, and after a moment of silence, during which he prayed to the Spirit of wisdom, he thus spoke: 'My child, your family has made many sacrifices in favor of peace and Christian charity; for you there is reserved a sacrifice of a different nature. Your future life shall be an offering of self-denial and renunciation, the end and recompence of which will be Arthur's salvation. You know by what titles he ought to be dear to you; the ties of relationship, however, do not influence me now; I would not thus advise you, were it not for the assurance, which heaven has more than once given me, that my tears and prayers would be graciously regarded, and that a brilliant crown is reserved for my nephew in the celestial Sion. Go, and may every blessing attend you, and never forget that happiness is not for this world, and that religion attaches

an infinite price to the afflictions which we suffer for God. Ask a dispensation; make religion the rule of your conduct, and support all the difficulties of the state which you enter, in thinking of that future, where they shall be changed into solid and never-ending enjoyments.' The old man ceased, and unwilling to explain himself farther, gave Matilda his benediction, and motioned her to return to the castle. Matilda did not acquaint us with her visit to the venerable hermit; and it was not until a long time after that she related it to me. She contented herself with the known motives which would favor her marriage with Arthur. My mother gave her consent; and the dispensation being obtained, they were united.

"For me, I should have been happy with the most virtuous of women, if the recollection of a first sin, and the evils it had caused Doña Maria and my liberator, had not cast upon my life an impress of gloom, which time will

never efface. Religion alone, and its eternal hopes, enable me to support my sorrows.

"The death of my mother, which occurred shortly after my sister's marriage, was followed by that of Don Silva. His last letter contained his congratulations on my marriage. His death robbed me of a great source of consolation. My sad heart, however, is neither alone nor abandoned. A Friend, more powerful than any upon earth, he who disposes both happy and unhappy events, watches over me, receives my tears, and promises pardon to my repentance. I have given to my first child the name of Hida; this renders him still dearer to me. Alas! if I should lose him too; may the decrees of heaven be accomplished; yet may that unchangeable Being who shall call him to himself, deign to grant his unhappy father strength to submit to his adorable will, and to bless his appointments even to the last moment of life!"

TO BE CONTINUED.

PROTESTANTISM—ITS TENDENCIES AND RESULTS.

BY JOHN B. BYRNE.

NO I.

RELIGION was instituted for the well-being of man in all his relations. By sanctifying the individual, she was to improve the mass; and by making her followers more virtuous, to advance them in the ways of happiness. Her object was the glory of God and the salvation of souls. A necessary consequence of the fulfilment of this object, was the improvement of man's temporal condition. She was to rise over a benighted world in the bright sun-beam of eternal truth, making plain the way to immortal bliss and strewing it with many consolations. Throughout the wide spread regions of the globe, she was to proclaim, with angel voice, "the good tidings of great joy," and "glory to God in the highest, and on earth peace to men of good will."

The objects for which religion was instituted could not fail of their accomplishment. He who had devised the means, would secure

the end. The commission was stamped with the divine seal—they who bore it, were divinely sent—its execution was as certain as the divine word. The glorious effects which religion was to produce, must, therefore, have marked her progress. Such being her mission, let us see by which of the religious systems, now claiming to be divinely established, it has been fulfilled; or rather which has failed in its performance. The true religion has answered the end of its institution; the false one has failed. Let us then proceed to apply this test; let us judge of the tree by its fruit.

Has the Catholic church accomplished the object for which religion was instituted?

It would indeed be "a labor of love" to trace the history of the Catholic church through every stage of her existence—her sufferings, her struggles and her triumphs; extending her benign influence over the nations of the earth,

through the varied branchings of society, and everywhere and under all circumstances promoting the well-being of man. On every page of the story of her past, and of her present, it is written in "letters of living light," so that he who is not perversely blind may read, that as any people have adopted or rejected the Catholic faith, in like proportion have they experienced good or ill. In the lives of her apostles and martyrs, her saints and sages, and her votaries of every condition, has been evinced her capability of at once, elevating men to the most exalted virtue, and promoting that peace of mind and happiness of heart, which make up earthly felicity.

Our testimony, however, stands not alone. Some among the opponents of the church have answered the question in the affirmative. They have declared that "even in the darkest times she was ever found to be fighting the cause of truth and right against sin, to be a witness for God, or defending the poor, or promoting peace, or purifying or reforming her own functionaries, or maintaining the holy faith committed to her:"* "that she offered the only asylum from the evils to which every country was exposed; that she was regarded as a sacred realm by men who, though they hated one another, believed and feared the same God; that she afforded a shelter to those who were better than the world in their youth, or weary of it in their old age; that the wise, as well as the timid and gentle, fled to this Goshen of God, which enjoyed its own light and calm amidst darkness and storms."†

Conclusive as is the evidence in favor of Catholicity, we will not dwell upon it. We have chosen an equally important though a less pleasing task. It is our intention to examine whether Protestantism has fulfilled the purposes of religion.

There is presumptive evidence that Protestantism is defective as a religious system, in "the fact that no Christian nation which did not adopt the principles of the reformation before the end of the sixteenth century, should ever have adopted them."‡ Surely if the temple of which those principles were the foundation, had been erected by the hand of the Most High, we might expect that the bruised spirit and the pure of heart would have sought

its portals. Protestantism has had wealth and power at her command, and has used them unsparingly in her behalf: she has sent her well-paid ministers over the world to plant her standard, and to summon the sons of men to rally *there*—and yet they come not, her form was not of catching mould. Her press has teemed with Bibles in every tongue, with lying histories of her glory, with Maria Monk fabrications of her own too fertile invention; and yet "it is a most remarkable fact, that for more than two hundred years the principles of the reformation have never been advanced."* Protestantism has remained stationary within her narrow limits; or if she moved, it was but like the deceptive fire, to lure her followers still farther from "the paths of pleasantness and peace."

That Protestantism is insufficient for man's spiritual wants, is not merely presumptive: we prove it—Protestants themselves feel and avow it. "Protestantism, in all it has peculiar to itself, in all that distinguishes it from genuine Catholicism, no longer responds to the religious or even social wants of the soul. It is weighed in the balance and found wanting. Through all our souls have we, who have been educated under its influence, felt its utter insufficiency. We have sought to supply its defects in mysticism with the Quaker, in Rationalism with the modern Lutheran, in Naturalism with the old English and French Deists, in Pantheism with the modern philosophers, in Socialism with Owen and Fourier; but all in vain. Let loose, like Noah's dove from the ark, ere the waters had abated, we have found no resting place for the soles of our feet; and weary with our endless flight over the wild and weltering chaos, produced by the deluge of Rationalism and infidelity, we return and beat against the window of the ark, impatient till the patriarch reaches forth his hand and takes us in."†

Impressed with this "utter insufficiency" of Protestantism, her children are making continual efforts to supply its defects; wearied with the outer semblance, they are demanding the opal gem of the inner sanctuary. Hence arise "Christian union," "moral reform," "social organization," and all the clap-trap associations of the day, to fill the void which

* Brit. Critic. † Quar. Review, London, Dec. 1811.
‡ Edinburgh Review, October, 1840.

* Macauley.

† Brownson's Review, Jan. 1844.

the mis-styled reformation has left. If the living fountain poured its pure stream through the demesne of Protestantism, why have her votaries sought elsewhere to "slake their thirst with muddy waters?"—if the rich manna was within their grasp, why have they gone forth to feed on the "onions of Egypt?" It is because they came to eat of the tree, which their fathers had planted in a barren soil, and found it fruitless, that they hungering have cried out in the bitterness of disappointment, "the soul hath been driven from us—we have no soul left."^{*} Protestantism has, indeed, fallen short of the purposes of religion. "I look upon Protestantism as a blunder and as having proved itself a decided failure."[†]

But we have paused too long at the threshold: let us enter the building and view its inner walls. Let us examine the practical tendencies and effects of the principles of the reformation; and see, to what extent they are consonant with the great purposes for which religion was divinely instituted; and thus judge whether Protestantism was anointed "to preach the gospel, to heal the broken-hearted, to deliver the captive, to give sight to the blind, and to set at liberty them that are bound." In our investigation we shall discover that wherever Protestantism has found a resting place, it has left a blight on the religious, on the moral, and on the political condition of man.

What have been the effects of Protestantism on religion?

Private interpretation is the vital principle of the reformed (?) churches: it is the bond which unites them under one name: its denial would be their self-condemnation, for it alone furnishes any pretext for their seceding from the Catholic body. What are the results of this peculiarly Protestant dogma? Place the Bible, "without note or comment," in the hands of any community, composed of the good and bad, the wise and unwise, the learned and unlearned—tell them it is theirs to deduce what principles they can from its pages, and to make those principles their religious guide; and what would be the consequences? Listen to the testimony of some of the earliest reformers respecting the immediate effects of the first formal promulgation of this doctrine. Capito[‡] says, "there is no longer any order in the

communities Every one now exclaims, I have enough to guide myself! As I have the gospel to lead me to the discovery of Jesus Christ, what need I of other help?"

Melancthon^{*} writes: "Ecclesiastical discipline no longer exists. Doubts are entertained on the most important subjects; the evil is incurable." The Protestant principle is proclaimed, and lo! Pantheism, Socinianism, Mysticism, Rationalism, and every other anti-religious *ism* springs into life. Numberless sects and the most contradictory opinions result from private interpretation. A Luther discovers that after a man is baptised, "no sin can damn him, but unbelief alone;"[†] a Socinus, that Christ is not God, but a mere man: a Wesley, that the testimony of the spirit is the evidence of justification: a Miller, that the time for the world's dissolution hath come: a Smith, that the book of Mormon is a "golden revelation" superior to the gospel:—until at length human reason, confused amidst conflicting notions, either yields itself the slave of some wild theory, or asserts its mastery by rejecting all. In Protestant Germany, a Deist sometimes fills the chair of theology—the preachers themselves are deeply tinctured with infidelity; and a Bible society prefaces their issues with the declaration (Strasburg Bible, 1819,) that many of the books of the holy Scriptures are romances and fancied fable, and that the Psalms of David contain an imperfect morality. The stores of science are ransacked to obtain arms against Christianity; and learning and talent are prostituted in the unholy warfare. "The illuminati of Germany boasted of having systematized infidelity, and of being the real preparers of the French revolution. As to the theological philosophers, there never were words, which more strikingly applied to them, than those of the book they fight against, "men who darken counsel with many words without knowledge; and hewers of cisterns, broken cisterns, which hold no water . . . Anti-christian philosophy is the great corroding canker of Germany The fact is, that to an awful extent, the Germans have become philosophized out of their religion."[‡] Hence we are told that, on Sunday, "the first things which strike us are the open shops, the me-

^{*} Ep. L. iv. Ep. 100.

[†] De captiv. Bab. Tom. ii, p. 264.

[‡] Howitt's Rur. and Dom. Life, c. cxi.

^{*} Carlyle. [†] Brownson. [‡] Ep. lib. iv.

chanics at work, and the crowded theatres, public houses and dancing rooms.”* In Protestant Prussia, the king’s decree has destroyed Lutheranism and Calvinism, and formed what is called the Evangelical religion; and a royal edict of March 9th, 1834, has forbidden the worship of God, *except in public*. In Protestant Sweden, the “offerings” paid to the clergy, “appear to stand in the place of all mental exertion or application, on the part of the people, in religious matters. Religion seems to rest here.”† Such is the result of Protestantism on the continent. Let us turn to Protestant England.

The “church, as by law established,” did not wholly adopt the innovations of the sixteenth century. She preserved, as if in lingering love, some shreds of the bright garment of her madly abandoned mother—but unfortunately not enough to conceal her nakedness. The blighting spirit of Protestantism gloomed over her, and her beauty departed forever. In vain have her noblest sons striven to adorn her with the gems of eternal truth—they paled at her touch. In vain hath she put on the splendor of wealth, and pomp, and power—her votaries are crying aloud, that “she hath closed their eyes to the eternal substance;”

* Ibid.

† Laing’s Tour in Sweden in 1838.

that “they have forgotten God;” that “there is no longer any God for them.”* Piety has, indeed, forsaken the law church. Religious knowledge is banished, so that many of the poor know not the existence of a Deity, and still more, never heard of Christ.† As in other Protestant countries, religion in England is a mere slave of the government and an auxiliary of the police. “Church indeed! alas! the endless talk and struggle we have had of high church, low church, church extension, church in danger,—we invite the Christian reader to think whether it has not been a too miserable screech-owl phantom of talk and struggle, as for church—which one had rather not define at present.”‡

From this hurried glance, we may learn the religious, or rather irreligious effects, which mark the progress of Protestantism. Where Adalbert yielded his life in defence of Christianity, she has declared that same Christianity a superstitious fable; where Ligfrid refused a monarch’s gifts, she has become a despot’s pensioner; and the land once adorned by the wisdom of Alfred, the learning of Bede, and the piety of More, she has made an unhal- lowed waste.

* Carlyle, Past and Present.

† See Parliamentary report of the children’s employment commission, 1843.

‡ Carlyle.

CHRIST IN THE GARDEN OF OLIVES.

He kneeled upon a freshly tufted mound
Within the olive garden. The night wind,
Urged on its errand by the new-born spring,
Came sighing through the trembling aspen leaves,
Fanning his gentle cheek and lifting up
The golden curls that brightened o’er his brow,
As if it fain would linger round and cheer
The Saviour’s spirit with its woodland song.
But on it swept, and o’er its path the moon,
Veiled by a fleecy, floating cloud, poured forth
Her lustrous rays, obscurely bright; such as,
Pale glimmering through the painted casement
Of some old mighty minster, light anew
The pious ardor of the devotee.
And thus it was with Jesus. His pure hands
In supplication raised; his softened eye,
Wherein a world of anguish meekly slept,

Turned sadly upward, whence the gem-like stars
 Gazed with an eye of pity on his woes ;
 The lips scarce parted, swoln with agony ;
 The curdling cheek ; the quickened heavings of
 His manly breast might eloquently tell
 Of bitter fountains gushing,—how bereaved,—
 How sorrowful his soul, “e’en unto death.”
 Ah! man may talk of sorrow, when the heart,
 Like the young mother o’er her lifeless child,
 Broods sadly o’er the ruins of its hopes,
 And all its proud, yet frail imaginings ;
 And he may linger near the grave of days
 Whose sunshine long has faded, and may feel
 That round him hangs but desolation’s night,—
 Yet oft, e’en then, athwart the darkness flits
 Some solitary ray to light the gloom,
 And in its glittering pathway to reveal
 The broken links that yet may form a chain
 To bind secure the vagrant—happiness.
 Such grief was not the Saviour’s. Prostrate there,
 A crowd of fearful things had gathered round him,
 And as their phantoms poured upon his sight,
 He thought no more of brighter scenes in heaven,
 Where when the gulf of time had buried ’neath
 Its trackless waves the gloom of Calvary,
 The victor-king of death should sit enthroned,
 Crowned with the Godhead’s immortality,
 But sañk beneath grief’s sterner influence.
 O! deem not that the world’s contempt,—the cross,—
 Golgotha’s bloody summit, thus unnerved him,
 For he could bear all this. But now to see
 The basely bold ingratitude of man,
 The withered hand his kindness had restored,
 Now raised in threat’ning triumph o’er him ;
 The eye once sealed within its dark recess,
 Waked by the Saviour to a glorious life,
 To revel in the beauteous floods of light,
 Thrown by the Almighty o’er the broad green earth,
 Now turned exulting on his sufferings ;
 To see the monster sin his death had crushed,
 Now proudly rear again its horrid head,
 And pour its venom o’er a charmed world,—
 ’Twas these that threw their length’ning shadows o’er him
 And bowed his soul in agony of prayer :
 “O! let this bitter cup pass from me, Father,—
 Not *mine*, O God! but *thy* just will be done.”
 And thus, proud man, when from thy home has passed
 The laughing sunshine of the joyous hour,
 When shadows,—the dim ghastly mists of death
 Slow gather o’er the faces of thy kin,
 And the grave hides beneath its funeral veil
 Objects of thy affection ; when the heart,
 Pressed by the burden of its aching griefs,
 Beats the command “to rise and mutiny,”
 O! kneel then, as thy Saviour knelt, in prayer,
 And cry to him, in meek submission bowed,
 “Not *mine*, O God! but *thy* just will be done!”

GONZALEZ.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 176.

WE have seen that the commissioners of congress, with the Rev. Mr. Carroll, arrived in Montreal on the evening of the 29th April, 1776, and were welcomed with every demonstration of joy by the army. On the following day, many visitors and a complimentary dinner, testified the joy with which their arrival inspired the friends of American liberty. In addition to the important political duties assigned to them, congress required the commissioners to exercise responsible military powers. They were empowered "to settle all disputes between the Canadians and the continental troops, and to make such regulations relating thereto as they should judge proper. In reforming abuses, &c., all officers and soldiers were required to yield obedience to them; they were authorized to suspend any military officer, if any two of them should think it expedient; and also to sit and vote as members of any council of war, &c. &c.*

Dr. Franklin's health had suffered during his late journey so as to render him unable to attend to any business requiring much bodily exertion; and as Charles Carroll and Samuel Chase were then in the prime of life, and remarkable for personal activity, as well as intellectual vigor, the active duties of the commission devolved upon them. While they were applying themselves, with their characteristic ardor, to the fulfilment of their trust, the Rev. Mr. Carroll, whose exertions were of a different character, was diligently employed in visiting the clergy, and conferring with individuals among them. He explained to them the nature of the differences between England and the United Colonies, showing that the resistance of the latter was caused by invasions

of their charters, and violations of well known and long recognized principles of the British constitution. To this the clergy replied, that since the acquisition of Canada by the British government its inhabitants had no aggressions to complain of; that on the contrary, government had faithfully complied with all the stipulations of the treaty, and had in fact sanctioned and protected the ancient laws and customs of Canada, even so far as to allow the French judicial organization, and forms of law, with a delicacy that demanded their respect and gratitude. Rev. Mr. Carroll then represented to them that congress had expressly stipulated that if the Canadians would unite with the states in the assertion of their constitutional rights, their religion, its institutions, and the property of the religious orders and communities should be protected and guaranteed; and that Catholics, instead of being merely tolerated, as by England, should have equal rights with the professors of all other religions. To these assurances the Canadians replied, that on the score of religious liberty, the British government had left them nothing to complain of, or to desire; that they were then in possession of all the ecclesiastical property which they had held at the time of the cession of Canada, that their numerous and important missions were flourishing, and their religious societies felt entire confidence in the protection of the government, whose officers carried their courtesy and respect so far as to pay military honors to the public religious exercises, a conspicuous evidence of which was, that the government actually furnished a military escort to accompany the grand processions on the festival of Corpus Christi. And therefore, that upon the well established principle that

* See Instructions, &c. Journals of Congress, 20th of March, 1776.

allegiance was due to protection, the clergy could not teach that neutrality was consistent with the allegiance due to such ample protection as Great Britain had shown the Catholics of Canada.

The judicious and liberal policy of the British government to the Catholics, had succeeded in inspiring them with sentiments of loyalty which the conduct of the people and the public bodies of some of the United Colonies had served to strengthen and confirm. It was remembered and stated to Rev. Mr. Carroll, that in the colonies whose liberality he was now avouching, the Catholic religion had not been tolerated hitherto. Priests were excluded under severe penalties, and Catholic missionaries among the Indians rudely and cruelly treated. His explanation that these harsh measures were the result, in a great part, of the laws of the royal government, did not satisfy the Canadians of the favorable dispositions of those who, though prompt and valiant in the defence of their political rights, had never manifested a correspondent sensibility in support of the sacred rights of conscience when Catholics were concerned. The friends of the royal government had assiduously pointed out inconsistencies between the address of the continental congress to the people of Great Britain, and that addressed to the people of Canada.

By the "Quebec Act," passed by parliament, it was provided that his majesty's subjects professing the religion of the church of Rome, of and in the said province of Quebec, may have, hold, and enjoy the free exercise of the religion of the church of Rome, &c., and that the clergy of the said church may hold, receive, and enjoy their accustomed dues and rights, with respect to such persons only as shall profess the said religion. They were also excused from taking the oath required by the statute of I. Elizabeth, or any other oath substituted by other acts in the place thereof, &c.

Unfortunately the address of congress to the people of Great Britain, adopted the 21st of October, 1774, had used the following language in reference to the "Quebec Act."

"Nor can we suppress our astonishment that a British parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed

impiety, bigotry, persecution, murder, and rebellion through every part of the world." And, "That we think the legislature of Great Britain is not authorized by the constitution to establish a religion fraught with sanguinary and impious tenets," &c.

After sentiments which did their religion so much injustice, the Canadian clergy were not disposed to receive with much favor the following declarations of the same congress in their "Address to the inhabitants of the province of Quebec." "We are too well acquainted with the liberality of sentiment distinguishing your nation, to imagine that difference of religion will prejudice you against a hearty amity with us. You know that the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss cantons furnish a memorable proof of this truth. Their union is composed of Roman Catholic and Protestant states, living in the utmost concord and peace with one another, and thereby enabled, ever since they bravely vindicated their freedom, to defy and defeat every tyrant that has invaded them."*

During the time that Rev. Mr. Carroll was engaged in conferences with the clergy, the commissioners were employed in endeavoring to correct abuses in our army; and to reconcile that portion of the population which had been friendly to the American cause, to the exactions and contributions which sick-

* Nothing can exhibit more clearly the bad effects upon the Canadians, of the address to the British people, than the following contemporaneous letter, comprised among the revolutionary documents recently published by order of congress.

Extract of a letter from Canada, dated, Montreal, March 24, 1775.

"The address from the continental congress attracted the notice of some of the principal Canadians; it was soon translated into very tolerable French. The decent manner in which the religious matters were touched, the encomiums on the French nation, flattered a people fond of compliments. They begged the translator, as he had succeeded so well, to try his hand on that addressed to Great Britain. He had equal success in this, and read his performance to a numerous audience. But when he came to that part which treats of the new modelling of the province, draws a picture of the Catholic religion, and Canadian manners, they could not contain their resentment, nor express it but in broken curses. 'O! the perfidious double-faced congress! Let us bless and obey our benevolent prince, whose humanity is consistent, and extends to all religions; let us abhor all who would seduce us from our loyalty, by acts that would dishonor a Jesuit, and whose addresses, like their resolves, are destructive of their own objects.'—*American Archives*, vol. ii, p. 231.

ness,* the want of money, and supplies of provisions, clothing, &c., had rendered necessary. These causes, and many others, alienated the affections of friends from the army, while its insufficient numbers for the object for which it had entered Canada, was now apparent, especially as it was known that the British army was in daily expectation of reinforcements from England.

Failing in their efforts to procure the co-operation of the Canadians, the duties of the commissioners were henceforth of a military character; and Dr. Franklin's health was so much impaired as to make it expedient for him to leave Canada without delay. From the Rev. Mr. Carroll's report of his ill-success with the clergy, it was decided that no benefit could be produced by his longer continuance in that country. And when he found his exertions, in the way in which it had been hoped he could serve his country, entirely unavailing, he was anxious to return to Maryland, and resume the exercise of his ministry among the people from whom he felt he had been too long separated. Dr. Franklin left Montreal for St. John's, on Saturday, the 11th of May; Rev. Mr. Carroll remaining for divine service on Sunday, joined him at St. John's, from whence they departed on the 13th. They reached the hospitable mansion of General Schuyler, at Albany, where a cordial welcome awaited them, and after a short repose they travelled in the general's carriage to New York, where they arrived on the evening of the 26th of May. On the next day, Dr. Franklin wrote to Messrs. Chase and Charles Carroll in Canada, giving them information of the principal occurrences, and of the state of public affairs, and adds: "As to myself, I grew daily more feeble, and I think I could hardly have got along so far, but for Mr. Carroll's friendly assistance, and tender care of me."[†]

The companionship of these two distinguished men was reciprocally delightful. It would have been difficult to select two per-

sons better calculated to alleviate the toils of a fatiguing journey, or to make a rough road pleasant to each other. Both were remarkable for suavity of manners, habitual good-humor, and conversational powers of a high order. While Dr. Franklin admired the profound learning of his companion, the extensive travel and acquaintance with the most celebrated schools and learned men of Europe, of Mr. Carroll, furnished useful and agreeable information which was repaid by the instructive conversation of the most eminent philosopher of the age, whose views of science were scarcely more brilliant than his reflections and remarks upon the state and future prospects of America were profound and useful. In after years, when Franklin represented his country in Europe, he spoke in the most favorable terms of his companion and friend, and mentioned him at Paris, as the most suitable person to be placed at the head of the Catholic church in the United States.

On their arrival in Philadelphia, congress was informed of the alarming state of affairs in Canada; and a few days later, Dr. Franklin received a letter from General Howe, acquainting him of the arrival of commissioners to reconcile the disputes between the mother country and her colonies, and enclosing a copy of their circular letter addressed to the governors of the several states. To that letter he returned an answer, which, says Dr. Ramsay, "is worthy of everlasting remembrance."^{*} It contained the following exquisite passage: "Long did I endeavor, with unfeigned and unwearied zeal, to preserve from breaking that fine and noble porcelain vase, the British empire: for I knew, that being once broken, the separate parts could not retain even their share of the strength and value that existed in the whole, and that a perfect re-union of those parts could scarce ever be hoped for. Your lordship may possibly remember the tears of joy that wetted my cheek, when at your good sister's in London, you once gave me expectation that a reconciliation might take place. I had the misfortune to find these expectations disappointed, and to be treated as a cause of the mischief I was laboring to prevent. My consolation under that groundless and malevolent treatment was, that I retained the friendship of

* By the 1st of May the American army, in name, amounted to three thousand men; but, from the prevalence of the small-pox, there were only nine hundred fit for duty. The increasing number of invalids retarded military operations, while the opposite party was buoyed up with the expectation that the advancing season would soon bring them relief.—*Ramsay's Hist. U. States*, vol. ii, p. 74.

† Sparks's Franklin, vol. viii, p. 134.

* Ramsay's United States, vol. ii, p. 120.

many wise and good men in that country, and among the rest, some share in the regard of Lord Howe."

It has been stated that Messrs. Samuel Chase and Charles Carroll remained in Canada to fulfil the important trusts confided to the commissioners by congress. Their duties were extremely arduous, both on account of the condition in which they found the American troops, and the active preparations then in progress to expel them from Canada. While our army was suffering under disease, without money, and deprived of all comforts, Sir Guy Carleton had succeeded in rallying the inhabitants of Quebec, and infusing into them a portion of his own energy and spirit; and the British government startled by the previous successes of the American army, and anxious for the safety of Quebec, were expediting an army and all necessary supplies, which, arriving in the St. Lawrence in the beginning of May, forced its passage through the ice, and reached Quebec in time to insure the safety of that city. On the day that Dr. Franklin and Rev. Mr. Carroll sailed from St. John's, Mr. Charles Carroll visited that place to inspect the garrison, &c., and from thence went in company with General Thompson and Col. St. Clair to Chambly, and rejoined Mr. Chase at Montreal, whence they embarked in a batteau on 21st May, and landing on the north side of the St. Lawrence, travelled by land to La Noré, thence they paddled in a canoe nine miles to the American camp at the mouth of the Sorel.*

"We found," says Mr. Carroll, "the dis-

* The following anecdote in the words of the venerable Charles Carroll is too good to be omitted.

"In going from La Nore to the mouth of the Sorel, we passed by Brown's battery, as it is called, although it never had a cannon mounted on it: to this battery, without cannon, and to a single Gondola, ten or twelve vessels under the command of Col. Prescott, surrendered. Major Brown, when the vessels came near to his battery, sent an officer on board, requesting Prescott to send another on shore to view his works; it is difficult to determine which was greatest, the impudence of Brown in demanding a surrender, or the cowardice of the officer, who, going back to Prescott, represented the difficulty of passing by the battery so great and hazardous, that Prescott and all his officers chose to capitulate. Brown requested the officer who went on shore to wait a little till he saw the two 32 pounders, which were within half a mile coming from Chambly: says he, 'if you should chance to escape this battery, which is my small battery, I have a grand battery at the mouth of the Sorel which will infallibly sink all your vessels.' His grand battery was as badly provided with cannon as his little battery, for not a single gun was mounted in either."

cipline of our camp very remiss, every thing in confusion." The commissioners ordered a detachment of four hundred men to re-inforce General Arnold at Montreal, and in conjunction to drive off the enemy at the "Cedars," and proceeded themselves to Chambly, where they found "all things in much confusion, extreme disorder and negligence: our credit sunk, and no money to relieve it with: we were obliged to pay three silver dollars for the carriage of three barrels of gunpowder from Little Chambly river to Longueil: the officer who commanded the guard not having a single shilling."* On the 24th, Messrs. Carroll and Chase returned to Montreal, where they found the detachment detained for want of many necessaries, which the commissioners were obliged to procure for them: General Wooster being without money. Leaving Montreal on the 29th they attended a council of war, for concerting the operations of the campaign. It was determined by the council to maintain possession of the country between the St. Lawrence and the Sorel if possible; in the meantime to make arrangements for an orderly retreat out of Canada. Messrs. Chase and Carroll remained until the 2d of June, when they sailed from St. John's on their return homeward, reached New York on the 9th where they waited on General Washington, and met Generals Gates and Putnam. Having informed the commander in chief of the state of affairs in Canada, they left New York that night in the general's barge for Elizabethtown, and travelling post, reached Philadelphia after midnight on the 10th of June.

In conjunction with Dr. Franklin they prepared a written report of their mission, and on the 11th of June, Messrs. Chase and Carroll attended congress, and gave an account of their proceedings, and the state of the army in Canada.†

The two commissioners found congress engaged in the discussion of resolutions in favor of declaring the colonies independent of Great Britain, which resolutions had been proposed on the 6th of June: and they were mortified to find the delegates from Maryland still restricted by the instructions of the Maryland convention,

* Charles Carroll's Journal.

† Journals of Congress.

and required "to disavow in the most solemn manner all design in the colonies of independence." These instructions, which had been given in December, 1775, were declared, on the 21st of May, 1776, to be binding on the deputies in congress, "in the same manner as if the said instructions were particularly repeated."^{*} The ardent patriot Chase, who had been re-elected to congress during his absence, chafed under these shackles which restrained him from the measure his intrepid spirit thirsted for, and Carroll, who was a member of the convention and had strongly opposed the instructions in 1775, hastened to Annapolis to procure their withdrawal. He took his seat in the convention and "advocated the withdrawal of the instructions, and the substitution of others in their stead, empowering the delegates in congress to concur with the other united colonies, or a majority of them, in declaring the united colonies free and independent states." His exertions in this behalf were indefatigable, and on the 28th of June, the old instructions were withdrawn, and new ones given containing the powers proposed by Mr. Carroll, and on the 2d of July the delegates of Maryland found themselves authorized to vote for independence. "The zealous and active part taken by Mr. Carroll in procuring the instructions of June 28th, was the cause of his immediate appointment as a delegate from Maryland to the general congress; and on the 4th of July, 1776, when a new appointment of delegates was made by the convention, we find Mr. Carroll's name on the list for the first time."[†] His biographer remarks: "From the earliest symptoms of discontent, Mr. Carroll foresaw the issue, and made up his mind to abide it. Once when conversing with Samuel Chase in 1771 or 1772, the latter remarked: 'Carroll, we have the better of our opponents,—we have completely written them down.' 'And do you think,' Mr. Carroll asked, 'that writing will

settle the question between us?' 'To be sure,' replied his companion, 'what else can we resort to?' 'The bayonet,' was the answer. 'Our arguments will only raise the feelings of the people to that pitch when open war will be looked to as the arbiter of the dispute.'"^{*} Very soon after his election Mr. Charles Carroll took his seat in congress, and thus the three commissioners were again united, but in the new character of representatives of a nation.

The Rev. Mr. Carroll had remained but a short time in Philadelphia after his return from Canada, and then resumed his missionary duties at Rock Creek in Maryland. During his stay in Philadelphia he was happy in the society of two of his former brother Jesuits, the venerable Fathers Ferdinand Farmer and Robert Molyneux. These reverend gentlemen were then engaged in laborious duties among the numerous Catholics in that city, as well as several other congregations at a distance. Thoroughly educated in the learning and discipline of the society of Jesus, they rendered most important services to religion; while, as accomplished scholars and gentlemen, their company was cherished by the learned and polished society for which Philadelphia was distinguished. Father Farmer extended his visits to the city of New York, and organized the first Catholic congregation in that city, in which there was no resident priest before 1785. The services and character of this venerable man will be treated of more fully hereafter. Rev. Father Molyneux lived to see the restoration of his beloved society, and to be its first superior in the United States. In Philadelphia were many highly respectable Catholics who took an active part in the public transactions then in progress. Among those who held important commands were Stephen Moyland, the quarter-master general of the army, and afterwards colonel of the fourth regiment of cavalry; and Commodore John Barry, whose gallant services are part of the early history of the American navy.

^{*} Proceedings of the Convention of Maryland, p. 142.
[†] Latrobe's Life of Charles Carroll of Carrollton in the Biography of the Signers to the Declaration of Independence, vol. vii, p. 253.

^{*} Ibid, p. 246—7.



Engraved by W. E. Lockhart, Philad.

Mother Superior

First found and first Superior of the Sisters of Charity of St. Joseph Valley, Motherhouse, Milltown, N. J., and 1843.

First found and first Superior of the Sisters of Charity of St. Joseph Valley, Motherhouse, Milltown, N. J., and 1843.

THE SISTERS OF CHARITY.

"Consacrer sa vie à soulager nos douleurs, est le premier des bienfaits; le second est de nous éclairer."

Chateaubriand.

"The greatest blessing that can be conferred upon man is, to assuage his griefs; the second is to enlighten him."

"GOD is charity" (1 Epist. John iv, 16), says an inspired author, and it is therefore necessary that the religion founded by him, and sustained by his protecting hand, should be characterized by this sublime virtue, not only theoretically, but in the fullest and most practical sense of the word. Accordingly we find that the history of Christianity is but an unbroken record of beneficent achievements, tending to alleviate the spiritual and physical sufferings of the human race. In its earliest period, a heathen world looked in rapturous astonishment on the generous charity that warmed the bosom of the Christian, and exclaimed, in the fervor of his admiration, that a religion which produced such virtue must have emanated from God. Successive ages have beheld similar prodigies of benevolence. The church of Christ has passed through every ordeal that can be witnessed here on earth; the most furious persecution, the assaults of barbarism and superstition, and continual wars, with an almost total dissolution of society, on the one hand; and on the other, the proudest rebellions of heresy, the most fearful violence of schismatical parties, and the ever-rolling torrent of immorality springing incessantly from the human heart, as from a fountain of corruption; in short, the passions of men, combined with all the powers of darkness and the constant vicissitudes of time, have been unable to alter either the faith or the spirit of that spotless church which the Son of God purchased with his blood. The latter has never ceased to comfort and invigorate, as the former has never failed to chasten and purify the heart of man; and to this very day we hear the adversaries of the Catholic faith publicly raising their voice in eulogy of the heroic virtue to which it gives birth, and acknowledging that Catholicity is pre-eminent in works of charity. Such will always be the case, because Christianity, which has for

its ultimate end to conduct man safely to his final and glorious destiny beyond the tomb, discharges this high office principally in softening the obduracy of his heart, and in training him to the mild observances of that charity which is the "fulfilment of the law." Hence the Son of God has seemed to reduce the whole morality of the Gospel to the practice of the spiritual and corporal works of mercy (Matt. xxv, 34, &c.); not that they embrace every obligation incumbent on the Christian, but because they form an important part of his duty, and one which, with the observance of the first commandment, comprehends the entire accomplishment of the law. (Ibid. xxii, 37, &c., Rom. xiii, 9, 10.) These two primary precepts, of loving God above all things and our neighbor as ourselves, include all, because they are capable of stimulating the soul to the constant performance of good works, and the most heroic actions, while at the same time they take in the various relations which we hold with God and our fellow-men.

To these fundamental principles must we trace that ever-living and luxuriant charity which has distinguished the Catholic church in every stage of her existence. No period can be mentioned, since the days of her heavenly Founder, in which she has not been assiduously engaged in performing the office of the good Samaritan, deeply sympathising at the sorrows of men, pouring into the bruised heart the balm of consolation, and assuaging, by all the appliances of ingenious mercy, the innumerable sufferings of humanity. No species of misery has escaped her vigilant and kind solicitude. The poor, the destitute, the sick, the ignorant, the afflicted, the unfortunate, all conditions of men have found in her active and enlightened philanthropy some relief from their respective woes. Whether we view the exercise of charity in the private

walks of life, or in the public institutions which it erected, we shall invariably behold it a characteristic virtue of Catholicity. A perfect illustration of its spirit and influence was witnessed among the primitive Christians, who contributed what they possessed to a common fund, from which all were supplied, and which prevented among them the possibility of want. St. Clement informs us also, that in the first ages many Christians subjected themselves to imprisonment, in order to redeem those who were in captivity, while others disposed of their personal liberty, and appropriated the proceeds to the nourishment of the poor.* When the church obtained her freedom and independence in the fourth century, this living principle which had before been necessarily cramped in its operations, displayed itself more to the public eye, and was embodied in a more striking form, in those various institutions which it consecrated to the relief of the suffering members of society. Then it was that hospitals for the infirm were erected, and in successive ages were multiplied to an extent that awakens astonishment.† The extraordinary munificence, also, which was exhibited in founding and supporting such establishments, and others for the assistance and education of the poor, recalls to our mind the most stupendous achievements of Christian benevolence. "The charitable works of individuals in the middle ages," says a learned writer of the present day, "were truly prodigious, and might be deemed incredible, if they were not commemorated by incontrovertible records. No pen, we are assured,

* Epist. I.

† Provision for the poor and disabled members of society is a fruit that could spring up only in a Christian soil; it was unknown among the ancient heathens, who had no name even to express such an institution as an almshouse. The word *nosocomium*, asylum for the sick, was first used by St. Jerom and St. Isidore. A hospice was erected at Jerusalem by Hircan, one hundred and fifty years before Christ, but it is supposed that it was opened only during the feast of the passover. St. Isidore observes that this "was the first *ενομασιον*, or hospice for strangers." An institution similar to this was erected in 330, at Byzantium, by a priest named Zoticus. The first hospital for the sick that was established in the west was founded in 390, without the walls of Rome, by Fabiola, a rich lady of that city. St. Jerom, who mentions this fact, observes that the sick, before this period, lay stretched on the highways. St. Basil introduced hospitals into the east. In 550, Justinian established a hospital at Jerusalem, and by the laudable zeal of his successors, many other charitable institutions were founded in that city. At one time it contained no less than thirty-five. See Digby's *Ages of Faith*, book vii, chap. 9.

could describe the mercy and devotion of Henry the Liberal, count of Troyes, in the twelfth century. His alms enriched not only the diocese of Troyes, but those of Chalons and Langres, as well as the archiepiscopal province of Rheims. He founded thirteen hospitals, and thirteen churches of canons. Amongst these the Hotel Dieu-le-Comte was on such a scale of grandeur that William of Tyre styles him on that account, *virum magnificum* (a magnificent man). Flodoard, in his history of the church of Rheims, speaks of a distinguished man, named Attole, of whom the epitaph attests that he founded twelve hospitals through love for St. Remi, who was his cotemporary.** Similar wonders of beneficence were achieved for the relief of the poor, as for the comfort of the sick. Princes, pontiffs and private individuals, vied with each other, in their respective conditions, in zeal for the cause of suffering humanity, and it may be truly said, that from the fourth to the sixteenth century, the Catholic church had realized all practicable systems of charity, had reduced them to successful operation, and had devised a means of assuaging every form of affliction, and ministering to every want of man. Hospitals for the sick, for incurable cases, for the infirm; receptacles for the aged, for foundlings, for orphans, for the insane; houses for the accommodation of pilgrims and travellers; schools for the gratuitous education of the poor; industrial establishments for persons of every age; confraternities for the relief of the indigent, and the comfort of prisoners; religious orders for the redemption of captives, such were some of the blessed and innumerable fruits of Catholic charity, which had reached the zenith of its glory during the middle ages, and was still exercising its fostering influence over the world, when the reformation came to disturb its peaceful and happy sway. Wherever the disastrous effects of this religious revolution have been felt, there also has the cause of beneficence taken a retrograde course. The experience of the last three hundred years has placed this truth beyond the reach of contestation, and the glaring evidence of facts, drawn from the contrast between the charities, both public and private, of the periods anterior and subsequent to the reformation, is but the de-

* Ibid.

velopment of its doctrines, which protest against the merit of good works and acts of supererogation, which tend to throw off the restraints of self-denial, to widen the sphere of human enjoyment, and consequently to create a selfishness in the heart, which is incompatible with the enlarged views and generous devotedness of Christian charity. Fortunately for the suffering classes of society, Divine Providence did not permit the desolating influence of these doctrines to pass beyond certain bounds: he checked its progress by calling into existence those numerous institutions of Catholic benevolence, which during the last two hundred years have contributed so largely to the wants of humanity, and have reminded the world of its obligations to the poor, by the perpetual labors and heroic virtue which they practise.

One of the principal institutions that arose at the commencement of the seventeenth century, was that of the Sisters of Charity, founded by the joint wisdom and zeal of St. Vincent of Paul and Madame Legras, in France. This lady held a conspicuous rank in society, having married the secretary of the queen Mary of Medicis; but she was far more distinguished for her fervent piety and active benevolence. Upon the death of her husband, in 1625, she sought additional comforts in the practice of religion, and having formed the acquaintance of St. Vincent of Paul, she was induced by a desire of her sanctification to place herself under his spiritual direction. The great cause of Christian charity could not have been advanced more effectually, than by this approximation of St. Vincent and Madame Legras, the former of whom was noted for his consummate prudence, and the latter for her indefatigable devotion to the poor.* St. Vincent, who may be said to have been the main-spring and soul of all that was undertaken in the seventeenth century, for the missions and the relief of human suffering, was born in the year 1576, of an obscure but pious family. After a diligent prosecution of his studies, he was ordained priest in 1600. A few years after, on his return from Marseilles, he was taken captive by the Moors and conducted to Tunis, where he was detained twenty-four months, preparing himself in this school of

tribulation, to sympathize with the countless numbers whose sufferings he was destined at a subsequent period to alleviate. Restored to his native country, Vincent employed himself in the exercise of the holy ministry, at Clichy, near Paris, and afterwards accepted the office of preceptor in the house of Count de Gondi, who was at that time commander general of the French galleys. During his residence at this place, he undertook his first course of missionary labor, in a neighboring district. The many attentions, however, which he received from the excellent family of Count de Gondi, did not comport with his retiring humility, and he left this honorable post for the curacy of Châtillon-lès-Dombes, where he established his first confraternity of charity for the assistance of the poor. Having been prevailed upon to resume the preceptorship to which we have alluded, he would consent only to exercise a general superintendence over the children who were confided to his care, that he might be more free for the labors of the holy ministry. For the more effectual discharge of these duties, he associated with himself several virtuous priests, who occupied themselves in preaching the word of God, instructing the ignorant, and administering the sacraments throughout the country. In this way was commenced the congregation of the priests of the mission, which was solemnly approved by Urban VIII, in 1632, and has rendered the most important services to the church.*

But the active zeal of Vincent soon led to the formation of another society, which be-

* The object of this congregation was to evangelize the people of the rural districts, to conduct ecclesiastical seminaries, and supply foreign countries with missionary laborers. The blessings of this institute were soon felt throughout France, and in distant countries. St. Vincent sent missionaries into Italy, Piedmont, Corsica, Poland, Ireland, Scotland, Algiers, Tunis, Madagascar, and at a subsequent period they were still more widely spread. At the period of the French revolution, this society had the direction of forty-nine seminaries. Disbanded by the political convulsions of that epoch, the priests of the mission did not recover their ancient footing in France, until the year 1827. They have now several seminaries and colleges in that country. Their establishments elsewhere were never suppressed. They have the charge of several missions in China, Eastern Tartary, the Levant, at Constantinople, Algiers and other places. In the United States, they have the direction of five seminaries, and one college, and in several districts perform missionary duty. The priests of the mission are also called *Lazarists*, from the building which the society first occupied, at Paris, which was known as the house of St. Lazarus.

* Henrion, *Hist. des Ordres Relig.*, tome ii.

longs more particularly to the subject of our remarks. We have already observed that he established a charitable association at Chatillon, for the assistance of the poor; he introduced societies of the same kind in various parts of the country, convinced that they were not only calculated to alleviate the distresses of poverty, but highly conducive to the spiritual welfare of the members themselves. When these associations became numerous, and the continuance of their usefulness seemed to require a watchful superintendence on the part of the founder, St. Vincent appointed Madam Legras to visit the different societies, and accordingly she travelled over several dioceses of France, encouraging those who belonged to the confraternities of charity, instructing them in the duties of their office, distributing clothing, medicines and alms, catechizing the children, and performing various other works of mercy, worthy of those pious and venerated widows of primitive times, whose names are hallowed in the writings of the apostles. Through the zeal of Madam Legras, several associations were formed in Paris, and animated by her example, many ladies of the highest families deemed it an honor to co-operate in this labor of love. With a foresight, however, that extended to every emergency, Vincent perceived that it was impossible for these ladies to render all the little services which the poor required during sickness, and on the other hand it was obvious that to confide this task to servants or others who were actuated by interested motives, would be exposing the suffering members of Christ to be neglected in their helpless condition. He therefore conceived the idea that the wants of the poor would be effectually consulted, only by young women of sincere piety, and who would devote themselves professionally to the service of the sick. With this view he requested Madam Legras to assemble at her house several virtuous females, and to form them into a society of which she would be the superior, and the members of which would mutually encourage each other in the performance of the spiritual and corporal works of mercy. Such were the beginnings of the institute, known under the name of the Sisters of Charity, and which dates from the year 1633. The mother house of the society was originally near Paris; but in 1642 it was trans-

ferred to the city, where it has always remained.

When St. Vincent of Paul and Madam Legras were maturing the plan of this institution, they were far from anticipating the extensive demands that would be made upon their beneficent exertions.* But this charitable enterprise prospered, under the blessing of Divine Providence, beyond their most sanguine expectations, and its happy effects were soon witnessed in every quarter of Paris, and in the remotest parts of France. Prisons, free-schools, hospitals, alms-houses, were immediately placed under their direction in different provinces of the kingdom, and their services were sought after even by the queen of Poland who was personally acquainted with Madam Legras. Such were the admirable fruits of this noble benevolence, that the archbishop of Paris gave a formal approbation to the society in 1655, denominating it "The Congregation of the Sisters of Charity, servants of the poor," and placing it under the superintendence of the superior-general of the Lazarists. Madam Legras, notwithstanding her unwillingness, was induced by St. Vincent to preside over the society until her death, which took place in 1660.

St. Vincent did not long survive this distinguished and virtuous lady. During the latter years of his life, he directed his attention particularly to the congregation of the mission and that of the sisters, which were the offspring of his extraordinary wisdom and tender charity; but the multiplied duties which the government of these societies imposed upon him, did not prevent him from rendering many other important services to religion.† A generous commiseration for the poor was the distinguishing trait in his character, and found the means of providing amply for their various wants, and for the relief of every species of human suffering. Through his indefatigable zeal and tender charity, institutions every where arose for the assistance of the sick, for the care of the aged, of the insane, of foundlings, of orphans, and to alleviate the miseries of the

* Abelly, *Vie de St. Vincent de Paul*, liv. 2, c. ii.

† He instituted a particular plan of spiritual exercises for those that are about to receive holy orders, and for the aid of the laity who make a retreat. He also appointed regular ecclesiastical conferences on the duties of the clerical state, &c. Butler's *Lives of Saints*, July 19: Abelly, book i.

captive and the galley-slave, while the abundant alms which his ingenious beneficence distributed to the poor, are incalculable.* In the midst of these noble acts for the welfare of his neighbor he was called away in September, 1660, to receive the immortal crown that has been promised to the merciful.

But although Vincent of Paul, the humble priest who ever shunned the notice and applause of men, is no longer moving on the theatre of life, he has left a spiritual progeny to perpetuate his work of love, and he may be justly ranked among those illustrious personages commemorated in the holy Scripture, "men of mercy whose godly deeds have not failed. Good things continue with their seed; their posterity are a holy inheritance, and their seed hath stood in the covenant. And their children for their sakes remain forever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise." (Eccles. xlii, 10—15.) Never was this injunction more literally complied with than in the case of Vincent de Paul. His memory is not only venerated and blessed in the church of the living God; the monuments of his charity, those perennial fountains, whose chrysal waters are still gushing forth on every side for the refreshment of humanity, have formed an inviolable bond between him and mankind at large, and hence his name has been respected by men who seemed to glory in the contempt of every thing sacred. Amid the maddening impieties of the French revolution, "when so many statues were thrown down, which should have been encircled with wreaths of immortal glory, that of St. Vincent of Paul alone retained its position in the midst of surrounding ruins; and when institutions, which centuries of experience and patient industry had been requisite to mature, disappeared in the course of a day, the two noblest creations of his beneficence remained

* The immense alms which he collected during the wars of Lorraine, for the relief of the people in that province who were reduced to the utmost distress, would scarcely be believed, if they were not attested by the most indisputable authorities. They amounted to two millions of livres, or, according to the standard of that time, upwards of five hundred thousand dollars. He achieved the same wonders of charity on other occasions, preventing by his timely succors the dreadful excesses to which a starving population would have been driven.

unharméd and survived the universal desolation."²

The important objects contemplated by the Sisters of Charity, and the admirable regulations by which their holy founder had consolidated the institution, could not but entitle it to the profoundest veneration of mankind and obtain for it the most unbounded success; and such has invariably been the fact. The services of these devoted women were universally sought after; so much so, that prior to the French revolution they counted no less than four hundred and twenty-six establishments in Europe, consisting partly of hospitals for the sick, and partly of schools for the gratuitous education of children. The barbarous fury excited at this period in France against every thing that bore the appearance of religion, did not spare even the generous labors of the Sisters of Charity; but the sacred fire of charity which inflamed their hearts could not be extinguished or quenched by the vain efforts of men. Madam Deleau, who had been elected superior at the beginning of the revolution, and who passed fifty-seven years of her life in the service of the poor, was frequently called upon, during the age of terror, to exercise the unshaken firmness and happy tact for which she was distinguished, and by this means she succeeded, though sometimes at the risk of her life, in maintaining her position as the friend and comforter of her suffering fellow-beings. She was the last to leave her post, nor did she abandon it until compelled to do so by the civil authority. At the same time she animated all her spiritual daughters throughout France to persevere in their holy labors.

Among the sisters who under her guidance weathered the trials of the revolutionary storm, was Mother Adelaide Chrétien, who recently presided over the royal hospital, one of the largest of France, and had acted as a directress for fifty years. Her life furnishes an instance of that extraordinary firmness of character and invincible virtue that are inspired by the total consecration of oneself to the service of God.

"Her enthusiasm of piety caused her to abandon her father's house in Brittany at an early age, and travel on foot to Paris for admission into the sisterhood. Her parents,

* Cardinal de Bausset, *vis de Boisset*.

after having exhausted every topic and all expedients of dissuasion, yielded to what appeared an invincible and indubitable calling. At the end of her noviciate she repaired to Limoges, to officiate in a hospital. Here she gained such repute, by charitable and religious zeal, that the revolutionary tribunal summoned her (1793) as an offender. Her judges committed her to the common prison the more readily for the modest self-possession and simple facts with which she met their interrogatories. She was soon dismissed from the prison because it was found that she had converted not a few of its inmates to Christian sentiments and conduct. She would have been consigned to the guillotine if the public had not manifested a lively concern for her life. Under the directory she founded a hospital, work-house, and orphan asylum at Chatillon. Thence she was transferred to Versailles, to superintend the immense hospital, which she reorganized and rendered admirable in all the details of its economy and external relations. During Napoleon's last struggles, her devotion to her peculiar trust, and to the wounded military of the invaders, as well as of her own country, procured her direct and formal acknowledgments from the emperor and the king of Prussia, with offers of the highest decorations, which she uniformly declined. The wounded officers and soldiers, the sick and infirm of whatever description, thought it a happiness to fall under the notice of Mother Chrétien. At the revolution of 1830, she made the best preparation within her domain and elsewhere by establishing field hospitals, expecting a sanguinary struggle between the regiments about Charles X. at St. Cloud and the Parisian forces. She regularly explored the abodes of the indigent and the haunts of misery throughout Versailles and the environs. If she could not furnish direct relief, she compassed it for her objects by solicitation and the influences of her character."*

No sooner did the storm, which was bursting over France, at the close of the last century seem to relax its violence, than Madam Deleau prepared herself to revive the smothered elements of a society to whose interests she had consecrated all her thoughts and energies. Her first care was to collect the scattered members of the con-

gregation, and to animate them in the pursuit of their high vocation; the next step was to open a noviciate for the reception and training of such as were desirous to embrace that state of life. For this purpose she rented a house at Paris, and, in view of the many advantages to be derived from the institute, the government seconded her zeal by an annual appropriation of a considerable sum, which gave an extraordinary impulse to its operations, and caused the immediate restoration of more than two hundred and fifty establishments to the benign and effective supervision of the Sisters of Charity.* In recalling this excellent institution to its aid, the French government, although still deeply imbued with the hatred of religion, openly avowed its admiration of a society whose members devoted themselves professionally to the relief of the poor, and we hear the same sentiments expressed at the present day by those who, unable to explain the phenomenon of that devoted and heroic charity which springs up in the bosom of Catholicity, have the honesty to acknowledge its high claims to public veneration, and to proclaim its wonderful effects in the warmest terms of eulogy.

But after all, what is the principle of that sublime virtue, but the disposition to observe strictly the maxims of the gospel?—and whence comes it that the richest fruits of charity are brought forth so abundantly in the Catholic church, but from the steady and successful inculcation of those principles, which the divine Author of Christianity so forcibly illustrated in his own example and bequeathed as a sacred legacy to his followers. "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come follow me." (Matt. xix.) It is the understanding of this doctrine of Jesus Christ that forms the root of that sublime morality which is witnessed so extensively in the Catholic church, and which, comparatively speaking, has been banished from all the sects that disavow the necessity of good works as a principle of sanctification. It is a desire to practise the perfection delineated in the sacred writings, an aspiration after an intimate union with Christ by the closest imitation of his divine example, that inspires so much heroism and energy which appear to

* *Religious Cabinet*, vol. i, p. 529.

* *Henricson*, tom. ii, p. 336, *et seq.*

carnal eyes an inexplicable wonder in the moral world. But the necessity or supereminent advantages of tracing in our actions the self-denial and mortification of the Son of God, are admitted only in Catholic ethics, and consequently the admirable results which such a belief has a tendency to produce, can be realized only within the sphere of the Catholic communion. These results have not only awakened the admiration of the reflecting Protestant; they have led him to sigh for the introduction of an institute similar to that of the Sisters of Charity among the people of his own church, and we have more than once been informed, through the public journals, of attempts to effect an improvement of this sort;* but they can never lead to any lasting good, because, for the accomplishment of this, it is first necessary to adopt those ideas of Christian perfection, which the reformers endeavored to explode, and which have always been denounced by Protestants as vain and superstitious. When they once bring themselves to believe that the profession of a monk, of a nun, or of a sister of charity, is the direct method of accomplishing in their utmost extent, the blessed maxims of the Gospel, then, and not till then, may they entertain some hope of forming benevolent institutions which will rival those of Catholicity. The practice of heroic charity can spring only from the conviction that its laborious and painful works draw us nearer to the bright model of the Son of God, and add continually to the hundred-fold that is reserved for us hereafter. It is consoling to perceive that these accurate notions of Christian morality are gaining ground among our dissenting brethren; this change is one of the happy effects of the religious revolution that has taken place on the other side of the Atlantic. The most distinguished divine of the present Oxford school, after having drawn the portrait of a truly apostolical Christian, continues in these words: "Ask yourself this question, and be honest in your answer. This model of a Christian, though not commanding your literal imitation, still is it not the very model which has been fulfilled in

others in every age since the New Testament was written? You will ask me in whom? I am loth to say; I have reason to ask you to be honest and candid; for so it is, as if from consciousness of the fact, and dislike to have it urged upon us, we and our forefathers have been accustomed to scorn and ridicule these faithful, obedient persons, and, in our Saviour's very words, to 'cast out their name as evil, for the Son of man's sake.' But, if the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very pattern given us in Scripture? What have they done but this,—continue in the world the Christianity of the Bible? Did our Saviour come on earth suddenly, as he will one day visit, in whom would he see the features of the Christians he and his apostles left behind them, but in *them*? Who but these give up home and friends, wealth and ease, good name, and liberty of will, for the kingdom of heaven? Where shall we find the image of St. Paul, or St. Peter, or St. John, or of Mary the mother of Mark, or of Philip's daughters, but in those who, whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet, plaintive voices, and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued; and for their meekness meet with insult, and for their purity with slander, and for their gravity with suspicion, and for their courage with cruelty; yet meet with Christ every where,—Christ, their all-sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for his name's sake?"*

Such precisely is the Catholic view of the subject. Besides the precepts of the Gospel, the observance of which is sufficient for salvation, there are counsels the practice of which constitutes the perfection of Christian morality; and the desire of attaining to this elevated sanctity is the principle that keeps the vestal fire of charity ever burning and bright on the altars of Catholicity. The truth of this assertion will at once appear, on an examination of the rules by which the religious orders and congregations are governed. As our remarks have reference particularly to the Sisters of

* A writer in a recent number of the New York Churchman, observes: "I will only suggest that could the office of deacons be restored to its primeval purpose, and the institution of Sisters of Charity be revived, much might be done towards restoring a better state of things."

* *Sermons bearing on subjects of the day*, by J. H. Newman, 1843, pp. 327—329.

Charity, we shall give the reader a brief insight into the regulations which their holy founder wished them to observe; it will show at the same time how infinitely more pure, more generous, more elevated, and more meritorious is the beneficence which they practise, than the philanthropy which is prompted by human or natural considerations.

It is a fundamental maxim among the Sisters of Charity, to look upon themselves as destined, by the will of God, to the service of Jesus Christ in the persons of the poor and suffering members of society; and, in order to become the worthy servants of so great a Master, they deem it an obligation to labor seriously at their sanctification, by performing their various duties in a spirit of humility, simplicity, and charity, and with that purity of intention which excludes all vanity, human respect or self-love, and has in view only the accomplishment of the divine will. St. Vincent also proposed to them the practice of certain virtues as peculiarly requisite in their state of life; for instance, obedience to their superiors; indifference as to the place or office in which they are to be employed; poverty, that they may accustom themselves to a condition which becomes them as servants of the poor; patience, in order to suffer cheerfully and for the love of God, all the inconveniences, contradictions, raillery, slander, and other trials they may experience, even in doing a good service to their neighbor. All this they are to consider but a portion of that cross which Jesus Christ wishes them to carry after him, in order to merit an everlasting crown in heaven.*

The sister of charity, after a noviciate of five years, makes a vow of poverty, chastity, and obedience, the obligation of which ceases at the expiration of one year, when she renews her vow, if she remain in the community.† It rarely happens that a sister abandons her vocation. The rule of the society prescribes various spiritual exercises for the sanctification of its members, such as the daily practice of vocal and mental prayer, spiritual reading and other devotions, the frequentation of the sacraments, an annual retreat, and regulates for each sister, according to the mission in which she is employed, the different duties

that she must perform during the day. It insists in a special manner upon the practice of mutual charity, upon uniformity in all things, and a strict attention to the rules of modesty.

In addition to the general regulations which regard all the members of the society, St. Vincent has given special directions relative to the various employments of the sisters, stating in detail the proper manner of attending the sick in hospitals and private houses, of conducting foundling asylums, free schools, and discharging other offices of their vocation. He has also pointed out the dangers to which they may be exposed in these different situations, the precautions to be adopted, the spirit by which they are to be animated; in short, he has provided for every circumstance, omitting no instruction that could tend to insure to the suffering members of society that attention, comfort, and spiritual consolation which their case may require.* The pious Christian and true philanthropist will admire still more the profound wisdom and ardent charity of St. Vincent of Paul, if he considers in particular the admirable directions which he has laid down for the observance of his spiritual daughters. We can only allude to them briefly.

He would have those who are appointed to attend the sick, to consider that they ought to be adorned with virtues equal, if not superior to those of cloistered nuns, because they are much more exposed than religious who never pass beyond the limits of their monastery. Moreover, their cell being some poor enclosure; their chapel, the parish church; their cloister, the streets of the city; their limits, obedience; their grate, the fear of God; their veil, the most scrupulous modesty, they should endeavor to comport themselves, on all occasions, in the same becoming, recollected, and edifying manner, as if they were bound by the more solemn obligations of a conventual life. For this purpose they will aim continually at the practice of the virtues recommended in their rule. He wishes them to think frequently of the end for which their services are required, viz: to wait upon the sick, to console them in their sufferings, and to render them all the corporal and spiritual assistance which they may have need of.

* Abelly, *Vie de St. Vincent*, b. ii, ch. 3.

† *Bibliothèque Sacree*, Art. *Fillés de la charité*,

* Abelly, *ibid*.

In ministering to the sick, he desired them to be actuated only with a view of pleasing God, and equally indifferent to the praises and injuries they may receive, except so far as they may turn the former to their self-confusion, and make use of the latter as an occasion of imitating the humility of Jesus Christ, who suffered persecution even from those whom he had benefited. The sisters cannot accept any present from the sick whom they attend. Instead of considering themselves entitled to remuneration, they are instructed rather to look upon themselves as debtors to the poor, since their offices of charity are superabundantly compensated by the rich inheritance which is accumulating for them in heaven, and are well rewarded, even in this life, by the interior peace and eminent satisfaction which they reap from a faithful discharge of their duties.*

From the spirit that pervades these directions relative to the attendance of the sick, we may judge of the regulations which St. Vincent has traced for the various other offices of mercy that devolve upon the Sisters of Charity. They are all characterized by that transcendent virtue which constitutes the perfection of Christianity, and a heavenly wisdom which, in providing for the temporal wants of the neighbor, looks ultimately to the glory of God and the sanctification of souls. Nor is it a matter of surprise that, under the guidance of these excellent constitutions, the institute should have spread so rapidly, and accomplished so much for the cause of suffering humanity.

It was the opinion of Vincent that God would pour his blessings more abundantly upon the poor who were devoted to the service of the poor, and for this reason he excluded, during many years, from the society, all persons who did not move in an humble sphere of life. But others, of a higher condition in the world, having subsequently presented themselves to share in the lowly and meritorious labors of the sisters, it was deemed more conformable to the views of Providence to accede to their pious wishes. The experiment was therefore tried, and it proved successful. Young ladies who had been brought up in luxury, and surrounded with the glitter of this world, now laid aside their rich cos-

tumes and delicate habits for a life of poverty and self-denial, rejoicing in the blessed work of serving unfortunate beings, who before would not have been suffered to wait upon them, and wearing their coarse habit with a far greater pleasure, than the most brilliant attire could impart to the votaries of pride and fashion.* Religion presents to us the same beautiful spectacle at the present day; that happy combination of energy and gentleness, which strikes the mind with irresistible power, because it exhibits the highest achievements and the most brilliant triumphs of virtue.

If a spectacle like this commands universal admiration, if it has made the proudest master-spirits of infidelity bow down in humble homage before its overpowering truth, we can scarcely realize the sentiments of profound regard which St. Vincent himself entertained for his spiritual daughters. His heart, steeped in charity, was filled with the tenderest emotions at the bare mention of the "servants of the poor." Their happiness, in his estimation, was supreme; while he considered their virtue almost inaccessible to danger. "What rejoicings will there be in heaven," he exclaims, in a letter to Madam Legras, "in witnessing the devoted charity of these good sisters! With what confidence will they appear at the tribunal of the sovereign Judge, after having performed so many virtuous deeds! It really seems to me that all the crowns of royalty, and all the kingdoms of the earth are but filth, in comparison to the merit and glory which they have reason to hope for hereafter."† Convinced that they were special objects of the divine protection, he did not hesitate to place them in the most difficult situations to which their virtue could be exposed; and he seemed almost to think that God would sooner work a miracle in their behalf, than abandon them in any trying emergency, either of a spiritual or temporal nature. The following incident will show that he was not mistaken. A sister of charity having gone to a house in the faubourg St. Germain at Paris, for the purpose of attending the sick, she had scarcely entered the dwelling when the whole edifice, though but recently erected, crumbled to the ground. Out of thirty individuals who were in the house at the time, not one

* Abelly, *ibid.*

* Collet, *Vie de St. Vincent de Paul*, 12mo, liv. ii.

† Abelly, liv. ii, ch. 3.

escaped death, except a little child that was somewhat injured, and the sister of charity herself, who remained perfectly unhurt. Amid the ruins that were forming around her, she stood on the corner of a floor, the greater part of which had been precipitated, leaving barely sufficient room for her feet to lodge upon. Here she remained motionless, with the pitcher in her hand that she had brought with her; and though clouds of stones, wooden fragments, and articles of furniture, were falling every where at her side, from the upper stories, they seemed to respect her person; and she went out from this pile of ruins untouched and unharmed, and greeted with the joyful felicitations of the immense multitude that had been attracted to the spot.*

We have seen that before the troubles of the French revolution, the society possessed upwards of four hundred establishments. Since its reorganization, from that period, by Madam Deleau, it has been steadily acquiring additional claims to public regard, and extending in every direction its beneficent operations. The mother house at Paris, where the superior-general, Madam Amblard, resides, has between four and five hundred dependencies in Europe, Asia, and Africa, the great proportion of which are in France, Italy, and Spain. Besides the noviciate at Paris, there are two others at Turin and Madrid. In the French capital alone, the sisters have forty-seven establishments. Portugal is also blessed with the charitable labors of these devoted women.

* Collet, *ibid.*

In the ecclesiastical district of Holland and Zealand there are four institutions under their charge. At Geneva, in Switzerland, they have a school for girls, and another at Constantinople. The dioceses of Luck and Samogia, in Russia, had each an establishment, and that of Mohilow had six, until the recent persecutions of the autocrat tyrant drove the friends of the poor and the suffering from their benevolent occupations. At Santorino, in Greece, they have an institution under their care, and they conduct a school for girls at Smyrna, where they also devote themselves to the service of the sick. Through the zeal of Dr. Dupuch, bishop of Algiers, this city is now enjoying the blessings of their charity, and it is contemplated to place shortly under their direction the spacious hospital at Alexandria, in Egypt, which is conducted under the patronage of several among the European princes. Mexico, on this side of the Atlantic, has also invited these friends of humanity to its borders. The number of sisters employed in the above mentioned establishments, amounts to nearly four thousand.

In this sketch we have given of the present state of the society, we have so far said nothing of the institute in the United States, as it is not subject to the European administration to which we have alluded. But we propose, on a future occasion, to furnish an outline of its history, and to trace its gradual progress, from the humble beginnings of its holy foundress, to the present magnificent scale of usefulness, which is the admiration of our country.

INTELLIGENCE.

FOREIGN.

ROME—Extract of a letter from the Propaganda in Rome, which, among other things, describes a ceremony of a literary character, that takes place annually at Rome, and is unquestionably the most learned and most interesting exhibition of the kind that is exhibited in the civilized world at the present day.

"The Epiphany, you know, is the great festival of the Gentiles, and it has been justly called the Christmas day of all pagan nations. Our college being in-

stituted for the propagation of the faith among all nations, and our students being a collection from every quarter of the world, to which the first gleam of the Gospel has penetrated, this commemoration of our Savior's first making himself known to the Gentiles, is kept as our especial festival, and celebrated with more solemnity than Christmas itself. Our church had been ornamented in the usual Roman style. The walls of the sanctuary were lined with damask; the columns, pilasters and cornices, covered with

scarlet and their edges marked and ornamented with gold and silver lace; the doors and niches were curtained also with damask, and the entablatures and side-chapels hung with sweeping folds of crimson and white, and orange intertwined, the edges fringed deeply with gold. When these ornaments are arranged with taste, as they generally are, they give to a church a remarkable air of elegance and festivity. I forgot to add that the aisle, the vestibule and the street without, were strewn with the green leaves of the boxwood.

"These preparations are common to many other churches; but, the beautiful spectacle of this morning is not, I think, to be witnessed in any other spot upon earth, except in the Eternal City, and at the church of the Propaganda. At one and the same time, at the different altars of the church, the sacrifice of mass was offered in the Latin, the Armenian, the Syrian, and the Melchite-Greek rites; at another time was an Ambrosian. Each used different vestments, different ceremonies, and a different language: each, according to the venerable rite handed down for ages in his nation; but all agreeing perfectly in the same one faith, all offering the identical one sacrifice, which, first offered upon Mount Calvary, was to wash away the sins of all the world, and bring all "men of good will" into the one fold. There are various other rites, as the Coptic, the Slavonian, and the Mozorambic; and sometimes our church contains representatives from all of these. On this occasion, one of the Armenians and the Melchite-Greek, each sang a high Mass, our students of the same rites forming the choirs, to sing the responses, the Kyrie, &c. From six o'clock until mid-day, the sacristy was thronged with priests, Orientals and Latins, all anxious to celebrate this festival in the church of the Three Wise Men. All the altars were constantly occupied, two of them always by Orientals. There was something striking and solemn in their appearance; their beards, some jet black, and some snowy white, hung down upon their breasts; the Syrians were enveloped in falling robes that encompassed the whole person, the Armenians wore large copes, and elegant coronets, doffing these last in the more solemn parts of the sacrifice; they were served by acolytes in large flowing robes: so often they extended their arms in prayer, and so often they turned to read the sacred lessons to the people, or to beg their prayers, sometimes to bless them with the sign of the cross, and sometimes with the consecrated elements themselves. No Catholic could view that scene unmoved. There were men, whose races had been dumb to each other since the dispersion at Babel, now meeting like brothers, in the one church, and offering the same hallowed Victim to the throne of the eternal Father.

"At eleven o'clock, we had a solemn episcopal

high mass, celebrated by the Rt. Rev. Dr. Brown, of England. I had the happiness to serve as sub-deacon, and while singing the epistle, how my heart did swell within me at those words of the prophet: 'Lift up thy eyes round about and see, all these are gathered together, they are come to thee.' I felt that I was in Rome, the Jerusalem of Christians, I thought of the scene I had witnessed during the morning, I thought of my fellow students around, congregated literally from the countries of Madian and Ephraim, and Cedar and Nabaioth, offerers, not of gold and frankincense, but of their hearts and souls for the service of their infant Saviour. I am sure that many a heart at that same time 'was wondering and was enlarged to see the multitude of the sea converted, and the strength of the Gentiles come' to meet in faith and charity at the centre of unity. So much did I feel elated that, though you will laugh at the anti-climax, without knowing whether I did well or ill, I poured out my whole strength into my voice, as if to drive into the ears of both Protestants and Catholics, that beautiful prophecy, so that having its fulfilment before their eyes, the one might listen and believe, and the others, believing more firmly, might love more warmly. It seemed the effect was not entirely bad, for whereas my singing at mass is one of the standing jokes for our Sunday recreations, this morning there was a pretty general expression of surprise and compliment. . . .

"I might add something with regard to our private celebration among ourselves in college; of which not the least remarkable point was the serving of an *Ice Cream at breakfast*, at half past six, A. M. of a *January morning!*—but I leave that for something better. . . .

"During the octave of Epiphany, we have another celebration, equally appropriate to the institution and to the festival, and equally singular: being at the same time less sacred in its character, it is a more legitimate object of curiosity. This is the academy of languages, being a public display of all the various dialects of which there are representatives in this seminary of the world. Cardinal Mezzofanti, the 'living dictionary of forty languages,' presides over the exhibition, with the title of Prince of the Academy. This good old man frequents the college during all the year, and it must excite the admiration of any one, to see him passing through the corridors and halls, unattended, and unconscious of being one of the wonders of the learned world, cheerful and simple almost as a child. When here, he always has some student with him, either to study some new language, or to exercise himself in one already known, or teaching the student with all charity and patience, some dialect that will be of service in his future mission. When preparing for the academy, he is here almost constantly, re-

viewing the compositions, listening to the rehearsals, and correcting the reciters. The arrangements for the academy are quite simple. The compositions are short pieces of poetry, the subjects generally being connected with the festivals of the season: there are no embellishments of dress, no interludes of music, but the recitations follow each other in immediate succession. Yet, with all its naked simplicity, it is one of the most interesting exhibitions in the city, and after the solemn functions at St. Peter's, it is perhaps the greatest object of anxiety to strangers. . . . On the present occasion, there were fifty-one compositions, exhibiting forty-six different dialects, of which more than thirty were distinct languages of different nations or different ages. Each student was well acquainted with the language in which he recited; and of the modern languages, almost every one was the real native dialect of its representative. . . .

"The English was delivered by a young Bostonian; the French, delivered by a student from Geneva, was composed expressly for the occasion by the Abbé Gerbet, author of that beautiful treatise on the eucharist. The guttural Chaldean, and the Polish, with its *trawazs*, were among the most curious; but, for sweetness of sound, every one admired most the beautiful modern Greek. The German-Swiss was pronounced by a warm-hearted native of that gallant little republic, who poured out, in no honeyed words, his indignation against the tyrant Herod. Two little East Indians from Pegu, the one named Kalla, the other Gnaw (pinch the cat and she'll pronounce it for you), gave a spirited dialogue which they had composed themselves in their native language. The Amharic was delivered by an Abyssinian, who, in some parts of our country, could not appear without risking his liberty for life. He was a schismatic priest, and had been raised to the dignity of a mitred abbot. He came to Rome a few years ago, in company with a prince who visited the Eternal City to see its wonders, and to inform himself about its religion. Several of the retinue became Catholics here, and the Abbate Gabriel Olde humbly entered college to begin his studies with little boys; his course, however, has been much abbreviated, and he will return as a Catholic missionary, before long. The Arabic was by Francis Gazzens, a handsome and interesting young boy from Mount Libanus, and a member of one of the wealthiest and most influential princely families of the place. The most curious of all were the recitations in Chinese. It is a strange language, almost every word is a monosyllable, and almost every syllable has a nasal sound. The first composition was in the ancient literary or learned language, and was recited by Matthew Li of Sciansi; next the modern literary, by John Vang, of the same place: then a little priest, Rev. Francis Leang, who was

lately ordained here, and who will soon return home, gave a long piece of declamation in his native dialect of Canton, and with the tones and inflections of Chinese oratory: every cadence was a bar of music, and the voice would swell and die away again, so that it was difficult to imagine it was not a chaunt instead of an oration: lastly, there was a dialogue between John Mong, Paul Lien and Matthew Liew, all of Sciansi, and they terminated it with a hymn to one of their own airs; the tune was a perfect parody on the hymns at a Methodist meeting. Three little Greeks then stood up to thank the audience for their attendance. After much anxious deliberation as to how they should do it, one proposed to pick big sounding words out of all the languages they had heard, and make verses of them; 'Then see how the people will clap us, for they always do, when they hear something that they can't understand.' Another preferred calling on the muses who could give them such pretty verses about

'Gentle rains and babbling streams,
And shepherds' strains and golden dreams:'

The third laughed at them both, gave a plain common sense compliment to the auditory, and told them the academy was concluded. . . . Five cardinals honored the academy with their presence. There was also the Abbé Gerbet, who for some time past has resided in Rome: Lord Fingal of Ireland, a good conscientious Catholic, though no repealer, and Henry Grattan, Esq., a warm repealer, though not a Catholic, were side by side. There were present also, the Baron de Bussiére of France; Dr. Combes of Scotland, the great phrenologist; and from our own country, Pierce Connolly, Esq., of Natchez, and Dr. ———, the benevolent philanthropist of Massachusetts. How strange that this last, so benevolent and so intelligent, can blind himself to the fact that religion has always been the pioneer and the only faithful guardian of true philanthropy.

"What more beautiful spectacle could kindness and love desire to witness than was there presented in that hall? I doubt whether mere human philanthropy in its most extravagant dreams, pictures to itself Chinese and Britain, Turk and American, Negro and Greek, Indian and Pole, meeting and mingling all together, not for commerce, but in sociable friendship; eating and sleeping under one roof, forming one family, with one heart and one soul. If philanthropy ever has dreamed such a dream, she never dared hope for its fulfilment, except in the dreamy future. Religion has realized it; and the exhibition of this academy is only a visible index, showing the directions in which her rays are scattered; to find their terminations one must travel over all the earth, and for the fruits of

the light and warmth she spreads, he must look into every court and every cabin where she is known, and ask the rich man what makes him charitable, and the poor man, what makes him contented and happy. Happiness comes only from religion—religion comes only from the centre appointed by its all-wise Author; and if Protestants inquire where the centre is, a simple answer is to show them the family congregated in the Propaganda: let them listen to the academy of languages, and ask them what influence has brought all these together. . . . Forgive me, if these reflections are out of place; I must remember I am not writing to a skeptic, but to one already engaged in the holy work of religious charity, and to my own — who would rather have something more familiar. Well, on Christmas I enjoyed more than I expected. There was very little of 'old times,' during the day, but there was every thing else. The morning office was sung solemnly in choir, with all the usual ministers in full dress: the antiphons and responses being sung by a select band of the students, some of whom have voices of remarkable richness; in the hymns, the soprano parts were sustained by two little Greeks, about nine years old.

"Most of the time in the morning was taken up in mutual congratulations, visiting the Reverend superiors, &c. . . . After solemn vespers, we visited the venerable old church of Santa Maria in Aracœti, on the hill of the capitol. The Christmas crib exhibited here is the largest and most elegant in the city, and the church is a great favorite of the common people. They still preserve in this church the old custom of letting little children preach during the Christmas holidays; while we were there, a little girl perhaps six years old, mounted the tiny pulpit opposite to the crib, and with all the seriousness of an old matron, delivered her miniature sermon, which some priest had taught her, on the love of Jesus; and the crowd about, listened with all attention and respect. The custom has ceased in other churches, but it is very common in private family circles. . . .

"When we returned home, an American fellow-student joined me in *Adeste Fideles*, and then we chatted for half an hour about the great republic and its growing church, and then came the most appropriate and most welcome Christmas gift that I could have dared to hope for—guess—your own letter—so I spent my first Christmas evening in Rome, just where I spent my last one in America, sitting in the old sacristy, talking with my own good —. God bless you for hitting so exactly.

"P. S. I trust many fervent prayers have been offered for Bishop Rosati, who labored so long and so successfully for our whole country. He reached Rome only a few days before he died. We were in the country; so that we had not even the satis-

faction of attending his funeral. The holy father enjoys good health: he officiated in St. Peter's on Christmas day, as usual.

"The apparition of the cross in China has been satisfactorily confirmed by several letters. It was in the interior of the country, on a calm day, in a clear sky, and early in the afternoon: the cross was large and brilliant, lasted a considerable time, and was seen by a large number of natives, Catholic and pagan. 'Blessed art thou, O Lord, in the firmament of heaven.' . . .

"I can scarcely write for the merry ringing of St. Andrew's bells. To-morrow is the anniversary of M. Ratisbonne's conversion. From the street door the grand altar looks like a pyramid of fire: the church is perfectly crammed, and the street filled with carriages. They are singing the litanies, and a cardinal will give the benediction of the blessed sacrament.

"Good bye, and pray for your," &c.

RUSSIA.—A letter from St. Petersburg of the 30th of February, states that an ukase had just been issued by the emperor declaring that the Roman Catholic clergy of the western provinces of the empire should be paid by the state after the 1st of May next. The ukase divides the Catholic parishes into five classes. The pastors included in the first are to receive an annual salary of six hundred silver rubles (£100), and those of the last class, of two hundred and thirtyseven rubles (£37).

THE POLES IN PRUSSIA.—*Grand Duchy of Posen.*—Orders have been received here for all Polish emigrants who took part in the revolution, and most of whom have come to us from France, to quit Prussia within a fortnight. In this order it is positively declared that no petition for a mitigation of the measure will be attended to. Only those who find it absolutely impossible to settle their affairs here will be allowed to remain a fortnight longer.—*Tablet.*

SOUTH AMERICA.—*New Grenada.*—About a year ago, both the ecclesiastical and civil authorities of this young and populous republic, solicited the see of Rome to have the fathers of the Society of Jesus among them, to instruct the youth, to labor among the Indians, &c. Their wishes are about to be realized. A letter from Paris, dated the 9th of December, and received in this city, informs us that twelve Spanish Jesuit fathers, and six lay brothers were about to sail for Carthagena.—*Catholic Cabinet.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Spiritual Retreat.*—(*Communicated.*)—It was our good fortune to be present, on Sunday last, at the metropolitan church, during the celebration of divine service, when the spiritual retreat, begun so happily for reli-

gion on the Sunday previous by the very Rev. Dr. Ryder and Rev. Father McElroy, was brought to a close. Never shall we forget the scene, so interesting to the eye of faith, which was then presented to our view. The vast cathedral, presented to one seated in the sanctuary, but a sea of heads: every pew was crowded; every seat found an occupant, the aisles were literally filled to overflowing; young and old, rich and poor, the ignorant and the learned, were pressed together into one compact mass, and "yielding their understanding in captivity to the cross of Christ," came with the most edifying piety to prostrate themselves before the altar of the great Lord of heaven, and to drink in the words of almost inspired eloquence, which flowed with such a rapidity and unction from the rich and gifted intellect of the speaker. The very Rev. Dr. Ryder ascended the pulpit after the Gospel had been sung, and after a brief exordium, entered fully upon the subject of the eucharistic mystery. It was not his intention to prove the existence of this mystery, because he supposed, nay he knew that the greater portion of his audience, believed firmly, and had partaken that very morning of the life-giving sacrament. He should therefore avoid on that occasion, all controversy; he would rather draw with them "living waters from the Saviour's fountains," and he should therefore speak to them of the excess of divine goodness, of the excess of divine beneficence, and of the excess of divine love as displayed in this consoling and incomprehensible mystery. For one full hour the Rev. gentleman poured forth a torrent of splendid and impassioned eloquence; the audience listened, as they had been listening during the whole week, with almost breathless attention. Presenting the example of our divine Saviour, who conceals in this mystery both his divinity and his humanity, he exhorted his hearers to practise in all the relations of life, sincere humility of heart, no mere lip service—no outward show, but real, genuine humility, humility of understanding, humility of heart, that humility which teaches a man to bear with perfect resignation the ills and misfortunes of this life, knowing well that he is truly unworthy of receiving any, even the least favor from that bountiful God, whom he has so frequently and in so many ways offended. In bringing to a close this splendid discourse, addressing himself to the most Rev. Archbishop, he called upon him to impart now to his happy children the apostolic benediction, to give to them a parting blessing, to extend to them an indulgence, a plenary indulgence, "not to commit sin," said he, addressing the very many persons of opposite communions then present, because all have taken a firm and determined resolution never more to offend Almighty God, but a benediction, an indulgence which should be a happy terminus to this thrice happy week, and

which should crown all the labors and tears and penitential works of these days of grace and salvation.

After the conclusion of the holy sacrifice of the mass, the Most Rev. Archbishop, who had evidently been no indifferent spectator to this very edifying scene, arose from his seat arrayed in his full pontificals, and addressed the vast multitude which pressed and thronged around the altar, in words of the most glowing and truly heartfelt eloquence. "It is impossible for me, my beloved friends," said he, "to express to you the joy of my heart at the exceedingly gratifying success, which by the grace of God, has attended the spiritual retreat held in this church during the past week. Glorious has it been for religion, for the honor of God, for your own selves. From the morn's earliest dawn, until long after the shades of evening had fallen upon the earth, day after day, have we witnessed this vast temple crowded to excess, by hundreds and thousands, who came to lay open to their spiritual Physician the wounds of their soul; striking their breasts and weeping over the evils of their past life, and seeking a reconciliation with their offended God, cost what it would to them. We have witnessed all this," said he, "and our heart has overflowed with gratitude to the 'Giver of every good and perfect gift,' for the rich and abundant harvest which he has granted to our labors. I am about, therefore, all unworthy as I am, to impart to you, in the name of the common father of all the faithful, the apostolic benediction. I know that his heart would beat high with joy, did he but witness the scene which we now witness, and of which we have been witnesses during the past week. Yes, even at this distance from the chair of Peter, from the far-off hills of the eternal city, the heart of the sovereign pontiff would throb with joy did he but know the miracles of grace which have been operated, within the last few days, within the cathedral of Baltimore. I am about, therefore, to impart to you in his name, his apostolic benediction, a benediction which he himself would most willingly give, were he himself the spectator of these wonders. In virtue therefore of the power imparted to me by the sovereign pontiff, I will impart to you his blessing; receive it as the consummation of your joy, receive it as a bright jewel which shall shine in that white garment which you have purchased to yourselves by your faithful attendance at the religious exercises of the past week."

It is impossible for us to give any thing like an adequate idea of the heart-stirring address made by the Most Rev. Archbishop to his immense audience, as we quote entirely from memory; but this we must say, that it was truly a gem, one of those happy bursts of eloquence which we have often heard from him.

After the benediction had been given, the archbishop again rose, and declared that he could not retire without beseeching the prayers of those who had attended the retreat, in behalf of those apostolic men who had so zealously and so faithfully labored, not for the sake of filthy lucre, but for their salvation. He begged them to recollect that day after day they had listened to strains of almost supernatural eloquence, from the lips of those holy men who had conducted the retreat; not, perhaps, to the persuasive tones of human wisdom, but to eloquence, such as was worthy of the apostles, worthy of a Paul; he also begged them to remember in their prayers those holy and zealous men, who had listened with so much attention to their tale of woe, who had wept over them, and who had wept with them; and he begged of all to pray that the good effects of this spiritual retreat might prove lasting, and that at the final accounting day, pastor and people, confessor and penitent, one and all might be admitted into the regions of bliss.

We cannot close this hasty sketch without mentioning in terms of the highest praise, the noble and effective manner in which the choir, under the direction of its highly talented leader, Mr. Gegan, performed, as is usual with them, their part. We noticed in particular the *Stabat*, so appropriate to the day, Passion Sunday, and we thought that we had seldom heard from their justly far-famed execution, such unwonted, such heavenly strains. At the conclusion of the entire ceremony, we departed, though unwilling, from so interesting, so edifying a scene, proud and thankful to God that we belonged to that church which alone could effect such wonders upon earth, and wait to the Almighty an incense so agreeable in his sight.

Taking the Habit.—At the convent of the Visitation, Georgetown, D. C., in February, the religious habit was given to Miss Julia Pearce (Sister Mary Eulalia), Miss Georgiana Pearce (Sister Mary Michael), both of Boston; Miss Elizabeth Travers (Sister Mary Agatha), of Washington, and Mrs. Keating (Sister Mary Joseph), of Philadelphia.

St. Paul's church, Ellicott's Mills.—Since the erection of this neat little church, which has contributed so much to the honor of religion and the improvement of the village in which it is situated, the pastor has been subject to much inconvenience for the want of a suitable presbytery. It is his intention, we understand, to have a dwelling erected on the lot where the church stands, as soon as the necessary funds can be obtained for the purpose. We hope that his appeal to the Catholics of the archdiocese will be met with their usual liberality.

Sisters of Charity.—We rejoice to learn that a piece of property, late Mount Hope College (under Protestant influence), consisting of sixteen or

seventeen acres, in a most eligible situation, has been recently purchased by the sisters for a hospital. It is distant only one mile from Baltimore, and cost but \$13,000. The buildings are ample, and will easily afford accommodations for seventy or eighty patients. We understand that the sisters, with those under their charge, will remove to their new establishment, in the course of a few weeks.

DIOCESS OF N. YORK.—*Ordination.*—On Wednesday, 28th of February, Messrs. Jas. R. Bayley and Michael McDonnell received minor orders and the tonsure in the cathedral. On Friday, the same gentlemen, with Mr. Isaac P. Howell, of Philadelphia, received deacon's orders, and on the following morning were elevated to the priesthood.—*Freeman's Journal.*

DIOCESS OF BOSTON.—The new Catholic church in East Boston was dedicated to divine worship, on Sunday, the 23th of February. The new German church in Boston was recently opened for public service.

DIOCESS OF PITTSBURG.—*Ordination.*—Messrs. M. Mitchell, T. Brady, T. O'Flaherty, and R. Kleineidam were ordained priests in St. Paul's cathedral, Pittsburg, on Sunday, the 3d of March. The Rev. Thos. M'Cullough had been ordained priest on the 4th of February.—*Pittsburg Catholic.*

New Church.—The new church of Hollidaysburg was blessed on the 17th of March, by the Rev. Thomas Hayden, who was deputed by the bishop of Pittsburg to perform this sacred function. It is said to be the handsomest sacred edifice in the diocese, after St. Paul's.—*Ibid.*

DIOCESS OF CHICAGO.—A new and large church was opened for divine service at Chicago, on last Christmas day. The old church, built about ten years ago, will be occupied by the German congregation. The Catholic population is rapidly increasing in this city.—*Cath. Cabinet.*

DIOCESS OF NEW ORLEANS.—The trustees of St. Louis church, New Orleans, to wreak their vengeance against the bishop have presented a petition to the legislature requesting that body to frame laws for the government of the Catholic church in Louisiana. The *U. S. Catholic Miscellany*, alluding to this, has very well observed: *Quem Deus perdere vult, prius dementat*; madness is the forerunner of self-destruction.

RT. REV. DR. CHABRAT.—We regret to learn that this amiable prelate is laboring under a severe affection of his eyes.

DIOCESS OF VINCENNES.—*Rev. Mr. Weinzapfen.*—We regret that the Rev. Mr. Weinzapfen has at last been encompassed by the snares of his enemies. He is for the present an inmate of a prison,—but we regard him as an innocent man, wrongfully accused and condemned. We lay before our readers the following letter:

March 12th, 1844.

MR. EDITOR:—You have already heard of the result of the trial of Rev. Mr. Weinzœpfen. On Saturday evening last, the argument of the case was closed, the jury brought in a verdict of guilty. Mr. W. was sentenced to confinement, at hard labor, in the State prison, for five years; and on Sunday morning, without delay, he was hurried off, handcuffed, by the sheriff, to begin his painful term of unmerited penance. This news will be truly afflicting to most of your readers; but we have one consolation, at least, arising from the well grounded assurance of his entire innocence. A verdict and sentence cannot make a man guilty. The guilty have been acquitted, and the innocent condemned, in courts of justice; but the conscience of the accused, and the final Judge, know how justly. From an impartial hearing of the testimony, and consideration of the circumstances, I am convinced of the innocence of the present victim of judicial prosecution, and, though no prophet, I hesitate not to say, that there will yet be proof of this.

As an innocent man, Mr. Weinzœpfen may console himself, by remembering how our Lord was calumniated, abused, reviled and condemned. The disciple is not above his Lord, nor the servant above his Master. It is said, "You shall be hated by men." Catholics are hated and reviled, and above all, Catholic priests are visited with a dislike incomprehensibly bitter, by many sectarians. I have been trying to persuade myself, that the jury, in this case, acted honestly; and yet, I unhesitatingly declare that on *such testimony*, a verdict of guilty could not have been obtained against any other man than a Catholic priest. The trial was one-sided and unfair. The accuser was allowed to testify that she believed certain things to be her duty as a Catholic, and the lawyers for the prosecution were allowed to argue from her statement—to assume false principles and rules, as Catholic; whilst the accused was prohibited to set forth the real principles, doctrines and discipline of our church, the exposition of which would have proved her a false, designing woman. Things, then, which should have shown her falsehood, were allowed to strengthen her accusation.

It was shown that, after going to confession on Wednesday evening, when she pretended that the outrage occurred, she allowed the night to pass away without complaint to her husband of this pretended crime; she allowed her sister, a young woman, to go to confession to the same priest, the next morning; she and her sister approached to receive the holy communion at the hands of him whom she accuses of this heinous sin; and yet, all this time, and under circumstances so solemn, she patiently treasured up the memory and revenge of

this wickedness. Who can believe her? If it were not for the prejudice against Catholic priests, who could possibly credit such a tale? The law requires a woman, under such circumstances, to make her complaint in a reasonable time, and if she does not, refuses to hear it. Did she act reasonably in refraining to inform her husband? In allowing her sister to go to confession? In going to receive communion from such a man? And yet, even such a woman, with such a tale, is credited, because the victim is a priest.

The prosecuting attorneys were very virulent, and most shockingly misrepresented Catholic doctrines, with affected profession of stating them correctly. As far as they could, they excluded every thing which might benefit the accused, under pretence that it was irrelevant. To show what care they took to secure the ends of justice, I shall mention this fact—The prosecuting attorney and his assistant, both objected that the man, offered for jurymen, should be asked whether he was prejudiced against the accused. There was not a Catholic on the jury, although both the accused and accuser were Catholics. There was not on the jury a man who knew any thing of the real principles of Catholics. There were three members of the Methodist church, two Baptists, and two Cumberland Presbyterians,—the rest belonged to no church. A misconception of Catholic doctrines, no doubt, really injured his trial. Catholics alone could have impartially judged of the true merits of this accusation. These are only a few items of the case—but I feel justified in saying that it was not a fair trial. After the jury had been empanelled, a certain preacher said: "It is a scaly jury to try a Catholic priest." As a full account of this sad affair will be given to the public, I need say no more at present. I cannot, however, conclude without observing that it seems strange that a man should be condemned and the sentence actually passed after dark on Saturday night, and they could not wait till after Sabbath (about which they are so particular), before beginning the travel, which was to conduct the victim of malicious prosecution to his gloomy prison. They hurried him off to the penitentiary on Sunday morning. What name would you give to such proceedings?

Farewell for the present.

Yours truly, in the Lord,

E. J. DURBIN.

Catholic Advocate.

THE CONSECRATIONS.—*New York, March 10th.* At half past nine o'clock precisely, the sacred procession left the sacristy, and passing along the raised dais outside the sanctuary, entered in front of the great altar. First went the acolytes, thurifer, and the seminarists of St. John's, followed by several clergymen of New York, Brooklyn, Jersey City, and other parts of the diocese, with a few from

Emmitsburg college; next were the senior assistant bishop with his chaplain and attendant; the three bishops elect, Right Rev. Andrew Byrne, Right Rev. William Quarter, and Right Rev. John McCloskey, with their chaplains and attendants; the other assistant bishop with his chaplain and attendant; then the master of ceremonies, the deacon, sub-deacon, assistant priest and other attendants of the consecrator; the procession being closed by the consecrator, the right reverend bishop of New York. The clergy were in their chasubles or their surplices; the bishops elect in amice, alb, ciucture, stole and cope, and wearing the small cap (common to the clergy); the assistant bishops in rochets, stoles, copes, and mitres; and the consecrator in full pontificals,—alb, stole, chasuble, mitre, crozier, &c. The vestments of the consecrator and his attendants were of the richest description, and literally dazzled the eye. The mitres and copes of the assistant bishops were also distinguished for their beauty, as was the case with the vestments of the clergy generally. As the procession moved slowly forward, its numbers, splendor, and significance of array, chasubles and copes and mitres glittering in the light, presented a brilliant and imposing spectacle.

For the sake of distinctness we give here the names of the bishops, clergy and seminarians engaged in the services of the day:—

THE CONSECRATOR.

Right Rev. John Hughes, bishop of New York.

Consecrator's assistant priest—Very Rev. Felix Varela.

Deacon and sub-deacon—Rev's Anthony Penco and Isaac P. Howell.

Deacons of honor—Rev's Ambrose Manahan, D. D. and Walter Quarter.

Mitre bearer—Mr. Malone (seminarian).

Crozier bearer—Mr. Sheridan “

Book bearer—Mr. Burgos “

Acolytes—Messrs. McAvoy & Daly “

THE ASSISTANT BISHOPS.

Right Rev. Benedict Fenwick, bishop of Boston (senior.)

Chaplain and assistant—Rev. Michael Curran and Mr. Higgins.

Right Rev. Richard V. Whelan, bishop of Richmond.

Chaplain and assistant—Rev. Patrick Corry (of Emmitsburg) and Mr. George McCloskey.

THE BISHOPS CONSECRATED.

Rt. Rev. Andrew Byrne, bishop of Little Rock.

Chaplain and assistant—Rev. William Starrs and Mr. Horregan.

Rt. Rev. William Quarter, bishop of Chicago.

Chaplain and assistant—Rev. John Loughlin and Mr. Wheeler.

Rt. Rev. John McCloskey, coadjutor of N. York.
Chaplain and assistant—Rev. John McCloskey, vice president of Mount St. Mary's, Emmitsburg, and Mr. Putnam.

MASTERS OF CEREMONIES.

Rev. Philip Borgna and Rev. David Bacon.

Besides these, there were present several clergymen among whom we noticed Rev'ds Messrs. N. O'Donnell, Pise, J. Smith, Doyle (of Binghamton), Burke, J. R. Bayley, Harley (president of St. John's college), J. J. Conroy (vice president of St. John's college), Maginnis, Kein, and others, whose names we cannot recall. Many of the clergy and seminarians (the latter particularly) had not room in the sanctuary, and were in attendance in the sacristy, with or without their cassocks. Altogether, the number of clergy and seminarians present during the day could not have been far from seventy; and to the Catholic heart it must have been not the least consoling of the many reflections suggested by the occasion, that from the immediate neighborhood of this one city so many ecclesiastics and religious could be assembled, and without withdrawing from a single congregation the opportunities of divine service in their own church. Surely such an abundance of laborers promises well for the gathering in of the harvest in this great diocese! God grant it!—say we.

The consecrator having taken his seat at the altar, the bishops elect were successively led to him by the assistant bishops, and after saluting him, seated themselves facing him, with the right reverend bishop of Boston as senior assistant seated on their right, and the right reverend bishop of Richmond on their left. After a short pause, all, except the consecrator, uncovering their heads, rose, and the senior assistant addressed the consecrator on behalf of the bishop elect of Little Rock, Rt. Rev. Andrew Byrne, as follows (of course in Latin, but we give the translation):

“Right reverend father, our holy mother the Catholic church, requires of you to raise this priest here present to the burthensome office of a bishop.”

The consecrator. “Have you the apostolic commission?”

Ans. “We have.”

Consecrator. “Let it be read.”

The Bull (written on parchment) was then presented by the assistant bishop to the Rev. Mr. Borgna, and read by him; the consecrator saying at the end, “Thanks be to God.” (*Deo Gratias.*)

The same form was gone through with the bishop elect of Chicago, Rt. Rev. William Quarter, and with the coadjutor bishop elect of New York, Rt. Rev. John McCloskey.

The consecrator next administered the oath to the elect, in succession.

The words of the oath having been repeated, the consecrator holding the book of the Gospels open on his lap, the elect, still on his knees before him, touched the book with both hands, with the solemn adjuration, "so may God help me and these holy Gospels of God;" and the consecrator responded "thanks be to God."

After this—the elect and the assistants having taken their seats—came the examination. It is in the form of question and answer, the elect rising a little from his seat and uncovering his head while answering. It is much too long for our columns, but may be found in full in the pamphlet, "*Form of a Consecration of a Bishop*," &c.

At the close of the examination, each bishop elect having been, of course, examined separately—the elect saluted the consecrator by kissing his hand, and he, putting off his mitre, and turning to the altar, commenced the mass as usual (the elect remaining on his left hand and the assistants in their seats until the *Confiteor*), and continued to the end of the tract or sequence. In the meantime, immediately after the *Confiteor*, the elect proceeded with the assistant bishops and attendants to the lesser altar, of St. John the Evangelist, where laying aside their copes and opening their stoles they (the elect) put on the pectoral cross, the stole (but without crossing it on the breast), and were vested, each by his attendants, with the tunic, dalmatic, and chasuble. Then, standing at the altar, between the assistants, they continued the mass.

Having read the epistle and the first part of the tract, the consecrator took his seat, wearing his mitre, and the elect, led by the assistants, having saluted him, all were seated. The consecrator then addressed the elect, saying—"It is the duty of a bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm;" and all rising, the consecrator asked the prayers of those present for grace to the elect. We are sure that more than one sincere prayer went up from the faithful to the Author of all good that the elect might be blessed in the abundance of grace, peace and love, be guided to rule with wisdom from on high, and be confirmed to fight the good fight of faith unto the end.

After this all knelt, the consecrator and the assistants wearing their mitres and resting forward on their seats; the elect lying prostrate at the left hand of the consecrator; and the litanies of the saints were commenced by the Rev. Mr. Penco, the choir within the sanctuary intoning the responses. Our readers can imagine, much better than we can describe, the effect of these magnificent prayers pealing out under the lofty arches of the cathedral, in the grand old Gregorian chaunt, from the deep and solemn voices of forty or fifty kneeling priests within the sanctuary. Once heard, it could not readily be forgotten. Every Catholic in the thou-

sands present, could not but feel sensibly the earnest appeals to the three august Persons of the Trinity for mercy, and the addresses to the patriarchs, apostles, martyrs, pontiffs and angels, to aid the supplicants with their prayers before God, indicating a profound solicitude to obtain from the source of all blessing, wisdom and grace for the elect, to govern the people so dearly purchased by the Redeemer's blood; and the "Exaudi nos" and the "Ora pro nobis" of the priestly choir, found a half uttered echo in many an uplifted heart.

Towards the end of the litanies (the choir still continuing them), the consecrator (alone), rising and holding the crosier in his left hand, pronounced his benediction over the elect, praying aloud that "God may vouchsafe to bless†, to bless† and sanctify†, to bless† and sanctify† and consecrate† these elect here present."

We cannot attempt to do justice to the scene presented during the performance of this rite. The immense multitude that filled the vast pile, hanging hushed and awe-struck—the high altar a perfect blaze of radiance—the floor of the sanctuary covered with the kneeling bishops and clergy, their vestments splendid with gold and colors—the prostrate bishops elect—the sunshine and air of a most serene heaven streaming in, warm and clear, through the southern windows—the intense stillness within and without, broken only by the thrilling and almost unearthly chaunt of the choir, amid which it seemed as if the voice of the consecrator ascending on high brought down a present blessing from Him of whom he seemed at that moment a most fitting minister, as in the midst of a flood of light, he stood at the great altar, looking more than mortal, so august and glorious was he to behold, his pontificals, chasuble and mitre and crosier, flashing back from their gold and jewels a dazzling effulgence—and with outstretched arm he made the saving sign over the suppliant forms before him:—all that could inspire the painter's hand and the poet's pen, and elevate the Christian's heart, combined to form a spectacle to be witnessed with awe, recalled with emotion, but not to be adequately described.

The consecrator kneeling finished the litanies; and then rising, with the aid of the assistants, placed the book of the Gospels on the shoulders of the elect on his knees before him. While in this position, the consecrator and assistants performed the imposition of hands, as follows:

The consecrator making the sign of the cross thrice over the head of the elect, and holding his hand upon him, prayed: "Sovereign Lord, our God, who hast ordained by thy glorious Apostle Paul the various ranks and orders of ministering and serving in thy venerable and undefiled mysteries in thy holy place of sacrifice, first apostles, second prophets, third doctors: thou, Lord of all,

strengthen by thy descent and power and grace of thy Holy Spirit even this one chosen and deemed worthy to enter under the yoke of the Gospel, and to receive the dignity of high priest by the hand of me a sinner, and of my fellow ministers and fellow bishops here present; as thou didst strengthen the holy apostles and prophets, as thou didst anoint the high priests; and make his high priesthood above reproach, and adorned with every thing venerable, make it holy, that he may be worthy to ask the things that appertain to the salvation of the people, and that thou mayest hear him. For thy name is holy, and thy kingdom glorious." Some prayers, for general blessings, in which the assistants joined, followed; and the consecrator with his hand upon the crown of the elect prayed again: "O Lord, our God, since, because the nature of man cannot support the splendor of the divine essence, thou hast established men like to ourselves as our teachers, approaching thy throne, to present to thee sacrifice and oblation for all thy people, do thou, O Lord, make even this man who is constituted a dispenser of the grace of the high priesthood, become an imitator of thee, the true shepherd, laying down his life for his sheep; a guide of the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of infants, a luminary in the world, that having reformed the souls entrusted to him in the present life, he may stand at thy tribunal without shame, and receive the great reward which thou hast prepared for the preaching of thy Gospel. For it is thine, O God, to have mercy and to save. Amen." Then the consecrator removing the Gospel from the shoulders of the elect, put upon them the *Omophorion*, or humeral ornament, and the three bishops placed each both his hands on the head of the elect, saying, "Receive thou the Holy Ghost."

This was, we need not say, a most impressive, as it is the essential part of the ceremony. As the hands were imposed, there was a universal silence, and the faithful felt the consoling conviction that in that solemn moment the divinity of the Holy Ghost descended upon the new bishop if not as visible to mortal sense, as truly as when of old in Jerusalem, with "a sound from heaven as of a mighty wind," he came down in the form of tongues of fire upon the first teachers of his church; and many fervent prayers were uttered that the newly consecrated might prove himself worthy of the tremendous power and majesty imparted unto him.

The same rite was performed with the other two, and they who knelt down bishops elect, rose bishops in fact and in spirit, filled with the grace and strength of the Holy Ghost.

The consecrator, standing and uncovered, after a short prayer commenced the sacred canticle, a beautiful hymn, mentioned in the form of consecration. About the middle of it, the head of each of

the elect was bound by his attendants with some linen provided for the purpose, and the consecrator kneeling towards the altar began the hymn, *Veni Creator Spiritus*, which the choir in the sanctuary continued. At the end of the first verse the consecrator rose, and dipping the thumb of the right hand in the chrism, anointed the head of the elect, saying at the same time a prayer.

The ceremony then proceeded, until the end of the Gospel, when the preacher of the consecration sermon, the Very Rev. John Power, D. D., having given the usual salutation to the consecrator, ascended the pulpit and commenced his discourse.

During the sermon, the sanctuary with its three altars, and with the bishops, clergy, and seminarians all seated, in their various vestments so full of meaning, afforded a beautiful sight, presenting as it were a representation in miniature of the whole church; and strikingly recalled to one's mind the noble lines in the *Te Deum*:

"*Te gloriosus Apostolorum Chorus,*" &c.

"*THOU* the glorious choir of the Apostles,—

"*THOU* the righteous band of the prophets—

"*THOU* the white-robed army of the martyrs—

"*THOU* the holy church throughout the earth—

O! Father of infinite majesty, doth praise!"

Upon the conclusion of the sermon, the mass was continued as far as the end of the *Offertory*, when the new bishops made their offerings to the consecrator: namely, for each, two lighted tapers, two loaves, one ornamented with gold and the other with silver, and two ornamented small barrels of wine.

The ceremony and other services of the day proceeded as described in the *Form*, &c. The *Te Deum* was given with great effect by the choir in the sanctuary. Making the circuit of the church and blessing the people was a rite of a very touching character. From the manner in which the nave was thronged, it seemed a hopeless task to attempt to obtain a passage through it, but by the almost incredible efforts of the officers in attendance, admirably seconded by the people at great personal inconvenience to themselves, a way was made for the five bishops (the consecrated and the assistants); the entire congregation kneeling wherever it was possible—to receive the blessing. It was striking to see how at the approach of the prelates the multitudes that had been a moment before heaving to and fro in their anxiety to catch a glimpse of the ceremonial, and apparently impenetrable as the stone walls of the cathedral, slowly receded right and left, and subsiding at once into perfect quietness, knelt, old and young, to receive the episcopal benediction. It was one of those sights, tender, touching and holy, with which only the church of Christ, loving mother as she is, can console her children.

Meantime, the *Te Deum* was concluded, followed by the anthem, with the prayer for the occasion.

The five bishops having returned to the sanctuary, the consecrator and his assistants stood uncovered at the gospel side of the altar, the others kneeling, and the new bishops going in succession to the middle of the altar, each wearing his mitre and having his crosier in his left hand, after signing the altar and himself, gave his blessing in the manner usual with bishops.

Finally the consecrator and assistants, resuming their mitres, turned their faces to the epistle side, and each one of the new bishops going to that side turned towards them and kneeling, wished them long life: "*Ad multos annos.*" "For many years." He advanced and did the same at the middle of the altar, and again at the feet of the consecrator, who as he rose gave him the kiss of peace, as did the assistants. The new bishops then retired with the assistants to St. John's chapel, repeating the beginning of the gospel of St. John, which the consecrator recited at the high altar; and at the close all left the sanctuary in the same order in which they had entered it, six bishops and beyond fifty priests and seminarists, the procession presenting a more imposing view even than in the morning.

The ceremony lasted exactly five hours, from 9½ A. M., until 2½ P. M., and within twenty minutes afterwards, the church was entirely cleared of the thousands who had crowded it all day, fortunately without a single accident, or even any considerable confusion.

What were the reflections of others as they departed we know not, but for one we could not forbear fervently wishing for all the right reverend prelates a useful and happy life "*ad multos annos.*" *N. York Freeman's Journal.*

Baltimore.—The consecration of Rt. Rev. William Tyler took place on Sunday, March 17th, at the Cathedral.

The consecrator was the Rt. Rev. Benedict Fenwick, bishop of Boston.

Assisting bishops:—The Rt. Rev. Richard V. Whelan, bishop of Richmond, and the Rt. Rev. Andrew Byrne, bishop of Little Rock.

Rev. Mr. Coskery preached.

Master of Ceremonies:—Rev. F. Lhomme, assisted by Mr. Thomas Foley and Mr. R. J. Lawrence.

Owing to the deep affliction of the Most Reverend Archbishop at the death of his mother, which occurred the day before, he was present only at the commencement of the ceremonies.

Georgetown.—The consecration of the Rt. Rev. John Fitzpatrick took place at Georgetown, D. C., on Sunday 24th March.—The Rt. Rev. Dr. Fenwick, the consecrator, was assisted by the bishops of Richmond and of Hartford.

Cincinnati.—The Rt. Rev. Ignatius Reynolds, bishop of Charleston, and Rt. Rev. John Henni, bishop of Milwaukee, were consecrated in the cathedral of

Cincinnati, on the feast of St. Joseph, March 19th. The Rt. Rev. Dr. Purcell performed the ceremony. Bishop Reynolds passed through Baltimore a few days since, on his way to Charleston.

MR. MAYER'S MEXICO.—The review of this work, which appeared in the March number of this Magazine, did not suit the palate of all persons, as it was natural enough to anticipate. The editor of a weekly paper unceremoniously charged the reviewer with a sectarian and anti-christian spirit, because, in his opinion, the latter returned reviling for reviling, and made an allusion to camp-meetings, which he considered an unwarrantable attack on the Methodist society. The reviewer thought it advisable to remonstrate against such charges, and his reply elicited a lengthy communication in the *Clipper* of the 20th March, which although appearing over a fictitious signature, may, we think, be considered as embodying the views of Mr. Mayer himself. We have to offer a few remarks upon the above mentioned article; but in a spirit, we hope, not unbecoming the dignity of a religious periodical.

The writer, doubtless forgetting that the language of reviewers is directed against the works, and not against the persons of authors, has thought proper to assail the contributor in the Magazine in a tone of invective which is altogether personal. We shall not expostulate with him on such a proceeding, but merely remark that there could be no better proof than this, of the incontrovertibility of the positions assumed by the reviewer. He who in the course of argumentation resorts to abuse, acknowledges his defeat.

He seems to lay great stress upon the foreign qualities of the reviewer. But why object to him that he has been born in a foreign country? Is it not sufficiently consoling for him to know that his article has been well understood by his opponent and the public at large? This is all that could be desired. For the future, however, we will request our friends to abstain from the use of foreign idioms, according to the advice which was given to Mr. Mayer.

The writer contends that Mr. M. intended to speak only of those practices which are peculiar to Spanish America, and dealt only with the corruptions and errors that have crept into a remote and lonely branch of our church. Had this been the case, the observations of the reviewer would certainly have been unwarrantable, and we would not hesitate one moment to acknowledge the error that had been committed. But that this plea in defence of Mr. M. is not admissible will appear clearly from the following considerations. It is true that there are some peculiarities in the different Catholic countries; for instance, the hour for going to church may not be the same; the mode of distributing the benches, pews and chairs may be dif-

ferent; the style of architecture may vary; the patron saints may also be different, as, for instance, St. Patrick in Ireland, and St. James in Spain. These and other things may depend much on local circumstances; here, for instance, in the United States, we cannot perform many processions, prescribed by the ritual of the Catholic church, such as that of the purification of the Blessed Virgin, &c., because the mass of the population differ from us in faith. There are also peculiarities in Mexico, peculiarities which are not practices of Catholicity, but the practices of some Catholics in Mexico. It was not however against those peculiarities that Mr. M. chiefly raised his voice, and the proof of it is that his apologist has been obliged to borrow the most curious among them from other Protestant travellers. Nor was it in reference to such peculiarities that he was taken to task by the reviewer. His fault was to ridicule customs that are found every where, and are connected with Catholic tenets, such as the invocation of the Virgin under various titles, the use of rich decorations for the altar, of external rites and ceremonies, and particularly of images and paintings. If he did not draw the distinction between practices of Catholicity, and peculiarities of Catholics, which latter may sometimes be harmless and good, and sometimes bad and censurable, it was his own fault. Being a Protestant and layman, he should not have exposed himself by introducing such descriptions into his work.

Mr. Mayer in his volume quotes a declaration of some bishops of Mexico where mention is made of *public adoration* paid to the image of the Virgin. A serious mistake might arise from the false interpretation of the word *adoration* and its equivalent in other languages. The word *adoration* in English and in French generally means the *supreme* homage due to God *alone*; the same word in Latin and in Spanish means only homage and honor which may be paid either to God, or to angels and to men living on earth; it is in this last sense that we read in Gen. xxiii, 7, that Abram *adored* (*adoravit*) the children of Heth.

The article which we notice alludes to the gambling and incontinuity of Spanish clergymen. In relation to this, we have only to remark that the reviewer did not pronounce all the members of the clergy *every where* immaculate; and we will add that it is an extreme injustice and palpable mistake to judge of the morals, learning and deportment of the clergy, by the few instances which Protestant travellers may sometimes meet with. Whether instances of this nature are frequent, we have reason to doubt. What is called gambling by certain Protestant writers may be, for all we know, but a harmless pastime; at all events they inform us that this gambling is not attended with the quarrelling,

fighting, swearing, drunkenness and other disorders met with in places nearer home. But more of this when the article on Methodism with which we are threatened, will have made its appearance.

HUMBUG AND HYPOCRISY.—A very spirited article under this caption appeared in a late number of the *Catholic Herald*, denouncing the absurd and idle cant of men who, because Bishop Kenrick undertakes the defence of the Catholic interest in the public schools of Philadelphia by insisting that the Catholic children have the use of their own Bible, immediately cry out (and hold public meetings in order to make themselves more widely heard) that the *papists* are enemies of the Bible and are aiming at the overthrow of American liberty! Such marshalling of ignorant fanatics will always appear in the eyes of sensible men what it really is, humbug and hypocrisy; humbug, in wishing to palm upon the public schools a book which none of them can understand or explain; hypocrisy, in perpetually preaching up liberty of conscience, and, in the same breath, declaiming against their neighbors for asserting a right to this liberty. The *Methodist Protestant* of Baltimore, seems to have caught something of this holy ardor, and is determined not to be found slumbering while the liberties of the country and the truth of Christianity are in so much danger. He acknowledges that the demand of Bishop Kenrick is *reasonable*, and therefore he is compelled to say a word in favor of it; but to leave his readers under the impression that any thing *reasonable* could come from a *Catholic bishop*, would have been too liberal, even for the nineteenth century; and hence this Christian editor feels it his duty to expose to view the motives and designs of Dr. Kenrick, and declares, with the infallible precision of one who scans the views and the hearts of men, that the bishop of Philadelphia “protects his people from the Bible as well as he can; and would afford them entire protection, if he could.” Now we should like to know by what logical manœuvre such an inference could be deduced from the premises. Bishop Kenrick requests that the Catholic version of the Bible be used among the Catholic children in the public schools; *therefore* he would prevent his flock entirely, if he could, from using the Bible! Shame upon such charity as well as upon such nonsense! But this meek prophet continues in the following strain: “Where popery is dominant, neither liberty of thought, conscience, nor of speech can be allowed. It is impossible: impossible, for the very nature of popery is, that your mind, conscience, and tongue must be controlled by another than yourself. Liberty in these respects is Protestantism. If a man feel that he is responsible to God, rather than to the pope, or the church, as some have it, that is to feel as a Protestant. If Catholics allow liberty of conscience, they in that much depart from

the very spirit of popery. Go count the Protestant churches at Rome! Go ask the vicar of God for liberty of conscience where he has things in his own way! Ask him to let you have a lot in the eternal city for a Friend's meeting house! and you will be likely to find out what is meant by the gentleman in Philadelphia, who writes LIBERTY OF CONSCIENCE, and puts † Francis Patrick after it.

"However, as Protestantism is disgraced where liberty of conscience is not allowed, we have no idea of forcing the children of Catholics to read our version of the Scriptures. Let us be consistent. If the priests are foreigners, the laity and their children are citizens."

We thought that after the mild and tolerant spirit which the dominant Methodist party exhibited a few years ago in the Sandwich Islands, they would scarcely have the boldness to talk of the influence of Catholicity on liberty of conscience. But such is the humbug—such is the hypocrisy. Go, Mr. Editor, and count the churches which the Methodists permitted the Catholic clergy to erect among the heathens. We thank you for your amiability in not wishing to force the Catholic children to read your version of the Scriptures; this would really be, as you say, a disgrace to Protestantism; but as this persecuting spirit is a disgrace which has more than once fallen on Protestantism, in this our own land, it is not for Protestants to give a lesson upon the subject to their Catholic neighbors, who have never disgraced themselves in that way. There is another species of error equally disgraceful among men, it is that of calumny. We readily admit that on religious subjects Catholicity requires "our mind, conscience and tongue to be controlled by another than ourselves," that is, by the word of God, which has been delivered to us for that purpose; and does not the Methodist pretend to govern his mind and conscience and tongue according to some other than himself, that is, according to what he conceives to be the word of God? Let the Methodist

Protestant reduce this a little more to practice, and he will learn that to charge Catholicity with any other control over the thoughts and consciences of men, except that which is required by the law of God, is a libel upon the Catholic body.

IGNORANCE.—A correspondent of the *Banner of the Cross in the east*, thus exposes his ignorance in the west. "The Greek papal clergy have retained the dress worn by the clergy of the Greek church, from which they have seceded." Some people seem to think that history is not sufficiently perverted by saying that the Roman Catholic church went out from the church of England; they must have it also that the church of Rome seceded from the Greek church. This is truly the age of philosophy of history.

JUSTICE.—We are always pleased to see the matter of our Magazine transferred to the columns of other journals, provided it be done according to rule. A poetical article in the March No. has been copied without acknowledgment, by two of our cotemporaries, and similar inadvertencies we have witnessed before. *Omnia secundum ordinem fiant.*

TO CORRESPONDENTS.—*Archæology* and *The school girl in France* have been received, and the authors will please to accept our thanks.

OBITUARY.

DIED at Rome, on the 31st of January, his eminence, Cardinal Bussi, archbishop of Benevento, aged 89 years.

DIED on the 14th March at Washington, D. C., Rev. PETER J. DEVOS. The deceased was born near Ghent, in Belgium, about the year 1776, and came to this country in consequence of the vexations which religion suffered in his own. Having exercised the ministry in St. Mary's county, Maryland, for one year he was stationed in Montgomery county, where he labored assiduously in the same duties, from 1818 to 1842. He was a man of much self-denial, and great charity for the poor.

NOTICES OF BOOKS.

The Life, Doctrine, and Sufferings of our Blessed Lord and Saviour Jesus Christ, as recorded by the four Evangelists, with moral reflections, critical illustrations, and explanatory notes. By the Rev. Henry Rutter, with a preface by Rev. C. C. Pise, D. D. &c. New York: R. Martin & Co. 4to.

We have received from the publishers the first, second, and third parts of this work, which cannot be too strongly recommended to the Catholic public. It forms a harmonized and condensed relation of the four Gospels, presenting in a regular series

the wonderful and consoling incidents in the life of our divine Saviour, with such explanations as will facilitate the understanding of the sacred text itself, and contribute vastly to the edification of the pious reader. The preface by Dr. Pise is a valuable introduction to the work. In point of mechanical beauty, it equals any publication that has yet appeared from the Catholic press in this country. The engravings are well executed, and, with the other excellencies of the work, render it a most desirable and useful volume for any Catholic family.

A Lecture on the importance of a Christian basis for the science of Political Economy, and its application to the affairs of life, &c. By the Rt. Rev. Dr. Hughes, bishop of New York. N. York: J. Winchester.

Perhaps no subject could be selected, as matter of instruction for the present generation, better calculated than that which has been developed in the above mentioned lecture. There never was a time when men were more enamored with the doctrine that wealth is the essential basis of individual and national happiness, although the fallacy of this doctrine has begun to manifest itself in our day, by more fearful evidences of public and private degradation than have been witnessed at any previous period. But always unwilling to condemn itself, the depravity of man's heart will not allow it to behold the true sources of those evils which afflict society, and which grow out of the cupidity which is one of the ruling principles of action in the present age. Bishop Hughes has shown, in his usual forcible and perspicuous style, that this deep-rooted and widely prevailing selfishness can be corrected only by a religion which teaches the true relations of man to man, the proper estimate which the rich should form of the poorer classes, and the paramount importance of good works in the spiritual economy of the Christian. The doctrine which he has here put forth, is not an idle theory; the history of christendom has placed it beyond the reach of doubt; and the contrast between the times that preceded the reformation, and the state of things subsequently, forces upon us the conclusion that the principles of Catholicity alone can supply an effectual remedy for the social evils that are now so extensively witnessed.

Pittsburg Catholic.—Under this title has appeared at Pittsburg, Pa. a new weekly paper, which "will be devoted particularly to an exposition and defence of Catholic principles, but will contain also a varied selection of articles on miscellaneous subjects, and foreign news." It will be published every Saturday at \$2 per annum in advance. *Ad mullos annos.*

Catholic Family Bible, No. 12. New York: D. & J. Sadlier.

We have received from the Messrs. Sadlier, No. 12 of their new edition of the Family Bible, which brings us to the end of the Old Testament. It comes to us in the same elegant dress of type and paper as heretofore, and sustains in every particular the high character accorded to previous numbers of the work. The twelfth part contains a very creditable engraving, equalling in design and execution those which embellish portions of the preceding numbers.

Key to Rev. A. Atwood's Commentary on Tract No. 4, for the people. By P. Kane. Philada.: M. Fithian.

This pamphlet was brought forth by the following circumstance: "There appeared a few months ago, at Harrisburg, an Episcopalian tract, called, 'Tract No. 4, for the people;' the object of which was to prove that the Methodist church is no church, but a human society. The Rev. Mr. Atwood, pastor of the Methodist church of said place, wrote a reply, in which, instead of defending his church from the charges advanced by the Tract 4, assailed the Catholic church in the most bitter manner, which brought forth this reply from the individual whose name it bears." We have merely to add that Mr. Kane has evinced a zeal worthy of all commendation, and has proved himself an able defender of our holy religion.

Address delivered before the Philodemic Society of Georgetown college, D. C., Feb. 27th, by Ed. C. Donelly, of New York, to which are prefixed the remarks of Wm. P. Brooke, of Md., previous to his reading the Farewell Address of Washington.

We have been favored with a copy of this pamphlet, which affords a bright evidence of the genuine patriotism that glows in the bosoms of the above-named gentlemen, and proves that their *Alma Mater* is eminently successful in cherishing this hallowed flame among her alumni.

The Spiritual Combat, &c. Baltimore: Metropolitan Press. 32mo.

We announced this little volume in our last number, and objected to certain inaccuracies, which, we are glad to perceive, have disappeared from the stereotype plates. It is one of the cheapest books ever published in any country; the price being only 18½ cents, in sheep.

Epitome Historiæ Sacræ, auctore L'homond. Editio nova, prosodia signis vocumque interpretatione adornata. Baltimori: Ex Typographia Metropol. 18mo, pp. 134.

The edition here presented to the public of this excellent elementary work for the junior students of the Latin language, is exceedingly well executed. A new and copious vocabulary, with general neatness and accuracy, recommends it highly to the notice of professors.

Phædri Aug. Lib. Fabularum Æsopiarum libri quinque. Balt. Ex Typog. Metropol. 18mo. pp. 80.

The same handsome style is observable in this expurgated edition of Phædrus' fables. We are authorized to state that this and the above mentioned work will be furnished to institutions at a very low price.

The little Thatched Cottage, a tale of Irish life, Baltimore: F. Lucas, Jr.

This little volume forms the tenth number of the *Youth's Library*, and will be found in all respects equal, if not superior, to its predecessors.

Tract No. 1, of the Metropolitan Tract Society; on the invocation of Saints. Balt. Metropolitan Press.

The Tract Society of Baltimore having assumed a different organization, its publications will be issued hereafter under a new series, and from the Metropolitan press. The first number has been arranged from the works of Bossuet, and contains a powerful refutation of an objection which is urged against the invocation of saints, and which Mr. Palmer has recently renewed in one of his letters to Dr. Wiseman. As these letters have been lately reprinted in Baltimore, tract number 1 has appeared in good time to rebut the false reasoning of the Oxford divine.

Lecture on the Philosophy of History and some of the popular errors which are founded on it, &c. By S. Teackle Wallis, Esq. Published by request. Balt. John Murphy.

We are indebted to the politeness of the author for a copy of this lecture, which we had the pleasure of hearing him deliver. Though we do not perfectly coincide with him in his views of civilization, we willingly admit that it contains many valuable truths which are developed in an easy, polished, animated, and eloquent style, and which are calculated to humble the boasting and superficial admirers of the nineteenth century, who are deceived by appearances and imagine that everything that glitters is gold.

ECCLESIASTICAL CALENDAR.

- 1 Monday. † Feria. *Purple*. In Mass, 2 Col. *Ecc.* or *Pro Papa*. Vesp. of Feria.
- 2 Tuesday. † Feria, as yest. *Purple*. The Passion is read at Mass. Vesp. of Feria.
- 3 Wednesday. † Feria as yest. *Purple*. The Passion is read. Vesp. of Fer. Office of *Tenebra* in the evening.
- 4 Thursday. † FD. Maunday Thursday, d. 1 cl. *White* at Mass, in which Gl. Cr. Pref. *De Cruce*; in the other portion of the office, *Purple*. Vesp. doub. In the evening, *Tenebra*.
- 5 Friday. † FD. Good Friday, doub. 1 cl. *Black*. The Passion is sung. Vesp. doub. as yest. *Tenebra* in evening.
- 6 Saturday. † FD. Holy Saturday, d. 1 cl. At Mass, *White*. Vesp. of fol. at Complin, *Regina Cali*, which is said standing, until Trinity Sunday.
- 7 Sunday. † EASTER SUNDAY, or Resurrection of our Lord, d. 1 cl. with oct. In Mass, Gl. Sequence, Cr. Pref. and *Communic.* and *Hanc igitur*, proper during the Octave. *White*. Vesp. of the feast.
- 8 Monday. † Easter Monday } doub. 1 cl. *White*. Vesp.
- 9 Tuesday. † Easter Tuesday } of the feast.
- 10 Wednesday. † Of the oct. semid. In Mass, 2 Col. *Ecc.* or *Pro Papa*. *White*. Vesp. of oct.
- 11 Thursday. † Of the oct. semid. as yest. *White*.
- 12 Friday. † Of the oct. semid. as yest. *White*. *Abstinence*.
- 13 Saturday. † Of the oct. semid. as yest. *White*. Vesp. doub. com. of SS. Tiburtius and Comp.
- 14 Sunday. † Low Sunday, doub. 9th less. and com. of SS. in Lauds and Mass, in which Gl. Cr. *White*. In Vesp. com. of fol.
- 15 Monday. St. Francis de Paula, C. d. (2d inst.) In hymn, *Mer. sup.* In Mass, Gl. *White*. Vesp. from ch. of fol. hymn as above, com. of prec.
- 16 Tuesday. St. Ildore, BCD. d. (4th inst.) In Mass, Gl. Cr. *White*. Vesp. from ch. of fol. hymn as above, com. of prec. and S. Anicetus.
- 17 Wednesday. St. Vincent Ferrier, C. doub. (5th inst.) 9th less. and com. of S. Anicetus in Lauds and Mass, in

- which Gl. *White*. Vesp. from ch. of fol. Hymn as above, com. of prec.
- 18 Thursday. St. Leo, PCD. doub. (11th inst.) In Mass Gl. and Cr. *White*. In Vesp. com. of fol.
 - 19 Friday. St. Hermenegild, M. semid. (13th inst.) In Mass Gl. 2 Col. *Concede*, 3 *Ecc.* or *Pro Papa*. *Red*. *Abstinence*. Vesp. from ch. of fol. com. of prec.
 - 20 Saturday. Office of Concep. BVM. semid. In Mass Gl. 2 Col. *De Spiritu S.* 3 *Ecc.* or *Pro Papa*. *White*. Vesp. of fol. com. of Sund. and prec.
 - 21 Sunday. 2d after Easter, St. Anselm, BCD. doub. 9th less. hom. and com. of Sund. in Lauds and Mass, in which Gl. Cr. and Gosp. of Sund. at the end. *White*. In Vesp. com. of Sund. and fol.
 - 22 Monday. SS. Soter and Caius, PPM. semid. In Mass Gl. 2 Col. *Concede*, 3 *Ecc.* or *Pro Papa*. *Red*. Vesp. from ch. of fol. com. of prec.
 - 23 Tuesday. St. George, M. semid. In Mass as yest. *Red*. Vesp. of fol. com. of prec.
 - 24 Wednesday. St. Fidelis, a *Stigmatina*, M. doub. Gl. *Red*. Vesp. of fol. com. of prec.
 - 25 Thursday. St. Mark, Evang. d. 2d cl. *Ulanis*. Gl. Cr. Pref. of App. *Red*. In Vesp. com. of *Ulanis*.
 - 26 Friday. SS. Cletus and Marcellinus, PPM. semid. Gl. col. as 2d inst. *Red*. Vesp. from ch. of fol. com. of prec. *Abstinence*.
 - 27 Saturday. Office of Concep. BVM. semid. as on preceding Saturday. *White*. Vesp. of fol. com. of Sund. only.
 - 28 Sunday. 3d Sund. after Easter. Patronage of St. Joseph, spouse of BVM. doub. 2d cl. 9th less. hom. and com. of Sund. and S. Vitalis in lauds. In Mass, Gl. com. of Sund. and S. Vitalis (in solemn mass, the 2d col. is omitted), Cr. Pref. of Easter, and Gosp. of Sund. at the end. *White*. In Vesp. com. of fol. and Sund.
 - 29 Monday. St. Peter, M. doub. Gl. *Red*. Vesp. from ch. of fol. com. of prec.
 - 30 Tuesday. St. Catharine of Sienna, V. doub. Gl. *White*. Vesp. of fol. com. of prec.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.												MOON rises or sets. Mean time.												EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of April. Monday Thursday..... 1 Cor. xi. 29-33. John xiii. 1-15. Good Friday..... Exod. xii. 1-12. John xiii. 1-15. Holy Saturday..... Col. iii. 1-4. Mark xvi. 1-7. Easter Sunday..... Acts ix. 37-43. Luke xiv. 13-25. Low Sunday, after Easter..... 1 John v. 4-10. John xi. 19-31. Second Sunday after Easter..... 1 Peter ii. 9-25. John x. 1-16. Third Sunday after Easter..... 1 Peter ii. 11-16. John xv. 16-22.	
M.	D.	Boston, &c.	New York, &c.	Washington, &c.	Charleston, &c.	N. Orleans, &c.	Boston, &c.	N. York, &c.	Wash. &c.	Chas. &c.	N. Orleans, &c.														
		rises sets.	rises sets.	rises sets.	rises sets.	rises sets.	rises.	rises.	rises.	rises.	rises.														
		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.														
1 Mon.	5	43	6	26	5	45	6	24	5	46	6	22	5	49	6	20	5	50	6	19	4	51			
2 Tues.	42	27	43	25	45	23	48	21	49	20	6	7	6	5	6	4	5	59	5	58	5	59			
3 Wed.	40	28	41	26	43	24	46	21	47	20	7	84	7	21	7	19	7	11	7	8	5	9			
4 Thurs.	38	29	39	27	41	24	44	22	46	21	8	42	8	38	8	34	8	31	8	19	8	19			
5 Frid.	36	30	37	28	40	25	44	23	45	21	9	57	9	52	9	48	9	33	9	28	9	28			
6 Satur.	34	31	35	29	38	26	42	23	44	22	11	7	11	2	10	56	10	40	10	34	10	34			
7 Sund.	5	32	6	32	5	33	6	30	5	36	6	27	5	41	6	24	5	43	6	22	5	43			
8 Mon.	31	33	39	31	35	28	39	25	41	23	0	7	0	1	0	1	0	0	0	0	0	0			
9 Tues.	29	34	30	32	33	29	38	25	40	23	0	57	0	52	0	48	0	34	0	28	0	28			
10 Wed.	27	35	28	33	31	30	37	26	39	24	1	39	1	35	1	31	1	18	1	15	1	15			
11 Thurs.	26	36	27	34	30	31	35	27	38	24	2	13	2	11	2	8	2	15	2	15	2	15			
12 Frid.	24	37	25	35	28	32	34	27	37	25	2	43	2	41	2	38	2	23	2	21	2	21			
13 Satur.	23	38	24	36	27	33	33	28	36	25	3	10	3	10	3	9	3	5	3	5	3	5			
14 Sund.	5	31	6	30	5	32	6	29	5	35	6	26	5	36	6	23	5	37	6	21	5	37			
15 Mon.	19	40	21	38	34	35	31	30	34	27	3	50	4	1	4	9	4	4	4	4	4	8			
16 Tues.	18	41	20	39	33	36	30	30	33	27	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.			
17 Wed.	16	42	18	40	22	37	29	31	32	28	7	54	7	3	6	59	6	49	6	45	6	45			
18 Thurs.	14	43	16	41	20	38	28	29	31	29	8	4	8	0	7	56	7	43	7	39	7	39			
19 Frid.	13	44	15	42	19	39	27	32	30	29	9	1	8	57	8	53	8	38	8	33	8	33			
20 Satur.	11	45	13	43	17	40	25	33	29	30	9	56	9	51	9	46	9	30	9	27	9	27			
21 Sund.	5	10	6	47	5	12	6	45	5	16	6	41	5	24	6	34	5	28	6	30	5	28			
22 Mon.	8	48	10	46	14	42	23	35	27	31	11	31	11	37	11	32	11	16	11	11	11	11			
23 Tues.	6	49	9	47	13	43	22	35	26	31	11	31	11	37	11	32	11	16	11	11	11	11			
24 Wed.	5	50	8	48	12	44	21	36	25	32	0	12	0	12	0	8	0	4	0	4	0	4			
25 Thurs.	3	52	6	49	10	45	20	37	24	33	0	49	0	45	0	41	0	29	0	25	0	25			
26 Frid.	2	53	5	50	9	46	19	37	23	33	1	21	1	18	1	16	1	7	1	4	1	4			
27 Satur.	1	54	4	51	8	47	18	38	22	34	1	55	1	53	1	50	1	44	1	41	1	41			
28 Sund.	4	59	6	55	5	52	5	48	5	16	6	29	5	20	6	35	5	22	6	35	5	22			
29 Mon.	58	57	1	53	5	53	5	49	16	30	19	35	2	49	2	50	2	52	2	52	2	52			
30 Tues.	56	58	0	54	3	50	14	40	18	36	3	19	3	30	3	32	3	32	3	32	3	32			

PHASES OF THE MOON.		P. H. M.	
Full moon,	3 1	49M.	
Last quarter,	9 5	0A.	
New moon,	17 24	11M.	
First quarter,	25 3	8A.	

PHASES OF THE MOON.
 D. H. M.
 Full moon, 3 1 42M.
 Last quarter, 9 5 0A.
 New moon, 17 11 24M.
 First quarter, 25 3 8A.

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

MAY, 1844.

CHURCH HISTORY.

ARTICLE II.

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. William Palmer, M. A., of Worcester College, Oxford. With a Preface and Notes, by an American Editor. New York, 1841, republished. 1 vol. 12mo. pp. 228.

IN our first paper, we extended our review of this work to the beginning of the third epoch of church history, according to Mr. Palmer's division. In the present we intend to offer some remarks upon the third and fourth epochs, which bring the history down to the reformation. To the period which has elapsed since this eventful revolution, we will have to devote a separate paper, which will be the last of this series.

We have already intimated that we did not approve of the idea of our author, which makes the year 680—the date of the seventh general council, against the Monothelites—a distinct era in church history, on the ground that this was the *last* general council. We have briefly shown how unfounded is this assumption. We would have greatly preferred a less whimsical and more rational division, and one more conformable to the great vicissitudes of ecclesiastical history. We would have divided the period which elapsed from the accession of Constantine the Great, as sole emperor, in

the year 324, to the reformation in 1517, into four, instead of three epochs.

The first would have terminated with the fall of the Roman empire in the west, in the year 476—an event of sufficient importance, surely, in general and in ecclesiastical history, to form a distinct epoch. This period, embracing one hundred and fifty-two years, witnessed the rise, progress, and condemnation of the four great heresies against the doctrines of the Holy Trinity and of the Incarnation; as well as the holding of the first four general councils which St. Augustine and the ancient fathers revered as they did the four Gospels. The second epoch would have closed with the crowning of Charlemagne, in the beginning of the ninth century, and would have traced the first great struggle of the church with barbarism, and her first successful efforts for the conversion of the northern nations. The third epoch would have terminated in the consummation of the Greek schism under Michael Cerularius, in 1054, and would have unfolded the triumphant termination of the struggles just alluded to. Finally, the fourth epoch would have closed with the reformation, and would have coincided with that of our author. This division seems to us more in conformity with the great phases of church history. We will, however, continue our remarks on the

division into epochs adopted by our Oxford historian.

EPOCH III, A. D. 680—1054.*

This was, in a special manner, the period of the triumph of the church over barbarism, in the conversion of the northern nations. Mr. Palmer gives us† a very brief and imperfect summary of facts on this subject; but he almost forgets to inform us that the credit of those glorious triumphs is mainly due to the Roman pontiffs. He merely tells us incidentally, that "at length Boniface went to Rome, by desire of Pope Gregory II, who ordained him bishop for the mission among the heathens east of the Rhine."‡ He might have told us the same of all the great apostles of the north, who were either sent directly by Rome, or who at least undertook their labors with the approval of the Roman pontiffs. Even M. D'Aubigné, the unscrupulous Protestant historian of the "Great Reformation," admits as much. He informs us that "the Germans had received from Rome that element of modern civilization, the faith. Instruction, legislation, *all*, save their courage and their weapons, had come to them from the sacerdotal city. Strong ties had from that time, attached Germany to the papacy."§

We shall soon have occasion to see in what language our author speaks of the abuses and corruptions of this period, in doing which he but re-echoes the stereotyped charges of prejudiced and partisan historians. As an offset to these accusations, and as a specimen of the admirable consistency of Puseyism, we will first give some of his admissions on the faith and piety of those much abused ages. In regard to the faith of this epoch he speaks thus:

"The same great truths of religion were universally adopted; the same Scriptures were diligently studied by all who had the means of doing so,—for in those days, before the invention of printing, when all books were transcribed by manual labor, they were both scarce and expensive; and an universal appeal was made to the sentiments of the ancient fathers and councils in the interpretation of the Bible."¶

In the very chapter in which he treats of the "abuses and superstitions" of the period under consideration, he has the following admission in regard to the state of religion at that time.

"And if, as we have reason to believe, a large portion of the community were (*was*?) accustomed to receive the holy eucharist three times a year, we may trust that the state of religion was in those ages not so bad as it has been sometimes represented; and the present age, with all its advantages of civilization, peace, and education, would perhaps scarcely be able to prove its greater attention to known duties, or its more conscientious obedience to the impulse of conscience."*

From the following extract it would clearly appear, that, in his opinion, those ages of faith were far ahead of the present enlightened age, in piety and devotion.

"Nor has there ever been a period in the history of the church, when the spirit of religion, where it existed, was more ardent and earnest. The religion of those times was less learned, less accomplished (!), less free from superstition (!), than that of earlier ages; but it can scarcely be said to have been less zealous, less productive of good works. Its characteristics were the deepest humility, renouncement of self, denial of the passions and even of the enjoyments and pleasures of the world; boundless charity to the poor; the foundation of churches, schools, and religious houses; diligent study of the Scriptures, singing of psalms, and much prayer. We see not merely one or two, but hundreds of men forsaking all their earthly prospects, the resorts of their youth and the paths of ambition, to devote themselves to the conversion of the heathen. We see them desiring and rejoicing to die for Christ; and, by their patience, piety, and wisdom, bringing multitudes of heathens into the way of salvation. We see many of the most powerful monarchs engaged in all the exercises of continual devotion and charity, or descending from the summit of earthly grandeur to spend the remainder of their days in penitence and prayer. However sad may have been the calamities of the church, and however great the faults of Christians, yet when we see such things as these, we cannot refrain from the conviction that the Spirit of God was still influencing the hearts of many people; nor fail to perceive that the Lord was still, according to his promise, always with his church."†

The tree which produced such fruits as these must have been good, according to the rule of our Lord: "by their fruits you shall know them." Our historian confirms the

* From p. 76—106. † P. 75, *et seq.* ‡ P. 89. § "History of the Great Reformation," &c., in three volumes, 12mo. vol. i, pp. 78, 79. Edit. Carter, New York, 1843. ¶ Page 78.

* Page 101.

† Page 85.

truth of this admirable picture by appropriate and well written sketches of the lives of many illustrious men who flourished during the period under consideration: of the Venerable Bede, of Charlemagne, of St. Boniface, of the martyrs of Amorium at Bagdat, of Alfred the Great, and of the anchorite, St. Nilus.* These examples are so well exhibited, that we are restrained only by our narrow limits from making our readers sharers in the unmingled pleasure we had in perusing them. All that surprises us, is, that the Protestant bishop of Maryland did not endeavor to mar the beauty of these sketches by the introduction of a few of his *little* notes!

Perhaps the good bishop deemed this a work of supererogation, since Mr. Palmer, here as elsewhere, takes special pains to spoil his own work. He seizes the brush, and recklessly bedaubs his own picture, until scarcely a lineament of its former beauty remains. Besides, the "American Editor" had still, as we shall see, an ample field for the exercise of his no-popery zeal, in correcting some true statements of Mr. Palmer, or in making bad worse! Confession was one of the cherished practices of mediæval piety. It was this great act of self denial which disposed the sainted men of that period for those heroic sacrifices which excite the admiration of our historian,—sacrifices to which, by the way, cold and lifeless Protestantism can offer no parallel. Let us see how our Oxfordite discourses on this subject.

"During these ages, the practice of private confession to a priest was not held generally to be a matter of necessity. We have already seen this custom abolished (as a pre-requisite to the reception of the eucharist) in the east, by Nectarius, patriarch of Constantinople, in the fourth century, and by the majority of the eastern church. It was still practised in many parts of the west, but was not regarded as an essential of religion. Bede and Alcuin recommended Christians to confess to the ministers of God all the grievous sins which they could remember. But others, as we learn from Alcuin and Haymo, would not confess their sins to the priest," &c.†

We would ask, do Protestant preachers now-a-days, with Bede and Alcuin, "recommend Christians to confess to the ministers of God *all* the grievous sins which they can remember?" Or rather, do they not inveigh,

in season and out of season, against this whole practice of confession, as popish and encouraging sin? Do not the parsons of the church of England also join in the general outcry, although their own Prayer Book, in the order for the visitation of the sick, strongly recommends the practice?*" Do they not rather belong to that class of negligent Christians whom Alcuin and Haymo reproached, because "they *would not* confess their sins to the priest?" Catholic priests often feel it to be their duty to make a similar reproach at the present day, to negligent Catholics, which fact, instead of disproving the general belief in the obligation of confession, on the contrary, clearly establishes its generally recognized existence.

The whole statement just given, is, in fact, untrue and unfair from beginning to end. 1. It is not true that "during these ages, the practice of private confession to a priest was not held generally to be a matter of necessity." It would be very easy to accumulate proof to establish the fact, that, from the very beginning of the church, the obligation of confession to a priest was generally recognized among Christians. The most ancient fathers, both Greek and Latin, bear unequivocal testimony, not only to the fact that confession was generally practised in the ages in which they severally wrote, but also as to the other more important one, that its obligation was generally believed and felt. These two facts are indeed intimately connected with each other; for it would have been utterly impossible to induce men generally to adopt so painful an observance, unless they had been previously convinced of its necessity. Out of a host of evidence bearing on the subject, our space will allow us to refer only to the testimony of Tertullian and of St. Cyprian, who wrote in the second and third centuries.

Both of these fathers agree with all the others who have written on the subject, in enforcing the obligation of *exomologesis*, or confession to a priest. Tertullian says of penance:

"It regulates the dress and diet; and teaches, among other penitential acts, to fast, to pray, to weep day and night before the Lord, *to fall down before the priests*,† to kneel at the altars

* This part of the Prayer Book has been *expunged* from the American editions. It was too *popish* to suit this latitude!

† "Presbyteris advolvi."

* Pp. 85—100.

† P. 81.

(*Protestants have no altars*), and to invoke the intercession of the brethren.* In the same work he speaks of the shame attending confession to a priest, and compares those who refrain from confession through this motive, to men "who, having some malady which they are ashamed to exhibit to the eye of a physician, prefer to perish rather than make it known." "I admit," he continues, "that it is hard to make this confession, but suffering is the consequence of sin."†

St. Cyprian clearly testifies to the same thing. Speaking of those who had fallen in time of persecution, by sacrificing to idols or delivering up the Holy Scriptures to the persecutors, he says:

"Yet if the thought of doing it have ever entered their mind, this they confess with grief and without disguise, before the priests of God,‡ unburdening the conscience, and seeking a salutary remedy, however small and pardonable their failing may have been. God, they know, will not be mocked."

Many other similar passages from the writings of these two fathers might be alleged, but these will suffice to show that, even from the very earliest period, the obligation of confession to a priest was generally recognized. And it is not to be supposed that this obligation was less sensibly or extensively felt during ages which, Mr. Palmer himself assures us, constantly "appealed to the sentiments of the ancient fathers and councils in the interpretation of the Bible."§

2. Nor is it at all true that "this custom was abolished in the east by Nectarius, patriarch of Constantinople, in the fourth century, and by the majority of the eastern church."¶ This is a most glaring perversion of history. Nectarius never even dreamed of abolishing private confession to a priest; nor did the "majority of the eastern church" ever think of any such thing. Such confession continued to be general throughout the Greek church after the death of Nectarius, as we learn from his successor, St. Chrysostom (A. D. 397), and from all the historians of that period. This is altogether certain from incontestable evi-

dence* which we could easily accumulate; and Mr. Palmer should be ashamed to assert the contrary. Both the historians, Sozomenes and Socrates,† who relate the fact of Nectarius, plainly bear us out in our assertion.

The former introduces his account of the affair in the following words: "As to avoid all sin is more than human nature can do; and God has commanded pardon to be granted to those that repent, though they have often sinned; and as, in begging pardon, it is necessary that sin should be at the same time confessed, it, from the beginning, deservedly seemed to the priests a heavy burden, that sinners should proclaim their sins, as in a theatre, in the presence of all the multitude."‡ He then goes on to state how, some time in the third century, a public penitentiary was appointed to receive the confession, and to enjoin suitable public penance; and how, from a great scandal which occurred in the church of Constantinople, Nectarius was induced, by the popular clamor and indignation, to suppress this office of penitentiary. This functionary presided over the distribution of public penances, and was a kind of *censor morum*. His office once suppressed, things returned to their usual course, and Christians still believed, as the historian who wrote after the event, assures us, that "it was necessary that sin should be confessed." By the act of Nectarius, the office of public penitentiary alone was abolished, and with it the discipline of public confession, "as in a theatre," was done away with; but the obligation of private confession was still generally felt and acted on. You might as well argue from the breaking of an unworthy magistrate or judge, that the whole administration of justice was abolished, as to argue the general suppression of confession from this fact of Nectarius.

Socrates relates the whole occurrence in almost the same manner, and adds an expression of his decided disapproval of the conduct of Nectarius.§ What both historians add, that after this suppression of the penitentiary, Christians in the east "were permitted to con-

* See "Faith of Catholics," p. 284, *et seq.*, and Catholic theologians, *passim*.

† They wrote in the fifth century, and continued the church history of Eusebius.

‡ Hist. Ecclesiast. lib. viii, cap. xvi.

§ Historiæ Ecclesiasticæ, lib. v, cap. xix. For all the facts and evidence on the subject see Palma, *Prælectiones*, vol. i, part ii, p. 141, *et seq.*

* De Pœnitentia, cap. ix.

† Ibid. x, xi.

‡ "Hoc ipsum apud sacerdotes Dei dolenter et simpliciter confitemur, exomologesim conscientie facimus."—*De Lapsis*.

§ P. 78, *sup. citat.*

¶ Mr. Palmer had asserted the same thing more in detail on pages 32, 33.

ness their sins to a priest, before communion, as their own judgment might direct them," besides that it had, as they both explicitly avow, no relation whatever to the western churches, could only be meant to imply that public confession to the penitentiary was no longer enjoined in the east.*

Mr. Palmer is heartily welcome to all the benefit he or his admirers may be able to derive from these stubborn facts. His version of the matter is the same old stale and hackneyed charge which had been already repeated and refuted a hundred times; and which, in spite of all evidence to the contrary, will perhaps still be repeated by prejudiced smatterers, who may write what they will call *history*.

It is really curious to see how our author applies his strange Oxford theory, in regard to the holy eucharist, to the facts of church history during the period in question. If any one can clearly understand his real opinion on the subject, he must have clearer optics than ourselves, even with the aid of our Roman glasses; and Bishop Whittingham, as we shall see, only makes confusion worse confounded. Neither of them seems either to admit or to deny the real presence; they both halt *somewhere* between these two things: but whether they hold to the absurd system of Lutheran consubstantiation, or to the wholly unintelligible opinion of Calvin of a *real figurative* presence; or whether they have struck out a new path or new paths for themselves, we are really not prepared to say. As our readers may be more acute than our humble selves, we will give them an opportunity of judging for themselves; merely recording our decided conviction, that there is, and can be, no rational medium between the full admission of the Catholic doctrine of transubstantiation, and the unqualified rejection of the real presence altogether.

Mr. Palmer thus speaks on the subject:

"In the ninth century the doctrine of the holy eucharist became the subject of discussion. It had never been denied by the Catholic church, that this sacrament, when consecrated, continues to be bread and wine according to the words of the apostle: 'the *bread* which we break, is it not the communion of the body of Christ?' and of our Lord, 'I will drink no more of the *fruit of the vine*,'" &c.†

* See the notes of the learned Henry Valois on the ecclesiastical histories of Socrates and Sozomenes.

† P. 80.

We humbly enter our solemn protest against the putting of this absurd interpretation, or rather perversion of the Scriptures, into the mouth of the holy Catholic church. The passage from St. Paul, and what the apostle farther says on the subject in the following chapter, clearly establish the Catholic doctrine of the real presence; and his calling the holy eucharist *bread* after the consecration, only proves that it continued to have all the appearances and sensible qualities of bread: while the words of our blessed Lord, as clearly appears from St. Luke's gospel, do not refer to the consecrated wine at all, but merely to that used in the paschal supper, which preceded the institution of the holy eucharist. All this has been proved over and again; nor does our present scope require or allow us to enter fully into a subject which has been already clearly elucidated.

The historian next proceeds to state that Paschasius Radbert, a French monk, first introduced the doctrine of transubstantiation (!) and to censure Scotus and Berengarius for falling into the opposite extreme of "declaring the eucharist to be a *bare* sign of the body and blood of Christ, contrary to the universal belief of the church."* Here the right reverend note-maker feels aggrieved, and undertakes to defend Berengarius after this wise.

"This was long held to be the case; yet not without doubt. See *Mosheim*. But it has lately been disproved by the publication of a treatise of Berenger, fuller and later than any before known, which plainly shows his view of the sacrament to have been different from that of Scotus."

The bishop here again proves himself much wiser than all antiquity—wiser than the bishops of the eight different councils which successively condemned the errors of Berengarius from the year 1050 to the year 1080—wiser than Berengarius himself, who repeatedly quotes and praises the opinions of Scotus. We are left to our conjectures as to the character of this "publication of Berenger, fuller and later than any before known:" but we presume that it is not "fuller or later" than the unequivocal recantation of his errors, and profession of the Catholic faith made by him in the council of Bordeaux, in 1080; which confession of his faith was satisfactory to the assembled fathers, and obtained his readmission

* Ibid, p. 81.

into the bosom of the Catholic church, from which he is not recorded to have again departed. This is surely the "fullest and latest" edition of the opinions of Berengarius.

But the bishop evidently wished to catch in the meshes of Puseyism the cunning arch-heretic of the eleventh century. If the facts of history would warrant it, we would cheerfully give him, not only Berengarius, but all the heretics of the olden time. In fact, the crafty and versatile archdeacon of Angers (Berengarius) would, we humbly think, have made an excellent Puseyite, had he only chanced to have been born at Oxford in the nineteenth century! He had all the qualities requisite for a genuine Oxfordite. He had the knack of so wrapping up his real opinion in obscure verbiage, as to mystify and deceive his contemporaries, including even many bishops. But Pope Gregory VII was as cunning at least as he: he caught him at last, won him by kindness, convinced him of his errors, and caused him to recant, first in the Roman council held in 1073, and then, more fully and explicitly, in that of Bordeaux, in 1080. If the Puseyites, who have imitated him in his wanderings, would likewise imitate him in his return to Catholic unity, they would find Gregory XVI as kind and paternal as was Gregory VII. But whether the Protestant bishop of Maryland be disposed to follow this "latest" example of Berengarius or not, we at least wish him more success in his effort to make Berengarius a Puseyite than he has had in a later similar attempt on one Ratramn. The editor of this Magazine will no doubt be prepared to follow him up.*

On another page the bishop gives, in a note, a very curious explanation of the manner in which what he calls the "unholy tyranny" of Rome originated. As a specimen of sagacious reasoning it is in truth a perfect curiosity in its genre. Mr. Palmer had said that during this period "the bishops began to assume temporal authority—"† he would have said, more truly, that emperors and princes and circumstances forced this authority on them. Now here is the editor's sapient note on the subject:

"It was clearly through these usurpations

of the bishops that the unholy tyranny of Rome grew into being. The episcopal claims were gradually concentrated in the one apostolical see of the west; and all the power that the weakness or wickedness of temporal princes had thrown into the hands of the spiritual rulers, was thus drawn to a single focus."

Well, we humbly think, and we say it with all due respect, that the bishop's wits were not "drawn to a focus," when he penned this strange note. To us it sounds like something very nearly akin to downright absurdity. The bishops throughout the world acquired more power, and therefore more independence; and hence the Roman pontiffs were enabled the more easily to establish their "unholy tyranny" over them!! We would as soon undertake to extract logic and sense from the vagaries of Puseyism itself, as to gather either from this precious piece of argument!!

Mr. Palmer attempts to account for the origin of this "unholy tyranny" in another way: he brings up again, for the hundredth time, the stale argument drawn from the spurious decretals ascribed to Isidore Mercator. This argument had been dead and buried centuries ago; but our Oxfordite calls it up again from the tomb, hoping by the exhibition of the ghastly spectre to frighten—old women and children! for men of sense have long since learned to view it with a steady nerve; that is, if they can check the rising disposition to merriment at the absurd importance attached to it by some superficial persons! Here are his words:

"The power of the Roman see in the western church was greatly augmented in the ninth century, by the fabrication of a large body of decretal epistles or ecclesiastical laws, which purported to have been written by the popes during the first three centuries, and in which the judgment of all bishops, the holding of all councils, and a right to hear appeals from all ecclesiastical judgments, were claimed for the Roman pontiffs," &c.*

Mosheim had gone a step farther, and boldly asserted, what our modest historian only plainly intimates, that the popes themselves were concerned in this fabrication. The truth is the popes had nothing at all to do with the collection in question; nor can it be proved that Nicholas I ever declared those decretals genuine, as Mr. Palmer asserts he did.† They were

* Pages 103—4.

† *Ibid.* The spurious decretals were circulated in conjunction with many other documents of undoubted genuineness; and the whole collection was soon re-

* For a learned and satisfactory account of Berengarius, see Palma, *Praelectiones*, vol. iii, part I. p. 33, et seq. † P. 103.

composed and circulated some time in the eighth century, by some person calling himself *Isidore Mercator* or *Peccator**—a man so obscure that the learned are not yet agreed as to his origin, or even his name. He appears to have composed the work somewhere in Germany. He states himself that his object in writing it was, not to exalt the privileges of the Roman pontiffs, but to save the bishops from being annoyed with unnecessary litigation.

Will it be believed that a man so obscure and writing in a part of the world so remote from Rome, would have been able to revolutionize public opinion in regard to the power of the popes? Would a mere pettifogger of the present day be able, by putting out a new body of laws, to change the whole face of the science of jurisprudence, and to make men believe what they had hitherto rejected? It will be said that this is an enlightened, and that the eight century was a dark age. But even admitting all this, for the sake of argument, the parallel still holds good; for it requires not enlightenment, but mere common sense—and men we presume always had common sense—not to be led away by every driveller that may choose to broach a new system, or to publish a new book.

Had the spurious collection of Isidore contained aught that was not wholly conformable to the canonical usages of the eight and ninth centuries, it would certainly never have received the approbation it did receive. It passed

as having the force of law. Nicholas I merely insisted on its authority as law, which it had already acquired by custom. The fact of its genuineness was not so much discussed as assumed. (Cf. *Epist. Nicolai I. Hincmaro Rhemens.*) Some additional light is perhaps thrown on this whole transaction by the fact that it was not unusual in the fourth, fifth and following centuries, for authors to write under assumed or fictitious names. Thus the writer who put forth the collection of canonical regulations, called the *Apocryphal constitutions*, probably some time in the fourth century, ascribed those laws to the apostles themselves: though they merely embodied the ecclesiastical discipline of the first four centuries; chiefly that of the Greek church. This collection is certainly spurious, yet it has considerable authority from the fact just named, and from the additional circumstance, that it had great weight in the fourth and following centuries. Isidore's collection borrowed largely from the one just named. In the fifth century, Vigilius Tapsensis composed several works under the fictitious name of *Athanasius*: and some critics believe that he is the real author of the works ascribed to Dionysius, the Areopagite. In those times, men did not care so much for the name of the author, as for the intrinsic merits of his book: and this circumstance may aid us in understanding, why the collection of Isidore was not more critically examined.

* Some think that the real author of them was *Benedictus Lavita*.

current, unchallenged, because it did but embody the principles of those and of previous ages. Nor was it entirely a fabrication; it was chiefly a tissue of passages extracted from the councils and fathers of the fourth, fifth, and sixth centuries. The only fault of the writer was to have placed these words in the mouths of the popes of the first three centuries. This, though a serious fault in criticism, was yet not one that affected the substance of things. Something more than mere assertion will be necessary to prove that the principles embodied in this collection were new and before unheard of; or that the action on them by the Roman pontiffs was generally resisted by "the bishops, especially those of France," as Mr. Palmer tells us.*

It could be easily proved that all the prerogatives of the Roman pontiffs—"the judgment of all bishops, the holding of all councils, and a right to hear appeals from all ecclesiastical judgment"—which our flippant historian assures us were first introduced by false decretals, had been already generally recognized and brought into action centuries before. Had not the third and fourth canons of the great council of Sardica, in the middle of the fourth century, expressly recognized the right of the Roman pontiffs to receive appeals from all parts of Christendom, especially in controversies regarding bishops?

Had not the bishops of Rome exercised this right of their see from the very beginning, not only in the west but also in the east? Had not Pope Julius I written to the Arians of the east, who had condemned St. Athanasius, as follows: "Were you ignorant that *it was customary* that we should be written to first that *hence the first decision might issue*?" And does not the Greek historian, Sozomenes, speaking of this letter of Julius, say: "There was a sacerdotal law, that those things should be held *null and void*, which were done *against* or *without the sanction of the Roman bishop*?"† Had not the legate of the Roman see, in the great council of Chalcedon (A. D. 451), composed almost entirely of Greek bishops, insisted successfully on the exclusion from the council, of Dioscorus patriarch of Alexandria, on the ground that he had "presumed and dared to celebrate a general synod without the authority

* Ibid.

† Hist. Ecclesiast. lib. iii, cap. x.

of the holy see, *which never had been allowed, never had been done?*"*

A volume might be filled with such facts; but these will suffice to prove that the spurious decretals effected no change whatever in the relations of the church to the Roman pontiffs.†

We must briefly advert to one more topic, and then we will close our remarks on the present epoch. Mr. Palmer tells us roundly that the Greek schism was caused by the ambition of the Roman pontiffs: "the east and the west were estranged by the ambition of the Roman pontiffs."‡ Nothing could be more unfounded than this flippant assertion. All the documents of history conspire to prove that it was the unhallowed ambition of the bishops of Constantinople, and not that of the Roman pontiffs which originated and consummated this deplorable division of the church. The see of Constantinople—called Byzantium before it became the seat of empire under Constantine the Great in 330—was not even one of those which had been founded by the apostles or their immediate disciples. Originally it had no pre-eminence whatever; its bishops were merely the suffragans of Heraclea, the metropolis of Thrace. For the first three hundred and fifty years of the Christian era, it was never even mentioned among the principal sees. During all this time, there were only four great patriarchates, which ranked as follows: first, that of Rome; second, that of Alexandria; third, that of Antioch, and fourth, that of Jerusalem. This order of pre-eminence was generally recognized, and was followed in the proceedings of the first general council—that of Nice, in 325.

It is curious to mark the various successive steps by which this original order of things was disturbed, and the bishops of Constantinople arose to eminence by their own restless ambition aided by the influence of the Greek emperors. This powerful influence repressed, if it did not silence, the murmurs of the bishops of Alexandria, Antioch, and Jerusalem, who could not but view with some displeasure this

sudden elevation of the bishops of the imperial city to the prejudice of their own long established rights. The first step was taken in the second general council convened at Constantinople, in the year 381, for the condemnation of the heresy of Macedonius, bishop of that city—and we may remark here, *en passant*, that the bishops of Constantinople originated three at least, if not more, of the great heresies which disturbed the early church!

The third canon of this council enacted, that "the bishop of Constantinople should have the first place of honor after the Roman bishop, because Constantinople is the new Rome." This is, to say the least, a very insufficient reason for a plain usurpation: but it marks the *real* source of the pre-eminence claimed by the Constantinopolitan bishops. The Roman see, and the western church, never approved of this canon. It was justly viewed as the commencement of an innovation fraught with danger to the church. The forecast of the Roman pontiffs has been, alas! but too sadly confirmed by the event!

Emboldened by this partial success, the ambitious bishops of Constantinople went a step farther. After the Greek council of Chalcedon had closed its sessions in 451, and the legates of the Roman see had departed, Anatolius, then bishop of Constantinople, assembled a portion of the eastern bishops, and clandestinely enacted the famous 28th canon of that council which gave to the bishops of the imperial city, for the reason assigned above, *equal* honor and authority with those of Rome: and this too in the face of the solemn declarations of the same council in its sixteenth *action* or session: "We all see that, before all things, the primacy and the principal honor should, according to the canons, be confirmed to the most beloved arch-bishop of ancient Rome!" It is needless to observe, that Pope St. Leo the Great, and with him all the western church, never sanctioned this canon.

We pass over the arrogant assumption by John the faster, another bishop of Constantinople, of the lofty title of œcumenical or universal bishop—an attempt for which he was well rebuked by Pope St. Gregory the Great. We omit also to refer to some further indications of a similar pride in the proceedings of the Greek council in Trullo in 692; or to the ambitious attempts of the bishops of Constan-

* "Quia præsumpsit, et ausus est synodum generalem facere sine auctoritate sedis Apostolicæ, quod nunquam licuit, nunquam factum est."—*Council, Chalced. Act i.* Cf. Bishop Kenrick "on the Primacy," p. 167.

† This whole subject is handled by Palma with his usual learning and ability—*Prælectiones*, tom. ii, part II, p. 124, et seq. See also Bishop Kenrick "on the Primacy."

‡ P. 5.

tinople to encroach on the jurisdiction of the Roman patriarchate.* We come down immediately to Photius in the ninth century, who was certainly an ambitious usurper, foisted into the see of Constantinople by the power of the imperial court. His consecration was in every respect uncanonical and irregular; and Rome raised her voice against it, and succeeded in having the sainted Ignatius, the lawful bishop, re-established in his see. The schism was thus crushed for a time; but Photius was a man of great talent and versatility, and as untiring in his efforts as he was unprincipled. He succeeded but too well in poisoning the minds of many among the Greek bishops against Rome; and he was enabled to exercise this baneful influence the more effectually, after he had succeeded, by his arts, in being again constituted bishop of Constantinople on the death of St. Ignatius.

Two centuries later, this suppressed animosity broke out into an open and, with two brief intervals excepted, a final rupture with Rome, under the Constantinopolitan bishop, Michael Cerularius. Mr. Palmer himself admits that this proud man was the aggressor in the controversy which arose between him and Rome. He tells us that

“When Cerularius, bishop of Constantinople, wrote to the bishop of Trani in Italy condemning several of the rites and ceremonies of the Roman church, and shut up the Latin churches and monasteries in Constantinople, the legate of the Roman see, Cardinal Humbert, insisted on his implicit submission to the pope; and, on his refusal, left an excommunication on the altar of his patriarchal church of St. Sophia at Constantinople.”†

Among the “rites and ceremonies of the Roman church” censured by Cerularius in his letter to John, bishop of Trani, were the following: “That the Latins did not abstain from things strangled and from blood; that they consecrated in unleavened bread; that *their monks eat hogs’ lard*; that *their priests shaved their beards*; that their bishops wore rings like bridegrooms; that fast was kept on Saturday; and that *Alleluia* was not sung in Lent!”‡

With this brief summary of undoubted facts, we leave our readers to decide whether it was the ambition of the Roman pontiffs which caused the Greek schism. We could easily

show that in *all* the first eight general councils, composed too almost entirely of Greek bishops, the primacy of the Roman pontiffs was distinctly and repeatedly recognized; and that in *all* of them the legates of the Roman see presided.* We must be content with one or two remarks on the proceedings of the first general council—that of Nice, 325.

The sixth canon of this council has often been cited against the primacy; though, even as it now stands, it says nothing opposed to this tenet. In many of the oldest manuscript copies of the Nicene canons, the phrase, “*the Roman church always held the primacy*,”† is inserted at the beginning of this same canon. It was found in the copy used by the Roman church in the fourth century; and was read and approved of in the sixteenth session of the council of Chalcedon. The passage which we quoted above from this council, immediately follows the reading of the Nicene canon with the clause referred to. That this clause was also found in the older collections of the Nicene canons used in the east in the fourth century, would appear from a decree of the Emperor Valentinian against St. Hilary of Arles, in which instrument distinct allusion is made to this portion of the canon: “*the authority of the sacred synod has confirmed the primacy of the apostolic see of Peter*,” &c.‡

But our remarks on the present epoch have already extended far beyond what we had originally intended, and though many things yet remain to be noticed, we must hasten on to the next era.

EPOCH IV, A. D. 1054—1517.‡

Our remarks on this period will be necessarily very brief. It was signalized by the final conversion of many of the northern nations, and by the holy lives of such men as St. Anselm, St. Bernard, St. Laurence Justinian, and Thomas à Kempis. Our author furnishes beautiful sketches of the lives of all these illustrious men. We have room only for the following touching anecdote of St. Anselm, archbishop of Canterbury, who died, A. D. 1109.

“He often retired in the day to his devotions,

* See among other writers Cabassutius—*Notitia Ecclesias*. p. 103, *et seq.* and Bishop Kenrick “on the Primacy.”

† *Ἡ ἐκκλησία Ῥώμης πάντοτε εἶχε τὰ πρωτεία.*

‡ Cf. Cabassutius, *ibid.* p. 111, *et seq.* vol. i, fol. Edit. Lugduni, 1702.

§ From p. 106—146.

* This is acknowledged in substance by Mr. Palmer himself—pp. 104, 105.

† P. 106. ‡ See Palma, vol. iii, part i, p. 62, *et seq.*

and not unfrequently continued the whole night in prayer. An anecdote has been preserved which shows how continually his mind was engaged on the great and awful realities of religion. One day as he was riding, at one of his manors, a hare pursued by the hounds ran under his horse for refuge; on which he stopped, and the hounds stood at bay. The hunters began to laugh at the circumstance; but Anselm said weeping: 'this hare reminds me of a poor sinner on the point of departing this life, surrounded by devils waiting to carry away their prey.' The hare going off, he forbade her to be pursued, and was obeyed. In this manner every circumstance served to raise his mind to God; and, in the midst of noise and tumult, he enjoyed all of that tranquillity and peace which naturally arose from the continual contemplation of his God and Saviour, and which elevated him above the cares and anxieties of this life."*

This is a pretty good specimen of the old Catholic piety in the middle ages. We doubt very much whether any modern archbishop of Canterbury possesses any such sanctity; or whether any one of the modern fox-hunting parsons of the Anglican establishment was ever known to pause in the chase to make any such pious reflections! What says Bishop Whittingham on this subject? He has not thought it necessary to append a little note here for our special enlightenment.

We have much fault to find with many of our author's statements during this period: but, strange to say, we have little cause to blame his right reverend editor. This probably arises from the fact that his lordship, exhausted perhaps by his previous labors in the field of history, rests his wearied mind during these 364 years, somewhat after the manner of the seven sleepers of old. The four small notes which he has dropped might have been penned *inter somnum et vigiliis*, for all the importance they possess, or the information they convey! One of them seems to have been written when he was just beginning to awake from a horrid dream of "papal tyranny and Romish abominations." We must record this incoherent "note of a dreamer," and then we will leave his lordship to enjoy his slumbers undisturbed.

Mr. Palmer had, in the text, praised the refusal of the Greek church to submit to the primacy of Rome.† The right reverend note-maker here breaks forth in the following pious strain:

* Pages 120, 121.

† Page 130.

"It ought not to be overlooked how the providence of God thus made the Roman attempts at usurpation (!) provide an insuperable bar to the subsequent claim of Catholicity to Romish (!) corruptions in doctrine and practice. The latter *might* have become universal but for the hostility awakened by the former."*

This, we apprehend, is an example of the *clear* style of writing. But we will pass over the grammar and the rhetoric of this delectable passage. Now for the logic. If the "Romish church" was not then Catholic, pray what church was? Was the Greek church, confined as it certainly was to a comparatively small portion of the earth, endowed with this attribute of universality? Though even this would not be so palpably absurd as the pretension of the Anglican church to be the church Catholic! As well might Bishop Whittingham pretend that Maryland is the whole world! Or had the Catholic church, which the bishop professes to believe in as often as he recites any of the three creeds still held by his church, vanished entirely from the face of the earth? What then became of the solemn promises of Christ? Besides it is truly unfortunate for the worthy editor's argument that the Greek church then held and still holds those identical "corruptions in doctrine and practice" which excite his bile against the "Romish" church; and, as far at least as these are concerned, she agreed and yet agrees with the Roman church. Perhaps the obstinate repugnance of the Greeks to the shaving of the beard destroyed the Catholicity of the church! We had quite forgotten this! We give it up!

We will now glance rapidly at some of the leading inaccuracies of our historian in matters of fact. Speaking of the primacy, he uses this sweeping language.

"As for the eastern churches they rejected and denied this novel (!) doctrine which was never declared to be an article of faith by any general synod; for the synod of Lyons, in which this doctrine was advanced by the ambassadors of the Greek emperor, to gratify the pope, and by some Greek bishops who acted under intimidation; and the synod of Florence, in which it was forced on those Greek bishops who were present, were rejected by the Greek church. The latter synod, indeed, was of doubtful authority even in the west, as it consisted only of Italian bishops, while the rival synod of Basle was sitting at the same time."†

There are at least six "rousing whids" in

* Note, *ibid.*

† Page 116.

this precious extract, besides other smaller ones, expressed or implied!

1. It is not true that this was a *novel* doctrine, as we have already shown. 2. It is not true that this article was not defined by any general synod: it had been expressly declared to be the faith of the church, and had been acted on as such, in every one of the seven first general councils which our author himself admits to have been œcumenical. This we have also seen. 3. It is not true that the Greek church, at least at first, rejected the general synod—the second of Lyons—held in 1274. They rejected it subsequently, but they had already approved of it through their representatives at the council. 4. The same must be said of the council of Florence, which was only subsequently rejected by the Greeks, chiefly through the perfidious conduct of Mark, bishop of Ephesus. This instability of the Greeks only proved the *Græca fides*; but did not invalidate the acts of the councils in question, any more than the rejection of the first general council of Nice by the Arians had rendered null its doctrinal decisions.

5. There is no evidence to prove that, in the general council of Lyons, “the ambassadors of the Greek emperor” advocated the primacy “to gratify the pope,” or that in it “the Greek bishops acted under intimidation.” This is all a paltry suspicion unworthy of an historian, however it may do for a Puseyite, who can generally see things in a different light from any body else! This same council of Lyons was one of the most numerous that was ever convened: it was composed of five hundred bishops, both Latin and Greek, besides one thousand abbots and distinguished divines: and it certainly clearly represented the whole church.

6. It is not true that the council of Florence “was of doubtful authority, even in the west.” The “rival synod of Basle” had degenerated into a schismatical conventicle, which had very few adherents; and the whole western church very soon after received the decrees of the Florentine council. Its canons were universally viewed as having emanated from a general council; at least those which had been enacted before the departure of the Greek bishops, including the famous definition on the primacy, which was signed by the bishops of both the Greek and Latin churches. It is

not true that this synod “consisted only of Italian bishops;” the Greek church was certainly represented in it by some of its bishops; and after the departure of these, the Armenian and Jacobite, and subsequently the Abyssinian bishops sanctioned its decrees, and were reunited to the Roman church.* Were not the seven general councils which Mr. Palmer receives, composed almost entirely of Greek bishops? Was the Latin church as fully represented in any of them, as was the Greek church in those of Lyons and Florence?

We should be endless were we to undertake the refutation of all the historical blunders which our author has scattered over the pages which treat of this epoch. Here, for instance, is another curious extract from the same page as the one just given.

“The synod of Florence, just alluded to, was the first which taught the doctrine of purgatory as an article of faith. It (*not the synod, but the doctrine*) had indeed been held by the popes and by many writers; and it became the popular doctrine during the period under review; but it was not decreed by any authority of the universal, or even the whole Latin church. In the eastern church it was always rejected.”†

Even admitting for the sake of argument, that the council of Florence was the first which defined this doctrine as an article of faith, would it thence follow that the doctrine itself was of recent origin? It could only be inferred that it was never before questioned, and that, therefore, there was no need of any definition on the subject. Would it follow from the fact that the first council of Nice was the first general synod which defined the doctrine of the consubstantiality of the Son with the Father, that this too was a new doctrine, unknown to the three previous centuries? Mr. Palmer himself admits, that this tenet of purgatory “had become the popular doctrine during the period under review;” which, in connection with the solemn promises of Christ to guard his church from error, clearly proves that it was an article of divine revelation, on the principles even of our Oxford divine!

It is not true that “it was always rejected in the eastern church.” The Greek church had admitted it in the council of Florence, and at least impliedly, in that of Lyons. It

* Cabassutius, *Notitia Ecclesiastica* in Concilia Lugdun. II, et Florentinum. This is an admirable work.
† Page 130.

had never been a bar to union between the churches, however their theologians may have differed on the secondary question—whether the souls detained in this middle place of temporary expiation, are purified by a material fire? The ancient fathers, both of the Greek and Latin church, had unanimously agreed in maintaining the doctrine, as could be easily shown by reference to their works.* All the ancient liturgies of both churches had embodied in them this same article of faith. And even at present, not only the Greek church, but all the oriental sectaries still hold it as such. We are prepared to prove all this and more besides. Let Bishop Whittingham only deny *one* of these facts, and we promise him proof to his heart's content!

We are also amply provided with proof to establish the falsity of the following statement, which we merely give as a specimen of Oxford skill in mystification.

"The council of Lateran (the fourth of that name, A. D. 1215), indeed, had made use of the word *transubstantiation* to express the change by which the bread and wine become the sacrament of Christ's body and blood; but this word might be, and in fact was, used in many senses inconsistent with the Romish interpretation of it; and the object of the synod itself seems to have been merely to establish the old doctrine of the presence and reception of Christ's body and blood in the sacrament, in opposition to the Manichean errors."

This is, indeed, a curious piece of absurdity! It is worthy of Dr. Pusey himself! So Rome, we presume, must go to Oxford before she can learn her own doctrines aright!! This same doctrine of transubstantiation, besides being perhaps the clearest thing of all that are contained in the Bible, could be also established by whole volumes of ancient testimony.

Our historian tells us the truth—who would have thought it?—about the doctrine of indulgences, but complains that their too great extension ruined the ancient penitential discipline of the church.

"The plenary indulgence which the popes issued, first to the crusaders, but afterwards to many other persons, completed the ruin of the penitential discipline of the church. These indulgences, or pardons, were the remission

of the lengthened works of penitence (*penance*?) imposed by the ancient canons. All that was necessary to obtain them, was to confess to a priest all past sins (with true sorrow and purpose of amendment, we add), to go to the crusade in Palestine or in some other country, or to perform some other work assigned by the pope."†

One would think that this "all" was a great deal. Protestants have granted a much more ample indulgence than this—they have abolished penitential works altogether, and with them every thing that is in any way painful to human nature! Theirs is at least a very easy way to heaven, provided it be only safe! They—the Anglican "Church Catholic" (!) always included—have swept off entirely, at one fell stroke, the whole ancient "penitential system of the church!" Why does not Mr. Palmer, and why does not the Protestant bishop of Maryland, make *some* effort to restore this same ancient penitential system?

Our author says, that the scapulary "was now worn by some persons as a sort of charm;"‡ we thought it was worn only as a *badge* of a pious confraternity. He ridicules the idea of the commutation of one penance for another, and laughs at St. Peter Damian for affirming—for which fact we have only his bare word—"that the repetition of the psalter twenty times, accompanied by discipline (that is, scourging), was equal to a hundred years of penitence."§ This he calls an ingenious way of "paying the debt."¶ Protestants have discovered a more ingenious way yet to pay the same debt of penance—they have *repudiated* it altogether!

He cannot bear the idea of "sackcloth or haircloth worn next the skin, by way of voluntary mortification."|| It is absolutely shocking to his delicate nerves only to think of this infliction! Nor can he relish the devotion of the rosary introduced by St. Dominic. The Protestant sense of smell has become, alas! too obtuse to perceive the delightful fragrance of this sweet chaplet of *roses*, woven in honor of her, "the pure and holy one," who is

"Our tainted nature's solitary boast."‡‡

Though, in truth, the honor is given chiefly to her Divine Son, from whom all her beauty is borrowed, and on whom it is again reflected

* See their testimonies accumulated in the "Faith of Catholics," p. 319, *et seq.* See also the learned work of the Greek, Leo Allatius—"De Consensu Orientalis Ecclesiæ, &c., in dogmate Purgatorii." 1 vol. 12mo.

* P. 138.

§ Ibid.

† P. 142.

|| P. 142.

‡ P. 141.

‡‡ Wordsworth.

back! "The sensual man perceiveth not the things which are of the Spirit of God: for it is foolishness to him, and he cannot understand; because it is spiritually examined." (1 Cor. ii, 14.)

Our author complains of the power of the popes during this period; he denominates it "the grand and crying evil of these ages."^{*} He tells two or three "rousing" ones about the sainted Gregory VII,[†] which he would have himself detected as such, had he only opened the life of this great pontiff, lately written by the Protestant historian, Voigt. He gives us an absolutely incredible account of some disputes between the popes and the bishops of England:[‡] but he takes special care not to give us the name of the pope in question, though we *guess* he means the great Innocent IV; nor does he give us any authority whatever for his whole statement. We enter a simple denial of the entire ac-

count, and challenge proof. The author, in fact, seems to become absolutely unsettled in mind, whenever the popes and his own dear England come into collision; or even when, without coming into actual conflict, they appear at all on the arena!

He should have borne in mind that but for the efforts of the popes, and for the power they acquired in temporal matters, by the free consent of the European nations, Europe would, in all human probability, never have arisen from barbarism, nor progressed in civilization. That power was almost always put in requisition to check tyranny, and to succor the oppressed. The voice of Rome liberated the captive, struck off the chains of the serf, cheered the oppressed, and struck terror into the hearts of tyrants! Protestants have admitted all this.

Though we have marked many other passages for animadversion, yet we must here close our hasty and imperfect notice of the present epoch.

M. J. S.

^{*} P. 132.

[†] P. 133.

[‡] P. 135, *et seq.*

THE SCHOOL GIRL IN FRANCE.

The School Girl in France;—"they take up all of them with the angle; they catch them in their net, and gather them in their drag." (Habak. i. 15.) &c. &c. First American from the last London edition. Philadelphia, 1843.

THIS, certainly, is the *brazen* age of novels, and the golden age of novel writers, if we may be permitted to judge of the one or the other from the volume before us, and the popularity which it has acquired. To succeed in the path of fiction, it was once fondly imagined that an author should possess a brilliant imagination, guided and restrained by a sound judgment, a large knowledge of men and things, skill and eloquence in argument, a vivid perception of the sublime and beautiful, poetry of soul, words of power to enchain the heart. Every age has had its predominating idea: the idea which pervades the present is that of utility. It has become the age of machinery; from the agricultural machine to

the manufacturing machine, from the machine for arithmetical computation to the *talking machine*, everything seems to be moved by the almost boundless power of levers, wheels and springs. The most wonderful product of art and the minutest article of luxury, alike, have become the subject matter of machinery. No new invention, therefore, would in the least surprise us; and we are more than half tempted to believe that some shrewd Yankee has constructed a machine for writing novels, and disposed of the "patent" to an English publisher or tract producer. To compound a work like the present, we suppose the following ingredients would be required: bigotry, mingled with hatred of "popery," say five-tenths; ignorance, four-tenths; one-twentieth conscientiousness, and one-twentieth truth. A few drops of the concentrated essence of bitterness may be poured on to make the mass ferment, and the material will be prepared to pass through the machine, and be manufactured into a very saleable book. To suit the

market is of course the main object; and the proportion of the ingredients and the quantity of acid infused, must be regulated by the condition of the public taste. The present volume has far less bitterness in its composition than we were led to expect; and we must confess, while we intend to treat it with due severity, that there are certain redeeming features about the work, on which we shall not hesitate to bestow appropriate commendation.

It is the work of a lady, as the preface informs us; and although we cannot, on that account, pass without notice the gross errors which it contains, the character and feelings of the authoress shall be held as sacred as truth and justice will permit. We promise to extend to her far more charity than she has meted out to our brethren in the faith, the Catholics of beautiful France.

In an *English* work upon a *French* subject, we are, of course, prepared to find a certain amount of prejudice. But when the work, in addition to its English origin, is Protestant in its character, and when the subject is not only French but Catholic, we should be very much surprised if any thing but bigotry and illiberality should find its way into its pages. Although the volume before us displays less of this bitter spirit than many works of a similar nature which have preceded it, there is still far more than sufficient apparent upon its pages, to prove the ardent Protestantism of the writer; the good, we presume, must be attributed to the lady authoress herself, the evil to the errors of her education.

From the first page of the preface we gather the nature and design of the work.

"It is not a work of fiction, but a collection of facts thrown together into one tale, with scarcely any additions, and few other alterations than were absolutely necessary in order to disguise names, places, and dates."

We beg pardon. We have called the work before us a novel; we will style it a *fictitious* history.

"It has fallen to her lot to witness many of the evils attendant on the too common practice of sending young persons to Romish schools at that very period of life when the mind is most unguarded, the feelings most susceptible, and the principles most uncertain."

Then follows an eloquent description of the fascinations

"Which that most dangerous system of false

religion entwines around the young heart, and the awful consequences which generally ensue."

If we were disposed to be uncharitable, we might very plausibly infer that the authoress is, possibly, connected with some English academy, and that that circumstance does not lessen her horror at the idea of English Protestants sending their children to a French Catholic school. We find, indeed, before the close of the volume, that a *French* Protestant school is declared to be almost as dangerous a place as even the Catholic academy of Madam D'Elfort.

"She could easily and without any violation of truth (!) have deepened the picture with darker shades. She could have painted an unhappy father deserted in his old age by two daughters, who had been taught that it was a meritorious act, and one which would secure their salvation, to bury themselves in the living death of a cloister, while, by thus trampling on every filial duty, they brought down their parent's grey hairs with sorrow to the grave."

We would advise our lady theologian, or at least, if that would be improper, her American editors, should this interesting *fictitious* history ever reach a second American edition, to add to the numerous scriptural quotations that already fill its pages, the following, which, doubtless she will discover, very fully sustains her position: "And every one that hath left house, or brethren, or sisters, or *father*, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall possess life everlasting." (St. Matt. xix, 29; also, x, 37; Luke xiv, 26.)

She could have sketched the affecting consequences of the apostacy of a child who occasionally "attended a popish chapel," and was thus "exposed to the snares and artful machinations of the Papists. But she forbears." Kind and charitable forbearance! We trembled as we read, lest the death-warrant had been already signed; but those words of mercy came upon us, as comes a reprieve to the condemned. We felt that now we might at last survive the preface.

In the conclusion of "this plain unvarnished" introduction, we find a statement which deserves more serious consideration.

"They will then see (by studying the word of God more carefully) that 'there is none other name under heaven, given among men,

whereby we must be saved' but the name of Christ; 'neither is there salvation in any other;' and that as the church of Rome substitutes many other methods of salvation and many other saviours, in the place of Him 'whom God has anointed,' she is essentially an anti-christian church, and therefore to be dreaded as the greatest enemy of genuine Christianity."

We regret exceedingly that it should become our duty to treat with severity the production of a lady; but if our fair assailant choose to quit the distaff and the nursery to engage in theological warfare, to don helmet and breast-plate, we can only know her as a champion. She makes the charge, with vizor closed and spear in rest, and it is our duty to receive the shock upon our shield and shatter the brittle weapon of our antagonist, without inquiring into the name or device of the unknown warrior. Homer permits his hero to slay the lovely, but war-like Amazon, upon the Trojan battle-field. Our authoress is either most grossly ignorant of the faith she has undertaken to assail, or she has most wilfully misrepresented it. In either case the writer merits the severest censure. If it be ignorance, it is wilful; from the sequel of the work it will be discovered that she has had at least the means of acquiring better information. Passing over the antiquated charge of "anti-christian," we have two most singular assertions within the narrow compass of one sentence.

The Catholic church has *never* substituted any other method of salvation than that which its Divine Founder instituted; the Catholic church has *never* substituted other saviours in the place of Him who died upon the cross for the salvation of the world. She has ever taught her children that through the merits of the Redeemer, all men must be saved, and that those merits must be applied to the soul by the means which the Saviour himself has provided. Of all who lay claim to the name of Christian, of followers of Christ, the Catholic the most devoutly adores the Son of God. He has been taught to lisp his sacred name in his early childhood, to look upon him ever for help in the hour of his need, to meditate upon his sufferings, his passion, his death and his resurrection; to worship him as true God, coequal with his Father, Redeemer of the world. The Catholic mother teaches her children to breathe an aspiration

to Jesus, and to invoke the intercession of his blessed mother, before his youthful eyes close upon his pillow, and his innocent soul sinks into the sweet and holy slumber upon which angels might love to look. Every ceremony of the Catholic church, every ornament that adorns her altars, every prayer that proceeds from the lips of her priests, speaks the burning language of her love for her heavenly spouse.

From the tone of the preface the reader might be led to expect far more abuse of Catholics than he will really find in the course of the work. When we speak of *abuse* we do not apply the term to any assaults which the fair theologian may make upon the faith and doctrine of the church, but such tirades against the morals and discipline of Catholics, as too frequently disgrace the pages of Protestant books. The former are more excusable, yet far more dangerous in their tendency than the latter. A falsehood in matter of fact is often wilful, easily detected, and always redounds to the injury of the asserter. A falsehood in faith and teaching is too often sincerely entertained, hard to be eradicated, and those who receive the error often blindly persist in its pursuit, until it leads them to destruction. Yet we can more readily excuse one who, although in the wrong, conscientiously exclaims against what, in his opinion, are dangerous errors, than one who wilfully bears false witness against his neighbor. In charity, therefore, we hope that ignorance alone, and not malice, lies at the bottom of much that may hereafter pass under our notice.

Our authoress is a good Protestant, and seldom permits an opportunity to pass without protesting against "the errors of the Papists." We might smile at all this, when we consider the nature and design of the work, but that there are, and we regret to say it, many most dangerous and most fascinating doctrines scattered throughout the two hundred and eighty pages of otherwise perfectly insipid matter. The favorite topic of the authoress, and by far the most prominent doctrine which she parades in her work, is the Protestant doctrine of justification.* This is the leading article of all Protestant declarations of faith, and its constant and almost ostentatious display lets us into a secret which probably was not in-

* On this subject see U. S. Cath. Magazine, March number, pp. 166, 166.

tended to be divulged. The book bears about it no distinctive marks by which we can discover the denomination of Protestants for whom it was written; indeed there is scarcely any indication throughout the work of the *peculiar* opinions of the authoress herself, unless we are to infer that she is a member of the church of England, from the fact of her introducing as actors upon the scene, several clergymen whom we are led to believe ministers of that church. To have made it a sectarian work of this kind would not have suited its design; its sale might have been contracted within the narrow limits of the sect for whom it was written. As it is it embraces the whole Protestant world—it is only *anti-catholic*.

Two young ladies, Emily Mortimer and Caroline Howard, the heroines of the tale, are introduced in scene the first, as lamenting over the dreadful fate which awaits them; their parents have determined to send them to a school in France to finish their education and to receive "that fashionable polish," which it would seem from this and other portions of the tale, the schools of England are unable to bestow. 'This is a rare admission for the "benighted Papists" of France, coming from the enlightened Protestants of England. Where is the young lady of fifteen or twenty among our readers, Catholic or Protestant, whose heart would not thrill with pleasure at the prospect of a year's sojourn in the bright valleys and under the warm sun of beautiful France? However, these very singular young ladies bewail their misfortune in alternate lamentations; but the fates, that is, the authoress and her design, are inexorable, and we find them, in the third chapter, the discontented inmates of Madame D'Elfort's academy.

But we have passed over a very singular admission which does not place England herself in a very favorable light as to religious instruction.

"As the Gospel was but little known in that part of the country, they considered it a peculiar privilege that, through the introduction of Mr. Somerville, they enjoyed," &c.—P. 13.

There are many other parts of England in which the Gospel is but little known, if we may credit the report of a committee of the house of parliament, and the accompanying evidence which was collected by them, re-

specting the condition of the miners, operatives, &c., of England. Hundreds of poor wretches had never heard of the name of God!* The details of the report are too sickening to appear upon our pages; and if they were not, we should shrink from reminding our assailants of the misery and licentiousness of Protestant England, were it not to point out to them, at their own door, more fitting objects for their missionary longings, than the happy inhabitants of "beautiful France."

The young ladies in their farewell visit have received an elaborate warning, to beware of "the fascinations of Popery," from their pastor and friend, Mr. Morton, and we might add Mrs. Morton, for she seems to share with her husband the privilege of giving pastoral advice, and certainly in the conclusion of the scene, bestows the pastoral benediction,—“May the Lord bless you! . . . ‘Watch and pray that you enter not into temptation!’”—P. 18.

There is a point here which we shall notice at once, before proceeding with the plot of the story, for it frequently starts up before us as one of the cardinal articles of Protestant faith. "Let the Bible be your standard, and try every sentiment by that infallible touchstone!" The idea is not as clearly expressed in this passage as it is in many others throughout the work, but as it is first in order, we shall take occasion here to say whatever we may deem it necessary to offer upon this point. Of course the doctrine which the reverend gentleman so strenuously enforces upon the minds of his two young friends, in the sentence quoted above, is the right of private interpretation. The doctrine, it is true, seems to be a little concealed and mystified; and for obvious reasons.

The moment that men have started forth upon the boundless sea of error with the rule of private interpretation for their compass and their guide, they discover that, however boldly it may conduct them from the harbor where they were safely moored by "the rock of ages," it is but a failing pilot in the fearful voyage, which lies before them. The same principle which has authorized their secession from the church of a thousand years, will authorize the secession of any and every one from the church of yesterday. The very idea of church,

* In a single jail of England we are told by the papers of the day, that two hundred of the prisoners were ignorant of the existence of a Deity.

of articles of belief, of confessions of faith, is absolutely inconsistent with the idea of full and unrestricted *private* judgment. That a man, bound by the very principle from which Protestantism has sprung, to search the Scriptures and interpret them *for himself*, should be called on to subscribe the set forms of belief, which are the interpretations of the divine word, drawn up and declared orthodox by *others*, like himself, as far as authority is concerned, is an absurdity in terms. But the Protestant may reply that no man is bound to profess any of the creeds which he may find already drawn up and in use. This is his only resource from the argument; and it gives the seal of equal orthodoxy to the Millerite, the Shaker, the Mormon, and all the myriads of those who have wandered amid the darkest labyrinths of error, and places them upon as secure a footing, as to faith and teaching, as the followers of Luther or of Calvin, or the members of the church of England themselves, can pretend to assume. But for three hundred years, from the time that Luther burnt the pope's bull in the market place of Wittemberg, to the time when the last Protestant association was formed in this land where all are free and equal and alike protected in their religious rights, from the day in which the decree went forth in England, that thenceforth the property of the church should become the property of the crown, to the day when a faint spark of civil and religious liberty for Catholics and even for "dissenters," was wrung from the government by dire necessity, Protestantism in every shape, and every form, and in every land, has been exclusive and intolerant in its tendency. The Episcopalian persecuted the Catholic and the Puritan. The Puritan caught up the weapon of the flesh and drove from the land the persecutors of their faith. Each sect, as it becomes predominant, either by the power of numbers, or the edge of the sword, administers its tests, prescribes its articles of belief, and to those who will not submit in silence, offers the dungeon, the rack and the scaffold. To this day upon the statute book of Maryland,* are visible the marks of

the old church-of-England-supremacy. Why all these tests, why all this parade of church government, this union of worship under certain prescribed forms of faith? Why these constant controversies among Protestants themselves, assailing the doctrines and tenets professed by each other, and each alike tried by "the infallible touchstone?" Aye, why ordain and set apart preachers of the Gospel? Why, in fine, the very name of church? They are essentially opposed to the starting point of Protestant doctrine. They all tend to *circumscribe* the limits of *private* judgment; some are diametrically opposed to its existence. We admire consistency; but there is little consistency in Protestantism. To carry out the true principle of our opponents, there should be no religious teaching of youth; it prejudges the question, and prevents the possibility of clear and unbiassed scriptural investigation. We might almost believe that Girard was aware of this; and we affirm, Mr. Webster to the contrary notwithstanding, that the plan laid down by him in his last will, for the direction of the magnificent college, which he intended to establish, was a perfect embodiment of this great principle of Protestantism. The pupil who should be sent forth educated, from that school, would be, as Mr. Webster most eloquently declared, ignorant of religion, its forms, its articles of belief, its author, God.* "It would be necessary to place the Bible in his hands:" and would he not then be in the best possible frame for exercising the great right of private judgment—with unbiassed mind—neither leaning to one doctrine nor to another; neither favoring Episcopalian nor Calvinist, Presbyterian nor Lutheran, Methodist nor Puritan, Shaker nor Socialist, Mormon nor Millerite? And what would be the consequence? That consequence, which one of the greatest lawyers of our land, Daniel Webster, a man of mighty mind, in spite of all his faults, considered as a sufficient ground for setting aside a will because the complete fulfilment of its provisions would necessarily produce it—that consequence is INFIDELITY. And is it possible, that the previous *training, teaching and authority* exercised in youth, alone preserve from infi-

* Without referring to the statutes once in force against "Papists" in the land where they first planted freedom and universal toleration, we quote an instance from 1777, ch. 12, sec. 3: the marriage act "ministers of the church of England, ministers dissenting from that church or Romish priests." This is the act under which all marriages are performed in this state.

* See the speech of Mr. Webster in the late case before the supreme court, in which the validity of Mr. Girard's will was contested.

delity the soul that is to be guided in Protestant doctrine, only by *its own* searchings into Scripture? Then take away that training, teaching, and authority, mere remnants of old "popish errors" that *circumscribe* the "reason:" and the effects that ensue must be the legitimate consequences of that rule and doctrine!

If the Bible be an "infallible touchstone," an unerring guide to truth, *as applied by the Protestant rule of private judgment*, all, who follow it "prayerfully" and in good faith, must most assuredly arrive at the truth. For the Bible must be infallible in its application, or its inherent infallibility would be as useless to man as if its pages had never been inspired by God. The great object of its inspiration, its revelation, was man's salvation, and if, being infallible in itself, its interpretation (and thus its application to man's state), is liable to error, it works the same fearful consequences as if the inspired word itself were fallible and liable to error. The Unitarian, then, seeks in its holy pages for the word of life; as he reads, he prays for light from above to illumine his darkened spirit. His search is ended; he forms his creed, and follows it. The Episcopalian, with the same unerring guide before him, comes to a conclusion conflicting with and contradictory to the former. In both cases "the infallible touchstone" has been applied according to the rule prescribed, the only rule which Protestants admit and therefore for them the only method of arriving at the truth—by the application of private judgment; and yet one party *must* be wrong. The one asserts that his opponent is in error; his opponent replies with the same charge. There is *no* minor point at issue *here*; it is the vital doctrine of religion upon which they differ. Therefore, the Bible, in its application by the Protestant rule of private judgment, is not an infallible touchstone, is not an unerring guide.

It is only under the Catholic doctrine, that the Bible assumes its high and proper stand, as the inspired work of God. It is only when the *infallible word* is interpreted and applied by his *infallible church*, that they who seek the truth, can find it without fail! The Catholic church hath never, for two thousand years, with all the millions of its children, wandered for a moment, from its *one* unchanging faith—Protestantism, in its brief existence, has

scarcely held a single creed unchanged for an entire year. From all its thousand varied forms, a thousand other forms more varied still, are even springing up. "They are driven about by every wind of doctrine." The Catholic, secure and tranquil, is anchored fast by the rock on which the Saviour built his church: "he hears" that "church," for he knows that her spouse "is with her all days unto the end."

Madame D'Elfort is described as an admirable woman:

"Upright and conscientious in her principles, firm and undeviating in her conduct, her character commanded general esteem. She was endowed with considerable talents and peculiarly fitted by nature for the management of a school."—P. 20.

This is one of the fine strokes of our authoress; and really we are unable to determine whether we should praise or blame; whether to attribute it to a desire of doing justice to the class whom Madame D'Elfort represents, or to the desire of making her character appear more dangerous by making it very fascinating to the pupil. The establishment consisted of French and English boarders; religion was a forbidden subject of discussion among them, "and any attempt at religious controversy was punished by immediate expulsion." No doubt this restriction sat very hard upon our young propagandists, and we are frequently entertained with Emily's regrets, that this rule prevented her bringing several benighted Catholics into the (*one?*) true fold.

Our school girls are not a little shocked at the nature of the morning and evening prayers, but this feeling becomes one of horror and disgust, at least on the part of Miss Emily, when they hear, for the first time, the angelus and the litanies.

"She became cold and faint on hearing them for the first time and immediately—*stopped her ears!*"—P. 25.

We hope our readers will pardon us for descending for an instant from the dignity, which, as critics, it becomes us to maintain, but this is decidedly *rich!* and we must be indulged if our risible faculties are, for a single moment, called into play. The authoress has good nerves certainly, but we never expected such a proof of the fact. Upon this passage of the work a smile of pity is the only comment necessary.

As this portion of the book is intended to overthrow completely the Catholic doctrine of invocation of saints, and more especially the devotion to the Virgin, we will devote some small portion of our space to its consideration. These prayers "were not only unscriptural, but blasphemous:"

"To complete this catalogue of popish prayers, there was a long litany introduced, the first two or three petitions of which were addressed to Christ, and all the rest to the Virgin. If any thing could surpass the blasphemous nature of the preceding prayers, this was admirably calculated to put the finishing stroke to the picture."—P. 24.

It is a very singular and portentous fact in connection with the scriptural prophecy of Mary, "all nations shall henceforth call me **BLESSED!**" that Protestants universally deny to the mother of God that promised title, which was first bestowed upon her by the angelic messenger. To our minds the conclusion is irresistible: for themselves, they may reconcile as they can this antiscritptural neglect with their scriptural rule of conduct. In the same paragraph we have an elaborate disquisition upon the names by which the Virgin is addressed in the litanies, and which it seems impossible for the cold and callous heart of the Protestant fully to appreciate.

But the triumphant refutation of this "popish error" is contained in the fourth chapter, and is introduced in a conversation between Miss Emily and a Protestant companion, who has been long enough in France to have become slightly infected with the perilous miasm that seems, in the mind of the authoress, to float in that pestiferous atmosphere. Miss Gordon very properly remarks that Emily is "uncharitable in charging Catholics with blasphemy."

"If we do not scruple to ask a friend on earth to pray for us, why should we not, with much more reason, entreat the prayers of our friends in heaven?" Emily was surprised to hear this artful sophistry (*where is it?*) from the lips of a Protestant girl; but she replied without hesitation, "If we admit that idea, Miss Gordon, we must believe that deceased saints are gifted with omniscience, in order to hear and answer the petitions which are presented to them from so many different places at once: yet that is an attribute which certainly belongs to God alone."

What excruciating logic!

"But it is to the Bible we should look for

the truth or falsehood of every doctrine; and though that blessed book commands *living* Christians to 'pray for one another,' it no where gives the least countenance to praying to departed saints."

The word *living* in italics is an interpolation of the authoress: the command is simply to "pray for one another," not restricted to one portion of the church, but to all its members; including, as we shall show hereafter, not only the faithful on earth, but the spirits "of the just made perfect," who are the glorified members. However, this sapient reasoning utterly confounds poor Miss Gordon, who retreats from the contest overwhelmed with confusion. It would not be amiss, here, to remark in passing, that Miss Emily seems clad in armor more invulnerable than that which the infernal waters bestowed upon Achilles. A mere school girl in her seventeenth year, on every occasion that presents itself, assaults and overthrows the terrible "dragons and monsters that throng around the den of the giant pope." Priests, abbés, sisters, nuns, tutoress and companions, alike, meet with certain discomfiture at her hands. Priests, who have grown gray in the study of theology, nuns, who have spent twice the number of her years in prayer and meditation on the truths of religion, the instructress from whose lips she is drinking in the streams of knowledge, are represented in this "*history of facts*," "this simple narrative" (simple enough, in good sooth)! as yielding immediately at the first assault of her all-conquering logic. At the same time this very *strong minded* young lady is ever ready to burst into a flood of tears at a moment's warning, or to fall into hysterical "fits of trembling," and "fainting with horror and disgust," as the occasion may require; scarcely a leaf can be turned without one or the other of these sad events occurring. We might presume, that the quantity of tears shed, may account for the fact that the work is so diluted and insipid.

The unanswerable argument which confounded Miss Gordon, does not appear to us as conclusive as the authoress herself seems to imagine it. It matters little *how* the saints and angels hear us, if we produce scriptural proof to the Protestant that they do hear us. Therefore we shall say but one word upon the very *logical* argument before us. Omniscience is the knowledge of all things—present,

past, and future; it implies infinity: but the hearing and answering (to take the statement of the authoress) of petitions from all places at the same time, is limited in time, in space—being confined to this earth, and in knowledge. It is finite; and, therefore, does not encroach on the attributes of the Deity. It is only a superior capacity, which the souls of the blessed may enjoy. The nearer they are to God the greater must be their knowledge and their love; for he is the centre and the source of all knowledge and all love: “We know that when he shall appear, we shall be like to him, because we shall see him as he is.” (1 John iii, 2.) “We see now through a glass, in an obscure manner; but then face to face. Now I know *in part*; but then I shall know *even as I am known*.” (1 Cor. xiii, 12.) It is evident, from these and other passages of holy writ, that hereafter, when the soul is freed from its bondage upon earth, when it shall have burst from the shackles that trammelled its faculties here, it shall become brighter and more beautiful than the resplendent hosts of heaven, that its power and its knowledge shall soar above created things, till it approaches, yet infinitely afar, in semblance to him in whose image and likeness it was made. “We shall become *like to him*.” We shall see all things in him “for we shall see him as *he is*.” Even “the angels” in heaven “rejoice over one sinner’s doing penance.”

But the communion of the saints in heaven with the church is more distinctly described. In the epistle to the Hebrews the inspired penman, after reminding them of the approach of Moses to Mount Sinai to hear the voice of God, continues: “But you are come to Mount Sinai and to the city of the living God, the heavenly Jerusalem, and to the *company* of many thousand angels and to the *church of the first born who are written in heaven*, and to God the Judge of all, and to the *spirits of the just made perfect*.” (Hebrews xii, 22, 23.) How beautifully and clearly is here described the church of God—the communion of the saints! What human eloquence is equal to the eloquence inspired from above? What earthly conceptions to the breathings of the divine spirit? The Jews, struggling onward from Egypt through the desert to the promised land, are gathered around the base of the holy mount in the midst of their toil and suffering, to listen

to the wondrous voice and to meet the angels of the Most High. The faithful on earth—in their weary pathway through the desert of its trials and tribulations—are come into “the city of the living God, the heavenly Jerusalem,” the fold of the church, “in the company of the angels,” and of the saints who have won the crown of eternal glory.

But lest the caviller may exclaim that, even if the saints and angels can hear our prayers and are in communion with the church on earth, there is no *proof* that they really intercede for us, we will quote the following: “Take heed that you despise not these little ones: for I say to you that *their angels* who are in heaven *always see the face of my Father* who is in heaven.” (Matt. xviii, 10.) And why take heed? because their angels will intercede for them with the Father. In the Apocalypse the four and twenty living things “*offer up the golden vials full of odors*,” which are the prayers of the saints.

Many are the passages of holy writ to which we might refer, but we will simply conclude by reiterating the argument which the authoress so gratuitously declares to be a sophistry. Why, if the prayers of a poor sinful mortal struggling like ourselves through “this valley of tears,” can avail us, why *cannot* the prayers of the blessed spirits “of the just made perfect,” of the pure, the immaculate mother of the Saviour? Will he not incline his ear to the voice of her who hung over his infant sufferings in the manger; who watched with the love that only mothers know, over his holy childhood “as he waxed in years and strength,” who wept over his loss at the return from the temple, for whom he displayed his divine power and wrought the miracle at the marriage feast before his preaching had commenced? Will the divine son refuse the intercession of the pure mother whose heart was pierced for him with the sword of sorrow, whose bosom bled with every wound that lacerated his tender frame, who followed him through the toil and suffering of his life, and bowed in speechless agony at the foot of his cross in the awful hour of his death! The dying Saviour committed the Blessed Virgin to the care and affection of the beloved apostle, with the charge that he should be a son to that immaculate mother. The Catholic church has ever cherished a warm devotion for that holy mother;

she has ever taught her children to emulate the beloved disciple, to aspire to be like him in love and duty, children of Mary. Oh! beautiful devotion to the mother of God! Mother, most pure, most immaculate, mother of mercy, intercede for those who should have been thy children but whom the darkness of ignorance envelops; intercede for them to thy Son, that he may soften their hearts and grant them the grace to become true children of thee!

The next subject upon which our authoress expends her labor is the "worship of images." And here it would seem that she is determined to fix the stigma of idolatry upon Catholics in spite of their protestations to the contrary. She is honest enough, however, to enter that protest upon record; but at the same time endeavors to destroy its force by denying its truth.

"I asked Mademoiselle Laval yesterday," said she (Miss Gordon), "if it was true that they worshipped them; and she assured me it was quite a mistake, and that they only knelt before pictures* and images as a *mark of reverence to the persons they represented.*"

"Ah! Miss Gordon," replied Emily, "it is a sad sign of a bad cause when *we are ashamed to own the truth.* Wherefore then do they kneel to them? What more unequivocal mark of adoration can we possibly show to an object than the action of kneeling to it? Do you remember how awfully the Israelites were punished by God for their image worship?"

"Yes! but they *worshipped* those images, and the Catholics only look upon them as representations."

"Well, granting that they only do so (which, however, is *very doubtful*), I do not think the Israelites did any more."—P. 30.

To prove this, our authoress says that the Israelites had just seen the "manifestation of God," and it would be absurd to suppose that they worshipped the golden calf as God. We are surprised that a Protestant should endeavor to avoid and escape the force of scriptural authority: the inspired penman expressly declares that the golden calf was worshipped as God itself. "These are thy Gods, O Israel,

* On the subject of pictures, we may remark that Protestants are becoming less rigid and scrupulous. See the Harpers' splendid illuminated Bible; the engravings are numbered by thousands—some of them not very chaste if we may believe Protestant papers: yet two or three editions to the amount of thirty thousand copies were exhausted in a few weeks. The first engraving, a splendid one by the way, represents "the spirit of God moving over the waters," under the figure of a venerable man in an outstretched attitude, and surrounded by a dim veil of clouds! :

that brought thee out of the land of Egypt," exclaimed the people, "and they offered holocausts and peace offerings"—"They have made to themselves a golden calf, and *have adored it,*" said the Lord to Moses on the mount. But, continues our authoress, "the *second* (our first) commandment not only forbids the *avowed* worship of images, but explicitly adds also, 'thou shalt not *bow down* to them.'" Yet after this command was promulgated, when the people were suffering and dying with the venomous bite of the fiery serpent, God made Moses make a brazen serpent and set it up, that all who turned their appealing eyes towards it, might be healed. On the ark of the covenant were placed the figures of the cherubim, and it was no idolatry "to bow down before" the ark. Our authoress has given but half even of the Protestant version of the commandment. After forbidding the making of images or strange gods, the sentence continues: "Thou shalt not *bow down* thyself to them nor serve them!" The Doway Bible has it: "Thou shalt not *adore* nor serve them!" and we must be excused for preferring our own authorized version, though any candid mind will acknowledge that even the words, "bow down," when connected with what precedes them, convey the same meaning.

But our fair theologian is evidently hard pressed for an argument. She certainly has not reflected on the force of the assertion that Catholics "are ashamed to own the truth." Will she presume to say that we are wilful and intentional idolaters and yet attempt to conceal it? If idolatry were part of our creed, we would necessarily declare it, if its concealment would prove our consciousness of its falsehood and sinfulness, and that we did *not* believe it. Either Catholics are not idolaters or they who talk thus are hypocrites. The passage is a tissue of absurdity. If kneeling be an unequivocal mark of adoration, such as is due to God alone, then are the lord bishops, the peers, the commons of England idolaters; then do they blaspheme the living God by offering to the creature that which is due to the Creator alone, at each and every time they kneel in the presence of England's queen. The authoress and her bookseller should be indicted for a conspiracy against the queen's dignity; a judge and jury might be found in the incorruptible courts of England who would convict, especially if there

should be "*an intimation from one high in authority.*"

Johnson defines an idolater to be "one who pays *divine honor* to images; one who *worships for God* that which is *not God*." Is kneeling essentially a *divine honor*? No! the Protestant kneels to his fellow-man, and without sin. Is asking the intercession of the saints an offering to the creature that which belongs to the Creator? The very form of the proposition precludes it. Such prayer, applied to the Deity, would be foul blasphemy. How could we ask him to intercede for us? But if it were a *divine honor*, essentially and of itself, then it is idolatry to apply it to a creature, and every Protestant who *asks* the prayers of his friend or pastor is guilty of idolatry: he constitutes another mediator between himself and God, contrary to *his own* interpretation of the text, "*there is but one mediator.*"*

To constitute idolatry, the act offered to the creature must be such as in its very essence is due exclusively to the Creator, or it must be offered to *that* as God which is *not* God! Now, the veneration of the Catholic towards the saints and their representations, whether on glowing canvass or in almost breathing marble, is but the reverence due to the illustrious dead and to all that reminds us of them. As far as the glory and the greatness of the spiritual hero are elevated above the glory of the earthly hero, so far should the honor paid to the saint be superior to the honor paid to the warrior. It is a noble sentiment, it is a glorious thought to honor the great departed! It extends their earthly influence beyond the grave. The memory of their virtues, the power of their example, and the spectacle of a people's gratitude to them will urge others to emulate their deeds. It is praiseworthy to honor the departed warrior; why should honor to the departed saint be condemned? The statue of the hero, the patriot, the sage, is towering far above the homes of the proud monumental city; it graces the capital of the land; those calm and placid features look down upon every hearth-stone, are enshrined on every domestic altar. The father teaches his son to look with reverence upon the picture,

* "Oh! continue to pray for us, my dear, dear sir," exclaimed the weeping girls, as they kissed the hand of the venerable man."—P. 18. This is quite as fervent as a Catholic to his saint.

and to breathe with gratitude the name of Washington. It is just! Why in the spiritual republic—the church of Christ—should not the statues and paintings of her *heroes* look down upon her assembled children, and rest beneath every roof to remind them ever of their virtues, their sufferings, and their triumphs?

Immediately following the passage above quoted, we have set forth at large the oft-re-Catholic church has rejected the second commandment yet currently believed charge, that the mandment and divided another into two to make good the deficiency in number. The falsehood of this charge would be apparent to Protestants if they would apply to Catholic authorities, instead of relying upon the assertions of those who are either as ignorant as themselves or are determined to mislead them. With as much truth might we charge our opponents with dividing our first and rejecting one of the last commandments. The difference lies in the division and enumeration. Protestants have not chosen to adopt that which the church ages ago adopted; every thing must be reformed. By reference to the catechism of this diocese the first commandment will be found set forth at large, containing (as relating to the same subject and being one continuous sentence and therefore properly but one command) the first and second of the Protestant. The ninth and tenth, which our opponents unite into one, relate entirely to different subject matter, forbid different sins and therefore are not properly made, and cannot be considered as one commandment. They are two commands, number them as you will.

There are many points in this book which would give us a fair subject for ridicule, many which might afford matter for serious reflection. We shall avoid ridicule, for the errors of our author must be attributed to weakness and ignorance and not to really evil motives; of further serious commentary the work is scarcely deserving. To take up each charge brought against us, to answer each impotent attempt at argument upon theological subjects would occupy more space than we can spare for that purpose. We should review every page of the work. However it would frequently afford us subjects for amusement.

On page thirty-six we have a passing notice of the viaticum and of prayers for the dead.

So powerful is the effect of the impressive ceremonies that Emily and Caroline "are surprised into the appearance of idolatry," by kneeling with the Catholic girls whilst the host is passing. The unfortunate sick girl, a servant of the house, dies shortly after the administration of the last consoling rites of the Catholic church, and we have the Protestant, whose heart is so rich in charity, exclaiming: "Dead! gone to receive her final sentence, *and how?*" Reader, the italics are not ours: they are the emanation of Protestant charity!

The funeral of the departed affords an opportunity to the authoress to describe, and we confess most beautifully, the solemnity of the scene and its wonderful impression upon the heart. She gives full effect to the ceremony but only to condemn it as dangerous and delusive. She forgets that in this world it is only through the senses that the spirit can commune with outward things; it is only through the medium which God has provided that the feelings of the heart can be expressed; that words themselves are only signs, and that other signs may sometimes express feelings better than words. Our Saviour himself on all occasions made use of solemn ceremonies. The Protestant is aware of this, and has retained more of form than he can consistently with his objection to the Catholic. Indeed our authoress asserts very gravely the superior solemnity of the Protestant *form* of burial!

The doctrine of purgatory is touched upon in pages fifty-four and fifty-five, and, of course, inspires a proper degree of horror!

Our authoress presents us with what must be considered a Protestant miracle; certainly it is the first of the kind, and the society at Exeter Hall should take immediate steps to canonize our authoress who has wrought upon her pages this great work. A young lady is represented at page sixty as sitting at the foot of a drooping ash and reading a book at night by the moonlight alone. This is wonderful! If the authoress is thus negligent in the statement of her "facts," what reliance can be placed upon her assertions about matters of opinion and articles of faith?

There is one important subject which we shall notice here, although it seems to run throughout the book; it is the doctrine of justification by faith without works. The very idea of "meriting heaven" is indescribably

shocking to our authoress: she forgets that heaven must be taken by violence and that the *barren* fig-tree must be cut down and cast into the flames. We have given our authoress one Scriptural quotation already, we will furnish her with another for the next edition: "Was not Abraham our father *justified by works* offering up Isaac his son upon the altar?" Man is justified by faith and works and not faith alone: "for faith without works *is dead.*" (St. James ii, 21.) We would respectfully recommend the epistle of St. James to the careful perusal of all Protestants, not only for the doctrine of justification but that of extreme unction, and various other matters which the reformers, or rather they who reformed the reformers, have determined to be *unscriptural* and unnecessary!

The subject is introduced by a description of the gary sisters whom the Protestant girls visit by the permission or rather contrivance of their superior. This is done of course to entrap them by the exhibition of the pious lives and devoted charity of those holy women. Here they are introduced to Sister Lucie. The annual vow has just expired and the days of suspense, during which they are to decide upon its renewal, are passing slowly by and the good sister pours out her lamentations over the lagging hours; she burns to be re-united to her Saviour and his church by that bond of ardent charity. The fervor of her heart is exquisitely wrought out; the devotedness of the sister is fairly and beautifully described; but, alas! at the close comes Emily with her *charitable* surmises.

"What is the *spring* from whence flows all this devotedness of heart and life? Is it genuine piety or *dark-minded superstition*? Is it scriptural love to God and man springing from a vital principle of grace in the soul—or a *slavish, self-righteous hope* of securing heaven by such works." *There was too much reason to fear the latter* from the corrupt and antiscipitural tenets of the church to which Sister Lucie belonged."—P. 65.

Could not her woman's heart have melted as she thought upon the soul inspiring charity, and the trials, and the *enduring* faith of the humble sister in her garb of gray? Could she not have followed, *at least in fancy*, to the bed of the sick and the weary, to the couch of the infected and the plague-stricken, to the straw pallet in the dungeon of the condemned, to the hovel of the starving and the destitute,

and gazed upon her as the ministering angel wherever there was vice, and misery, and starvation, and disease, and death! Could she not have painted to her heart the fair virgin, young, blooming, beautiful,—with wealth around her that might have glutted avarice itself,—with splendor, and luxury, and the pride of life, in all their syren forms, beckoning her onward to share the intoxicating joys of earth,—with love, the boy-god, wreathing his star-lit smiles,—and all the old memories of childhood, home, and friends, and early pleasures, clinging around her heart,—high-born, tender and delicate; yet veiling her youth and beauty, trampling upon countless wealth, scorning the joys of earth, cold as the virgin snow to the rays of earthly love, breaking asunder the links that had chained her earthly years, giving up all for the sake of Christ, to minister to the poor, the orphan, the weary, and the dying! Why did not her heart soften as she dwelt upon the picture, and bid her to do justice to the motives of the good gray sister? Has she forgotten that blessed are they who give even a glass of cold water in the name of the Saviour? that those who judge *shall be judged*, and those who condemn, *be condemned*?

The Protestant girls are permitted to attend, on every Sunday, at a small chapel,

“Where the Gospel was faithfully preached by a young clergyman, and the more serious little party found this means of grace a source of delightful refreshment, . . . though the levity and inattention of too many plainly showed that it was not spiritual improvement they sought in this visit to the house of God.”

The Catholics were very rigid in obeying the commands of the church as to the observance of the Sabbath, and Madame D'Elfort informed Emily that “she would take her Catholic pupils to church, even if it were to *rain stones* from heaven!”

“‘Alas!’ thought Emily, ‘how does this conscientious discharge of every religious duty put to shame many of those inconsistent professors who enjoy the advantages of a *purser faith*!’”—P. 86.

Nevertheless our rigid young lady is extremely horrified at the innocent amusements in which the children are permitted to indulge, during the afternoon. She makes a statement here, which, if true, places Madame D'Elfort's conscientiousness in a somewhat lower scale

than we might have supposed possible after the praises above. Pocket money was distributed to the girls every Sunday morning,—a fruit woman attends each evening, and “every allurement is thrown in their way” to make them buy. Of course the only object is to break the Sabbath. This does not much surpass the “reading by moonlight alone,” in the shade of the drooping ash! In an after chapter, “Sunday temptations” are more fully wrought out.

To avoid these dangers, and to dispose of their money to better advantage, Emily, who has hitherto appeared in the character of pastor of this little flock in the desert, presides in the formation of a “*missionary association*!” The first mite put into this treasury, which is to aid in the enlightenment of the heathen, is a *sou*, found in the garden. We cannot avoid drawing a fanciful comparison between the inception of this little missionary association and that of the first great missionary association under Henry VIII. The first funds of each were derived from Catholic possessions. Lydia finds a *sou* in Madame D'Elfort's garden, which *could not* be “applied to better purposes;” and Henry discovers great possessions in the church which *ought* to be applied to better purpose than the service of God, the service of himself and his venal courtiers.

Romish idolatry is set forth in full when the joyous season of Christmas is reached. If the adoration of the true God be idolatry, then are Catholics most devout idolaters. The holy sacrifice of the mass is descanted upon; and we are informed that “Good Friday is the only day on which it is not celebrated.” No host is consecrated on that day, in memory of the death of Christ, but mass is celebrated and the priest receives a host which was consecrated on the day previous, the festival of the institution of the holy eucharist. The beautifully ornamented altar on which the sacred host is deposited, is described very effectively; but great care is taken to stigmatise the host as “the idol,” and to assure the reader that “it is all real mockery, concealed under apparent reverence.”

On page 138, we are assured that Catholics are forbidden to *read the Bible*; and in the remainder of the same chapter we are treated to a very silly controversy between Miss Lydia,

the sister of Caroline, and the Abbé de Ronceval, in which the poor priest is of course most barbarously discomfited. Indeed, throughout the work an especial degree of severity is bestowed upon the "wicked priests," who, we are informed, having access to the Bible themselves, necessarily know the falsehood of what they teach, yet wilfully and maliciously continue to lead their deluded followers to destruction. The procession of the Host on the "*Flûte Dieu*" enables our authoress to enter theologically into the doctrine of transubstantiation; of course the question is settled beyond doubt or cavil.

That Catholics rebaptize, "the former baptism being considered of no value whatever," p. 175, is a matter which our authoress asserts most positively. This may be ignorance; she may have misunderstood the doctrine of conditional baptism where it is uncertain that the sacrament has ever been administered. Baptism can be received *but once*, and it is sacrilege to repeat it. Protestant baptism is valid, when correctly performed, not on the ground of *priestly function* in the officiator, but through the doctrine of lay-baptism.

Thus far have we followed our authoress through the tedious course of two hundred pages, pointing out a few, very few, of the errors and misstatements which fill the work. The year for which the Protestant girls had entered at Madame D'Elfort's has expired; "and not without tears of regret they depart from a society in which they had lived for more than a twelvemonth." Mr. Howard, the father of Lydia and Caroline, takes his daughters and neice, Emily, to Paris; but as his health began to decline very rapidly, he prepared to set out for Italy, giving to the girls the choice of the school at which they should remain until his return. Caroline, who had been somewhat affected by the beauties of the Catholic faith, was anxious to return to Madame D'Elfort's, but Emily objected, being fully satisfied "that it was highly dangerous to entrust young people to such tuition." A Protestant school was selected in the environs of Paris; but alas!—

"They felt that they had indeed escaped from the precincts of a corrupt church, but they were now in the midst of a congregation which was but a dry and withered branch of the beauteous Protestant vine. It was a shadow without a substance—a body without a soul!"

Yes; it was French! and English parents should patronize English academies. It was worse than Madame D'Elfort's! "I would rather be among the Roman Catholics again! They, *at least*, are sincere!" exclaims Emily, and accordingly some ten pages further on, we find the party settled down in the convent of St. Anne's, not far from their old residence.

A whole chapter is devoted to "convent scenes," one of which is an accurate description of "taking the veil." Our authoress endeavors to insinuate that the novice, in this instance, is the victim of compulsion. The chapter following is filled with "the confessional," and we are surprised to find several Protestant girls *compelled* to go to confession. All the usual cant upon this subject is exhausted, and we come at last to a veritable "horror."

"An unhappy nun was said to have been starved in the dungeons, not long before the present superior assumed the reins of government."—P. 246.

Whether the report was true or false in the present instance, "they felt that such things were not only possible, but probable." We are surprised that the French government, not very remarkable for its attachment to Catholic institutions, should permit such fearful doings as our authoress here hints at (for, reader, this is a *tale of facts*); and still more (for that must be a fact also), that these Protestant girls and other boarders, Protestant likewise, and even our authoress herself, should have become morally accessory after the fact, by concealing their knowledge of this dreadful crime from the French police. Our authoress should make it the subject of a communication to the government. We had thought that the amiable Maria Monk had exhausted the credulity of our Protestant friends upon the subject of convents, but we confess our error; the book before us has met with a ready sale, and doubtless the convent scenes have greatly aided its popularity. A dash of the terrific is necessary to please the taste of the public.

The nuns are not as conscientious as Madame D'Elfort; they make every effort to convert their pupils. As a last resort, the Protestants who were determined to adhere to their faith, were ordered to quit the convent. This poor expedient, for the fowler would

scarcely drive away the birds he wishes to ensnare, succeeds with Caroline. She remains and becomes a Catholic; Emily and Lydia depart and weep over her apostasy. Mr. Howard dies in Italy, and Mr. Mortimer, Emily's father, comes to France for the purpose of taking home with him his daughter and his nieces, Caroline and Lydia.

Arrived in England, every endeavor is made to bring back Caroline to the fold of Protestantism; the priest who had effected her conversion in France, is informed of her danger by the resident priest of G—, and immediately sets out on a long journey to preserve his proselyte. His rash violence, however, completes the conquest which her friends have already commenced; and the work closes with hymns of triumph, and denunciations against Protestant parents who send their children to France to finish their education.

We do not intend to give this book more importance than it deserves; we have only placed it before our readers to display the shifts to which Protestants are reduced when they would assail the truths of the Catholic church. In this kind of controversial writing, the facts from which their arguments are to be drawn are easily established, for simple assertion is the sole evidence required; and the poor Catholic, being only heard through his opponent, is not likely to have his creed stated fairly, or his reasoning in defence of his faith honestly represented. In reviewing the work before us, we have passed without remark much that was reprehensible, because it was too absurd, even for the willing credulity of the evil disposed. There are many among those who dissent from us, who are too honorable and high-minded to listen for a moment to the cry which prejudice would raise against the Catholic and his faith. The educated, if they have read and studied with a liberal mind, untrammelled by the chains of bigotry and intolerance, and in the true spirit of the

scholar and the philosopher, must have discovered the utter and shameless falsehood of the charges which have been repeated and reiterated, and as often refuted, until they have become the veriest cant that disgraces this canting world. Such men will turn from a book like this with indignant scorn. Of the ignorant we have little hope; to them such works are more especially directed. The baleful error, and the seed of hatred are gilded over by the fascinating colors which fancy weaves into the web of fiction. The youth sits down to such a book to spend an hour in pleasant recreation, and when he closes the page, his young heart is embittered—he has learned to *hate*—he has been taught to believe us what we are not. To give circulation and authority to a work so full of errors, so calculated to mislead the young and the unwary, to excite a feeling of hostility to many of those among whom their lives must be spent, argues either gross ignorance or great unfairness and recklessness of purpose. *And yet this little book has received such patronage!* It has been eagerly sought after, and we hope it may effect some good! Not that effect which it was intended to produce, but its very opposite. If it should fall into the hands of a man of strong and inquiring mind, we should not be surprised if it led him to the knowledge of the true faith. He will find Catholic doctrines stated and assailed by Protestant arguments; he will see in a moment the weakness of the argument, the irresistible force of the doctrine, where truly stated. He will reason. He will turn to Catholic books to pursue his inquiries, and the result cannot be doubted. We are sure such works as these, when in the hands of such men, have often been productive of good: they have led the wanderer back to the true fold, instead of driving him farther into error. A weak defence is ever more fatal than a fierce assault; and the work before us is probably as weak a defence of a bad cause, as it has ever been our lot to peruse.

PROTESTANTISM—ITS TENDENCIES AND RESULTS.

BY JOHN D. BYRNE.

NO II.

WANTING as we have found Protestantism in the first great offices of a divinely instituted religion, we now proceed to investigate its moral results. It certainly was one object proposed in the establishment of Christianity, that whoever should give ear to its teachings would appreciate man's moral obligations, and find aid and encouragement in their performance. Has Protestantism done this ;—has it made men better ?

The irreligious tendencies noticed in our former number, would perhaps sufficiently answer the question. But the evil effect on morals may be traced even farther and deeper than the regions of doubt and disbelief. The polluting waters flow not only around German deism and English nothingism : but wherever the " principles of the sixteenth century " have been adopted, the dark wave has rolled broad and high as the domain of Protestantism, until the clear eye pains and the pure heart sickens before the wide-spread chaos. We will not gaze on every foul contagion " which gives its darkening color to the tide." A brief glance over the weltering surface reveals enough for our present purpose, and probably more than a Catholic pencil is willing to portray.

No sooner had the leaders of the " Reformation " proclaimed independence of church authority, than their followers evinced that independence by casting off every moral restraint. In their haste to desert the Catholic faith, they demolished the fortifications of virtue. The places where the new dogmas were taught became remarkable for their disorders and vices ; in all of them was seen " a plain defection from God." This sad change in the morals of the communities where the " Reformed doctrine " was preached, is thus recorded by Luther himself :* " We see that

through the malice of the devil men are more avaricious, more cruel, more disorderly, and much more wicked than they were under popery." True, even for Luther ! Satanic malice grew triumphant where " popery " was driven out, and the same men, as Protestants, " are much more wicked " than they were as Catholics.

Consistent with this opening scene has been the after part of the drama. Not alone in its origin, but in every step of its progress, Protestantism has poisoned the moral atmosphere like the simoom of the desert, it has blasted every green thing whereon it breathed. The nations that adopted the principles of the sixteenth century have sunk deeper and deeper into the dark labyrinth of crime. They have not formed to themselves wings to rise far above the deep chasm of doubt and despair, and to fly " with steady and untiring pinion " to the bright fields and sunny hills of Rome.

In England, where once a thousand vestals preserved the pure flame, and a thousand shrines welcomed the wandering sinner to repentance, and the bruised spirit to its home, we are told that " there is no religion ; there is no God ; man has lost his soul . . . God's laws are become a parliamentary expediency.* In once " merry England,"—" merry," because of her undoubting faith and the purity of her morals, even there, in the land of sainted kings and patriot martyrs, wide over the whole region has rushed the demoralizing flood, overwhelming the low dwelling of those, who are born, and live, and die, where the sun-shine never beams ; and swelling even above the high halls and Babel towers of a " God-forgetting aristocracy." In Protestant England, " old England " now, for the innocence of youth hath departed from her, it is announced in the

* In *Postil. Dom. Part i.*

* Carlyle.

assembly of her nobles, in the very presence of the "Gospel-teaching" ministry, that her mining population "do not come up even to the morality of Canadian savages;" that "they are left in a moral condition little raised above that of the brutes;" that in the manufacturing districts, "promiscuous intercourse of the sexes, gambling and drinking are the prevailing habits;" and that "vice in every form seems rife and rampant."*

Such are the operatives in England—such the moral aspect they present under the baneful influence of "Protestant ascendancy." If we ascend to the circle of the higher classes, we find little else than a disgusting mass of crimes, which a pure heart may not conceive, nor a chaste lip utter. They darken the lustre of the diadem, and sully the purity of the ermine: they are familiar things in the household of the noble, and no strangers among the penates of a doubting or disbelieving ministry; they are the daily records of the courts, and they blaze nightly in the glittering "hells" of London. In the dazzling parlor of the purse-proud aristocrat, and in the wretched hovel of the starving peasant; in the palaced square of affluence, and in the loathsome den of famine; almost everywhere, throughout the length and breadth of the whole land, whether clothed in purple or shivering in rags, vice—deep, degrading, brutalizing vice wields her triumphant sceptre. Not alone the old, those who have been corrupted by "the world and the world's ways," yield to her dominion; but the young even while fresh from the hand of their Creator are initiated into the dark mysteries of infamy and crime. Do not all remember the parliamentary reports of the children's employment commission, wherein it was shown that boys are gamblers and drunkards at ten years of age, that girls are familiar with every nameless vice at twelve? Not only in the mines and workshops of the poor; not only in the hovels of misery and famine is presented the gloomy picture of moral degradation. It may be found even in the palace of royalty itself. Our own memories can recall the life of a late monarch, whose licentious career was a scandal to the world and a reproach to human nature; whose polygamy, Antichristian, and atrociously im-

moral, was, in this "head of the church," sanctioned by a Protestant parliament. With some small exceptions, vice rules in every grade, through every class of the whole population of the kingdom.

Need we refer to the plunder and theft of a land, where, in the days of Alfred, a purse of gold might be left on the wayside, and no dishonest hand would pick it up? Usury, stock-jobbing and swindling, under the license of Protestant law, are unblushingly practised, where in Catholic times charity exercised its generous influence, and benevolence found a home in every breast. Need we refer to the swapping and selling of wives in Wales; to the unequalled intemperance of Scotland? Unfortunately these things are too common—they are the daily history of "a land of closed churches and hushed bells, of unlighted altars and unstoled priests." Every steamer brings to our shore additional testimony of the almost unbounded immorality of the people of England.

That such is their condition is a subject rather of regret than astonishment. They are but practising the lessons which their apostate fathers taught by precept and example: they are but treading the pathway wherein they were directed to walk. "The Reformation in England sprung from brutal passion, and was nurtured by selfish policy A king, whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament—such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset the murderer of his brother, and completed by Elizabeth, the murderer of her guest."* The counsellor of these murderers, the high priest in the establishment, was Cranmer, a man "equally false to political and religious obligations." Such were the bright exemplars of the purity and innocence of the Reformed dogmas! A famous professor of Protestant theology, even the great Burnet "tendered to Charles II a formal consilium in favor of polygamy; exhorting the defender of the faith and supreme head of the church to set the ex-

* See Parliamentary Report of Children's employment Commission.

* Macaulay's *Miscellanies*, p. 71.

ample to his subjects of so evangelical a reform.”* Such were the doctrines and practices of the Anglican establishment in its youth; and we have seen that in its after age it lost not its capabilities of bringing forth and maturing every vice.

Pestilential clouds hang heavy over all the land: the moral atmosphere is filled with disease and death. Far, far off, however, may be seen one “small, bright blue streak of heaven.” There the good and the wise are gazing now. The patriot and the “churchman” alike are calling on the spirit of the past, and striving that “the old may become new, and the new become old.” Not too soon do they press for reform.

When the people bow down in worship before the golden calf; when they “fear no hell, but that of not making money;” when the money changers desecrate the temple; when “a whole nation has forgotten God, has remembered only mammon and what mammon leads to;† it is indeed time to summon back the faith which ennobled and sanctified their fathers. When the bishops of the established church are engaged “in illustrating passages of the Athenian comedies, of which even Rochester would have been ashamed;” when professors of divinity annually reward the most distinguished young men of the kingdom “for their intimate acquaintance with writings compared with which the loosest tale in Prior is modest;‡ when it is avowed that “the majority of the clergy are either ignorant of the thirty-nine articles or have signed them in a fraudulent spirit and for the sake of emolument,”§ there is then, indeed, urgent necessity for a reform that will revive the zeal of Augustine and the sanctity of Edward. The desire should be ardent, the prayer constant and the struggle unceasing, that England may again have saints in her palaces and holiest men in her humblest cots.

Painful as is the picture we have presented of the state of morality under the influence of the “establishment,” it is far short of the reality. We have passed over in silence many disgusting details, which would have impressed even a darker shade to the portrayal; and we have left unnoticed the fact that under Pro-

testant rule there has been called into being new crimes, (such as forgery) which were unknown in the days of Catholicity,—that in one of the universities the ethical code militates against the foundation of good morals, and that in the other no moral code is taught to those who are destined to inculcate moral instruction to the mass. We have not mentioned the continued, systematic violation of the principles of public justice and national right, which has made England the terror and hatred of the world: the cold, insulting mockery of offering thanksgiving to the Almighty for the successful butchery of unoffending nations; and the thousand other instances of her selfish, grasping, unprincipled policy—all bearing a too strong testimony that a corrupted blood flows through every vein and artery of her moral system.

And yet the cause of her present demoralization of her people is held up for their admiration and support: it is proclaimed a “glorious, godly reformation.” That the religion of their fathers has been misrepresented and proscribed—a religion “which even in the darkest times was ever found to be fighting the cause of truth and right against sin,”*—that in its stead they have bishops illustrating the immoralities of a sensual paganism, professors of divinity encouraging the impurities of epicures, their nobility degraded and their peasantry brutalized, and their name a by-word for dishonored faith and outraged justice—this, forsooth, is a “glorious reformation.” In the language of a high-born Englishman, “the unbridled passion of Henry cast its deadening shade over a whole empire, infused its poison into the veins of a whole race,” and lo! this is styled a “godly reformation.” Two hundred years ago the clouds of Protestant error, before wavering on the horizon, spread over the whole kingdom. Men welcomed the dark portent as a sign from heaven “of brightest hope and fulfilment.” “We find it now a settlement of despair; . . . a settlement to govern henceforth without God, with only some decent pretence of God.”† Such is “Protestant ascendancy”—such, the consequences of a separation from the true church. “Religion, moral duty, the fact that man had a soul at all, that in man’s life there was any

* Sir William Hamilton. † Carlyle.

‡ See Macaulay’s *Miscellanies*, p. 438.

§ London Times, March 6th, 1841.

* British Critic.

† Carlyle.

eternal truth or justice at all, has been as good as light quietly out of sight."* Such is the reply which England gives to our question, what have been the moral results of Protestantism? Let us turn to the continent.

In Sweden, where the too easy doctrine of "faith without good works" is upheld by parson and prince, where no dissentient voice dares to raise itself against the unalloyed dogmas of the deforming Luther, we may behold, fairly and fully, the immoral consequences of the "principles of the sixteenth century." Here too Protestantism possessed every advantage for a successful demonstration of her ability to perform the offices of religion. The population are engaged almost entirely in rural occupations, and are thus free from the contaminations which are usually supposed to attend manufacturing and commercial pursuits: they are far removed from the enervating and licentious influences, which are said to belong peculiarly to a southern clime; they are, with but one doubtful exception, the most generally educated people in the world; and their "church establishment is the most powerful in Europe." With all these aids, we ask what has their religion effected towards the elevation of the Swedish people?—what is their moral condition? The answer has been given and well authenticated by a Protestant tourist. "Notwithstanding this powerful, effective and complete church establishment, and notwithstanding this very wide diffusion of education and religious instruction, by parental and clerical tuition, and by an extensive and efficient national establishment of public schools suited to all classes, *the Swedish nation stands among the lowest in the scale of morality. No other three millions of moral beings in Europe appear to commit within a given time, so large an amount of crime and moral transgressions.*† The same authority informs us that "one of every three persons in Stockholm is the offspring of illegitimate intercourse," and one in every forty-ninth of the whole population is annually convicted of some grievous criminal offence. But more than all this, the government "this true Protestant government," has established public institutions for the encouragement of infamous vice, and the gratification of licentious passion.

"A gloomy picture truly—shadows and darkness resting on it." What man can gaze here, and with unblushing cheek, say, "I too am a Protestant!" Let us hear no more of "popish ignorance and superstition," even if the charge were true, far better these, than the beastly degradation of "free, enlightened Protestantism."

In Prussia, where the people are drilled into "evangelism" by their church-making rulers, where the educational system, almost exclusively under the control of government, is "the most perfect in Europe," the "people are the most dishonest in Germany,"‡ and, except the Swedish, the most licentious in Christendom. "That virtue which marks more clearly than any other the moral condition of a society, the home state of moral and religious principles, . . . is female chastity. Will any traveller, will any Prussian say, that this index virtue of the moral condition of a people is not *lower in Prussia than in almost any part of Europe.*"† Vices, regarded as infamous in Catholic countries, are here pined as unavoidable misfortunes or youthful indiscretions.‡ If such Catholic evidences could be cited against Catholic morality, they would be re-echoed, loud and long, through the press, the pulpit, and the rostrum. That Protestants do not often institute comparisons between the moral effects of their religious opinions, and those of the Catholic faith; that the Brownlees and Cheevers do not talk in the same breath of the population of London and Rome—is a fact which evinces more worldly policy than love of truth on the part of Protestantism, whilst it leads to a conclusion highly favorable to Catholicity. We are willing to imitate their example in this instance, and to throw a portion of charity's broad mantle over the shoulders of our dissenting brethren, by not pursuing a contrast which they have generally feared to institute. We may, however, notice one case in which the disparity between Catholic and Protestant morality has been stated by Protestants themselves. In Ireland, where oppression, destitution and misery are almost forcing the people into crime, we have the evidence of the commissioners of the British poor law,§ that "it is matter of notoriety, that incontinence is regarded by the Catholic peasantry of Ireland with tenfold horror to what it is by the Pro-

* Carlyle. † Laing's Tour in Sweden in 1833.

* Muskau. † Notes of a Traveller. ‡ Laing. § See p. 134.—Report, 1836.

testant people of England :” that is, if we may apply Mr. Laing’s “index-virtue of national morality,” a Catholic population, under every worldly inducement to be bad, are tenfold better than a Protestant population with vastly less temptation.

We have now glanced at some of the most prominent kingdoms at present under the influence of the deforming dogmas promulgated in the sixteenth century. There is no occasion to pursue our investigation farther—in all we would find the same disgusting picture of a demoralized people. It is proper, however, to observe that the immoral tendencies of their religious systems were, in some measure, not only foreseen, but actually avowed and encouraged by the leaders of “the deformation.” We are informed by Sir William Hamilton, a Scotch Presbyterian, that Luther publicly preached “incontinence, adultery, incest even, as not only allowable, but if practised under the prudential regulations which he himself lays down, unobjectionable and even praiseworthy ;” . . . that “polygamy awaited only the permission of the civil ruler to be promulgated as an article of the Reformation,” and that it was “not the fault of the fathers of the Reformation if Christian liberty has remained less ample than Mahomedan license.”

Such were the lessons taught by the “fathers of the Reformation !” They have been too faithfully followed. The poisonous seed, scattered by a reckless hand, has sprouted and borne fruit—the fruit of bitterness and death. The upas boughs have spread over a wide field ; and too many, alas ! recline beneath their pestilential shade. Would that they might be recalled to the green pastures and living waters, where the good Shepherd gathers his flock ! Would that Protestantism might be viewed by her followers with a clear eye—that her false splendormight not dazzle, nor her deformities be concealed. Then, indeed, would they abandon the “monster evil,” brought into being by man’s basest passion and meanest pride, and fly to that mild mother, who affords consolation in sorrow and refuge in danger ; who supports her children under all the misfortunes and temptations of life, and guides them in the pathway which leads to the portals of heaven. Then might a holy Edward wield the sceptre of his sainted sire, and the people return to the purity of their forefathers ; then might the Swede do honor to the apostle of his ancestors, and imitate the virtues of Sigfrid—and then too might the German break down his prison walls of speculation, doubt and disbelief, and rush to the brightest sunburst of the soul—the banner of the cross.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 239.

CHAPTER VI.

HENRY here concluded his narrative. Lorenzo, covering his face with his hands, and leaning upon the edge of the bed, did not permit us to observe the impression made upon him.

“Judge then,” added Lord Walsingham, “the emotion the Chevalier Lorenzo caused me (at least I think it was he), in using, last evening, almost the very words which Hida had addressed to me in prison, where other causes had thrown me into a like despair. Not only

his words, but the sound of his voice ; besides, the circumstances are so extraordinary,—deprived of sight, unknown, and wishing to remain so—”

The entrance of the marquis of Rosline interrupted us. On Henry’s bed was lying open the first anonymous note he had received, and which he had shown me. Lord Arthur after making inquiries concerning his brother-in-law’s health, perceived the note, and taking it up, “is this yours ?” said he, addressing me with emotion ; “it is my brother’s writing !”

"Your brother! Hidalla of Salisbury! Impossible," said Henry, greatly agitated.

"It is, at all events, the same style, and his signature is also the same, for he ordinarily abridged his name in this way," said the marquis.

Henry became pale. A deep blush covered Lorenzo's face. Henry, pressing my hand with a convulsive movement, exclaimed,—“Great God! could Hida be Lord Salisbury, at that time my enemy! he must have been an angel!”

"Was he not a Catholic?" asked Lorenzo, in a low voice and with an amiable smile; "does Christian charity admit of limits or restrictions?"

"Oh, my much loved brother!" said Lord Arthur, who, plunged in deep thought at the remembrance of Hidalla, had not heard our conversation, nor remarked the agitation of Henry; "oh! my beloved brother! Who can give me the details of his death?"

"He must still live, if he has written those lines," replied Henry; "I received them a long time after the report of his assassination near Madrid."

"But, my lord," asked Lorenzo, addressing Lord Arthur, "have you ever pardoned him for embracing the Catholic religion?"

Tears glistened in the marquis' eyes. "He had reason to doubt it," he replied, sadly, "because I never answered his letter on that subject; but I did not blame him; I was displeased only with Don Silva who had seduced him; he never was less dear to me: but, Lorenzo, explain yourself; you then have met him?"

"Yes, in Spain. I possessed his confidence; he spoke very often of his brother Arthur, whom he had never seen."

"No, because he was born whilst I was at college, and when I returned home, he was travelling with a relative who had brought him up. But how could you have known him?" The tone of the marquis indicated some incredulity that there could ever have been any acquaintance between the galley-slave, Lorenzo, and the young inheritor of Salisbury.

A slight smile played upon the lips of the former. "I knew him better than you, my lord," he resumed, "and I have, more than any one, known the attachment which he will feel for you even to his last breath."

"Do you then think that he still lives?"

"I am certain of it; but he will never be restored to you; he will never again see his brother!" Lorenzo leaned his head upon his hand, and added in a low voice: "Oh, mighty God! he has renounced him for your sake. Will you not restore to him this cherished brother in eternity? Will you not open Arthur's eyes to the rays of unchangeable truth?"

"Was he not attacked between Madrid and —?" asked Henry, still in great anxiety.

"Yes; he was attacked and wounded, but not killed."

"And now, what place, what clime does he inhabit? what is his fate?"

"He is happy! happy in the enjoyment of what is dear to him."

"You know where my brother is, and yet you make a mystery of it to me;" exclaimed the marquis with emotion, seizing Lorenzo's hand. Lorenzo pressed the marquis' hand to his lips.

"Allow me to respect an inviolable secret. Oh, Lord Arthur! this secret must die with me." He then remarked that our conversation endangered Lord Henry's health; and under this pretext, he retired to the chapel, where, having followed, I beheld him bathed in tears, and praying with uncommon fervor. He remained there until dinner-time.

Henry came to table. His son was quite well and very lively. We partook, in silence, of our repast; the marquis was absorbed in his reflections, Henry suffering, Lady Walsingham ill at ease, and Lorenzo quite dejected.

Towards the end of dinner, little Hida leaped upon his father's knee, and trying to amuse him by a thousand little artifices, drew from his bosom the cross of sapphire, and asked for it. Lord Walsingham bade him kiss it, saying in a mild and grave tone: "This is not a plaything, my child, it is a cross; see, there is the image of Jesus Christ, who suffered so much for us." The boy kissed it with a respect which charmed me.

The marquis of Rosline suddenly interrupting his reflections, said, "Pardon me, dear Henry; but from whom did you obtain that crucifix?"

"Would you know it? He who gave it to me had received it from a tenderly cherished brother."

"It was, then, my unfortunate Hidalla."

How, and under what circumstances was it given to you?"

"It is impossible," said Henry, "to conceal it from you any longer."

At these words, Lorenzo, seizing Henry's hand, said, in a firm and imposing tone, "Remember that this secret is not yours, and do not violate a sacred promise, already too little respected."

"Who, then, has informed you," inquired Henry, "of the most secret circumstance of my life?"

"No matter; I know it, and conjure you by the name of Hida."

"You would then prevent him informing me of my brother's fate?" Lord Arthur spoke these words with a feeling which alarmed me, for I knew his extreme quickness of temper.

"Of his fate Henry is as ignorant as you; and the event which Henry was about to reveal, your brother would not have known to you; it should remain buried in our hearts."

During this conversation, I (who perceived that Hida, the generous victim sacrificed for Henry, was no other than the marquis' brother) felt all the anguish which overwhelmed the soul of Henry, at the remembrance of the evils of which he had been the cause.

"He has given you that cross," resumed the marquis; "perhaps he no longer wished to retain any thing from his brother."

"Ah! do not wrong his affection," quickly interrupted Lorenzo; "he was forced to separate himself from the crucifix, but the chain of your hair to which it was suspended he has never parted with, and will wear it even to the grave." Lorenzo then turning to me, added: "Do you not think that the expression of the Saviour is inimitable? the longer you regard it, the more deeply are you penetrated with the sentiment of resignation and peace which it inspires."

"You have not then been always blind; you have seen it, Lorenzo," said Arthur.

"Yes; when Hidalla wore it."

"And may we not know where your acquaintance with my brother commenced, and under what circumstances?"

Lorenzo smiled. "I was often at Paris, in the circles of the duke of Guise, when Hidalla was there, and the Spanish ambassador, with whom I was closely connected, was also his intimate friend."

"The marquis cast a look of surprise towards me; we alone knew in what situation we had found him. After a long silence, "it is cruel on your part," exclaimed Lord Arthur; "you know where my brother lives; I would give a thousand lives to press him one moment to my heart, and yet you refuse me that happiness. Is this the price—?"

"Of your benefits?" said Lorenzo.

"No," rejoined Lord Arthur, whose soul was equally noble and generous; "but of my affection. I have done nothing for you; I wished to gain a friend whom I esteem and love, and who, I hoped, would interest himself in my happiness, as I desire his."

"Spare me," said Lorenzo, in an altered voice; "oh! Arthur, if you love your brother!" He became deadly pale. I saw that he was ill; we lavished upon him every attention and conducted him to his room, where I remained alone beside him. He became quite composed. I read to him, at his request, the thirteenth chapter of the fourth book of the *Following of Christ*. We passed part of the afternoon together. About five o'clock, while engaged reading the work on the contradictions of the reformed churches, I unexpectedly saw the marquis just behind me; his arms crossed upon his breast. How long had he been there, was the first question which suggested itself to me.

On seeing me surprised, he took the book from my hands, and after reading the title, he threw it violently on the floor. "Is this then the return you have reserved for my kindness, traitor Lorenzo! to seduce my ward, to make him drink the poison of your superstitious errors; to carry trouble and discord into his family and mine? is this the treatment I had a right to expect from one whom I supposed to be acquainted with the rules of delicacy and honor?" The rage of the marquis altered his voice. "Should I then have so carefully removed from my ward all who might have corrupted his principles, to trust him to you alone?" He paused a moment, and I could not but wonder that, although greatly enraged, he did not personally insult Lorenzo, nor abuse the knowledge he had of the humiliating condition in which we had found him. "I relied upon your honor," he resumed, with still greater vehemence.

"Have I injured his morals, or corrupted his innocence?" mildly answered Lorenzo.

"You have done more!" exclaimed Lord Arthur, whose anger each instant increased; "you have weakened his faith, you have fascinated his mind with the false charms of an erroneous doctrine, perhaps you have already destroyed the happiness of his life! Yes, Lorenzo, you have lost, irretrievably lost, my confidence and esteem. Nothing shall be refused you; but neither Sidney nor I shall ever see you again!"

At these words, Lorenzo fell upon his knees before the marquis. "Arthur!" he exclaimed, deeply affected, "shut me up in any dungeon you choose,—deprive me of liberty, I have already sacrificed it,—deprive me of everything, but let me hope sometimes to enjoy your presence, to hear that loved voice, my greatest happiness on earth!"

He let his arms fall, which encircled the marquis' knees, and remained motionless at his feet. I wanted to approach him, but Lord Arthur repulsed me with indignation. "I do not wish you to approach him," he said, with an agitation that alarmed me. Arthur had an excellent heart; but he had not learned to govern the impetuosity of his temper. I had rarely seen him so much excited. I stood looking on in silence. The marquis, taking a glass of water, threw it in Lorenzo's face; this being ineffectual, he loosed his clothes to give him air. I hastened to open a window, when suddenly the marquis called me in a changed and saddened voice. I flew to him. Paler than Lorenzo, he motioned me to call a servant, and lifting my friend in his arms, placed him on his bed. I followed, trembling, lest Lorenzo were no more, and looking at Lord Arthur with inexpressible anxiety. He pressed Lorenzo to his heart.

"Revive!" he cried out in a tone of despair, "revive for my sake! restore what is dearest to me in the world! Great God!" he continued; "O, Lorenzo! what name shall I give you!—into what a condition have I thrown you!"

CHAPTER VII.

WE were engaged in our attentions to Lorenzo, when Lord Henry entered. Not knowing to what to attribute the grief in which he

found us, he approached the bed. Lorenzo unclosed his eyes. The marquis removed a little, and contemplated him in silence. "Am I alone?" asked Lorenzo. Lord Arthur made us a sign to make no motion. "Yes, alone, again separated from all," continued Lorenzo. "Thy will is holy, oh! mighty God, to whom I have offered even the last breath of my life! May thy adorable name be blessed! I cast myself into thy hands; thou wilt never abandon me. Sidney, Henry, and you, Arthur, the being most dear to my heart on earth, is it you—but no, it is my work; I should regret nothing." Then covering his face with his hands: "I am no longer at Henry's—perhaps alone forever!—or in unknown hands. Oh, God! still will I bless you; you have at least permitted me to know Arthur, and have given me recollections which will gladden the remainder of my life." He threw himself upon his knees on the bed. "Pardon me," said he, "and receive these tears which cannot offend you." He then burst into tears.

The marquis took him in his arms and pressed him to his heart for a long time, without being able to utter a word. Making an effort to conceal his emotion, he said: "Lorenzo, you are with me,—you shall never leave me. I have, however, a sacred right to your confidence. I claim it,—I require it. I conjure you to grant me it." The whole soul of the marquis was thrown into these words, which manifested also his natural pride, his goodness, and the tenderest affection.

"Right!" replied Lorenzo; "yes, the right is incontestable, but you know it not. No, Lord Arthur, and never." He again seemed greatly agitated.

The marquis laid him upon the bed and begged him to take a little repose. "Lay aside your anxiety," said he, "I will afflict you no more; take care of yourself for my sake; this is my only prayer." He left the room with Henry, requesting me to remain with Lorenzo; this put the climax to the surprise which his conduct awakened in me.

We met again at supper. Lorenzo was sleeping profoundly; the marquis was sad and pensive. "Will you tell me," he asked of Lord Henry, "how you became acquainted with my brother, Lord Hidalla; and if you have any recollection of his features?"

"I wish I were able to give you details, my

dear Arthur ; but my information is very little. I have never seen Hidalla ; still less have I known him ; the only interview we ever had took place in the dark. He rendered me an important service, for to him I owe my life and still more. For the rest, it was you who apprised me that the two notes I received came from him."

The marquis thanked his brother-in-law, and quickly spoke of other things. After supper, he mentioned to Henry that he had written to the marchioness of Rosline, his wife, to join him at Remember-Hill. This, Count Walsingham learned with much pleasure, both because he tenderly loved his sister, and on account of the warm attachment subsisting between Caroline and Matilda.

Before retiring, I went to see Lorenzo, who was awake. I told him of the expected visit of the marchioness. He changed color. "I cannot see that lady," said he, "and I have particular reasons for avoiding a meeting." I immediately promised him that his wishes should be gratified, for he appeared to be much disturbed. Afterwards I read some time near him, and he again gently fell asleep. I availed myself of this moment to see Lord Arthur, in order to tell him that Lorenzo objected to meet his wife.

"I expected it," replied the marquis, with a deep sigh ; "but I already know all that he wishes to conceal from me ; quiet him, promise him all he wishes, take care that nothing agitate him ; I would give my life to render him happy."

Then requesting me to sit near him, the marquis took my hand. "You have done wrong, Sidney ; you have been wanting in confidence towards your best friend ; you have done what duty forbids, and you know that the first consequence of acting against our conscience, is to mistrust those who govern us, and whom we ought to respect. I pardon you, however, and excuse the zeal of your unfortunate friend ; but I hope, at least, that you will tell me with perfect sincerity, if your reading has made an evil impression on you."

"Evil ! undoubtedly not, my lord, and I confess to you that that book would most likely have made no impression upon me at all, had it not been for the angelical conduct of Lorenzo, and the edifying behaviour of Lord

Henry's family. Lord Henry has told me of his conversion, and of many frightful circumstances in which he was placed ; and I felt that an extraordinary courage and virtue must have been necessary to sustain him. Lorenzo's patience in suffering at his age the privation of all the enjoyments of life, cannot be inspired but by a holy and true religion. If you saw him before the sanctuary, absorbed in the presence of God, you would think as I do, and you would at least enlighten yourself on the subject of his faith. I intend to do so myself. I have as yet communicated it to no one, wishing first to consult you."

"I do not blame you, Sidney. I am pleased with your candor ; and I appreciate it the more, inasmuch as I think it necessary to your happiness. But you are young, my dear child, and without experience ; and where will you find advice more disinterested than what my affection offers you ? I want to prove to you how much your sincerity has gratified me, in opening to you my heart also. You must have remarked the sudden change in my conduct towards Lorenzo ; you have asked me no question about it. I trust that delicacy, not fear, was the cause of your silence. At the moment when I was endeavoring to restore animation, I discovered on Lorenzo's neck, the chain of hair which a few hours previously, he assured me had never left the possession of Hidalla. Imagine my surprise, my grief, and joy. I could not, however, be fully convinced, until my wife, who knew my brother intimately in France, should see him. Lorenzo's anxiety to avoid her presence confirms all my surmises."

I was so much pleased with the confidence of the marquis, that, unable to reply, I pressed his hand to my lips. He was equally affected ; and we separated, deeply impressed with all that we had witnessed.

I slept but little. The following day I passed almost entirely with Lorenzo. The evening of the day after, Lord Walsingham requested me to take supper with him ; his sister, the marchioness of Rosline, had arrived. I was then presented to Lady Matilda, who was scarcely twenty-two years of age. She spoke French and Italian fluently, and united all the acquirements of a brilliant French education. Her husband loved and respected her, and his sentiments were fully requited. She was tran-

sported with joy in again seeing Arthur, Henry and the children of the latter, whom she had never before beheld. Taking little Hida in her arms, "Oh!" said she, in an under tone, "how strongly he recalls Hidalla!" These words confirmed me in my suspicions respecting Lorenzo, for I had been struck by his resemblance to the elder son of Henry; but supposing this idea to be mere fancy, I had not mentioned it.

The following morning I was reading near my friend, when the marquis entered with his wife. He motioned me to keep silence; the marchioness had been put upon her guard. She looked at Lorenzo for a long time, her eyes filled with tears; and letting Arthur know that his conjectures were but too well founded, she left the apartment to conceal her deep affliction. The marquis, seating himself near his brother's bed, took his hand: "Lorenzo," said he, with a lively emotion, "the time to dissemble is past; it is no longer proper to withhold my affection or my grief. My heart refuses to give you the name of stranger, since I have discovered in you, the object of my first affections, my Hidalla, my brother! The chain of my hair, and the testimony of Matilda, who has seen you, allow me no longer to doubt. There remains for me only to obtain from you a confidence which you cannot without cruelty refuse; an entire avowal of your misfortunes and of the circumstances which reduced you to the condition in which I found you. If youth has misled you, open your soul to me, my brother, and fear nothing; every excuse is in my heart, torn with grief at the thought of all you have suffered."

On concluding these words, he leaned his head on Lorenzo's hand, which he moistened with tears. Embracing him, Lorenzo exclaimed, "Heaven is full of mercy and love! May the God of all goodness be forever blessed! I do not merit this happiness, but since he sends it to me, I will not reject the unspeakable joy of pressing you to my heart, and calling you my brother! As to my confidence, that shall be entire. It is due to you; I will only pass over in silence, the names of those who might be committed by my narrative."

The marquis embraced him, and finding him much agitated, entreated him to take some repose, promising him that afterwards we would reassemble in his room. During the

last few days, Lorenzo frequently had fever, and his health evidently suffered from the many exciting sensations he had experienced.

CHAPTER VIII.

AFTER Lord Arthur had left the room, Lorenzo gave a free vent to his tears. This calmed him; and ascertaining that we were alone, "I am going," he said, "since Lord Walsingham has acquainted you with part of my history, to give you all the details."

Having expressed to him the great pleasure with which I accepted his confidence, he began as follows:

"The marchioness of Rosline, my mother, had been several years a widow when she was united to the duke of Salisbury. Arthur, who was the only child of her first marriage, was about six years old at the time of the second. Of this union I was the third child; and my paternal uncle, Lord Donovan, wished to educate me, intending to leave me his whole fortune, for he was not married. My parents consented, and as my mother was too ill to nurse me, he brought me a nurse to Ireland. My early childhood was passed at Lord Donovan's sister's, a very aged lady, who brought me up with equal care and tenderness. I was afterwards sent to the university, which I left at the age of fifteen. The protectress of my early infancy being dead, Lord Donovan wished me to travel with him. I had never seen my parents. Of all my family, my brother Arthur alone corresponded with me. My other brother had died at an early age, my sister Caroline was receiving a Catholic education, and my father had been travelling since the year after my birth. Arthur wrote regularly; gave me much advice, and many marks of a sincere affection; he had even promised to visit me at Glasgow, when Lord Donovan's tour thwarted his design. This I felt keenly, for every feeling of my heart was concentrated in the desire of knowing Arthur. After passing eighteen months in France, we went to Bayonne, where Lord Donovan intended to make some stay. We resided with the marquis of Aranda, with whom Lord D. was well acquainted. The first nobility of the city assembled at his house every evening.

"It was there I was introduced to Señor

Don Silva, the marquis' brother, a young man about twenty-five years of age, who had a short time previously entered the ecclesiastical state. Don Silva gave me a very welcome reception, and manifested much affection. We often conversed together, promenading the extensive gardens of the mansion, which extended delightfully along the coast; and it pleased him to speak of Scotland, and of every thing that might fix my thoughts on those who were dear to my heart. I began to feel the need and the charm of friendship. I wrote a long letter to Arthur, all warm with the desire of seeing him; requesting him to send me some of his hair, and to write oftener; I spoke to him also of Don Silva. Lord Donovan did not approve of my intimacy with the latter; he feared that we might converse upon religion; and he advised me to be upon my guard, and to avoid all conversation upon that topic. I promised; and with the less difficulty, as Don Silva had not, so far, said a word about it.

"Each day strengthened our friendship, and made me enjoy a happiness which until then had been unknown to me. One evening, in passing through a gallery, I remarked a painting which represented the souls in purgatory, in the midst of flames, stretching out their arms to the Blessed Virgin, who, high in the air, seemed longing to break their chains, and deliver them. This picture recalled a singular dream I had had whilst at the university, and which had been too visibly impressed upon my mind to be effaced from my remembrance. I saw myself suddenly surrounded by vast precipices, the depths of which my eye could not reach, and from whence gushed forth whirlwinds of flame. One only little plank, thrown across these abysses, yet supported me, and even trembled under my feet; when a moment after a brilliant light presented itself to cheer me. A sort of temple, with vaulted roof, and dazzlingly illuminated, struck my view as I looked beyond the precipice. Making an extraordinary effort, I rushed forward to this secure refuge, when delivered from all danger, filled with joy and full of confidence I awoke. Never can this dream be effaced from my memory. Don Silva having joined me in the gallery, where I had remained some time, I related my dream to him.

"There might be a very plain allegory

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drawn from it,' he said, and without explaining himself further, he changed the conversation.

"The next morning I joined Don Silva in the garden before breakfast. He held a book in his hand, which, on seeing me, he closed, and we walked together some time in silence. He appeared very thoughtful; yet two or three times he tore himself from his reflections to remark the splendor of the rising sun, and the beauty of nature, which appeared in an enchanting garb. Then, after a long pause, he said: 'Have you ever thought seriously, my dear Hidalla, that you have a soul?'

"This question, and the grave manner in which it was put, drew from me an involuntary smile. 'Had I been ignorant of it,' I replied affectionately, 'our friendship would have taught me it.'

"'And do you believe,' added he, 'that it is inferior, or superior to your body?'

"'Is not the soul immortal,' said I, 'while the body is subject to decay?'

"'True,' resumed Don Silva, 'but it appears to me that you judge the latter worthy of every care and sacrifice, and your soul deserving of none; for, in fact, what have you done for it?'

"I blushed upon perceiving the grave and important subject he had entered upon. Kissing my hand, he observed, 'If I loved you less, my dear Hidalla, I would seek less earnestly to fathom your conduct and sentiments; but I love not only the superficial qualities of Lord Salisbury; a thousand times more do I cherish that immortal soul, destined to be my companion in the enjoyment of unspeakable happiness during all eternity; and tremblingly do I behold it astray, abandoned, without support, without a guide in paths bordered by precipices, and surrounded with dangers.'

"I smiled. 'Don Silva, I know that Catholics are very pusillanimous, and ever afraid of shipwreck; but we are not so uneasy, and I believe that many more among us will arrive at port.'

"'What port did they reach who were not in the ark at the time of the universal deluge?' he asked with a deep sigh.

"'Let us quit this subject,' I observed immediately, 'I can neither reply to you, nor am I disposed to yield; I have always avoided discussion on religious matters.'

"'Hidalla, if the sacrifice of my life could

induce you to reflect seriously even for one hour on the salvation or perdition of your soul, I would soon prove to you that I love you.'

"I looked at him with still increasing surprise; not being able to imagine it possible that he should feel so deeply interested in an affair, which appeared very insignificant to me; for I had heard that all religions were good; and I held to mine only from habit and from a certain connection instilled into my mind in childhood, that it was not right to change one's religion. I observed that Don Silva's eyes were filled with tears, which he tried to conceal from me. We walked along in silence, and returned for breakfast, without having renewed our conversation on religion, or entered upon any other. Don Silva ate nothing; he was thoughtful; and, in spite of myself, I could not divert my mind from our morning's conversation.

"About ten o'clock, the marquis of Aranda invited us to visit the galleys. Don Silva had gone out. We accepted; Lord Donovan, several other persons and myself. The sight presented to us affected me very much. Mass having been announced as about to be celebrated in the chapel contiguous to their post, the slaves, who had hastened their morning's task, were permitted to be present. The number was greater than I had supposed. The marquis offered us either to assist at mass, or to go through the ships. I alone accompanied the marquis to the chapel. I was both surprised and pleased on perceiving that the sacrifice was offered by Don Silva. I had never before entered a Catholic church. This was built in a kind of grotto, and received its only light from a vast number of lamps. I here so perfectly recognized the temple which had offered me an asylum, in my dream, that I became violently agitated. Every thing that surrounded me bespoke recollection; Don Silva appeared less a man than an angel. I was, as if transported into some far region; all around adoring a God who annihilated himself for his creatures. At the moment of the elevation, I prostrated myself with the rest; and, without being able to comprehend the feeling which possessed me, I remained so penetrated with the real presence of the Divinity whom I had not yet adored, that I remained, as it were, overwhelmed before the majesty of God. The sacrifice being concluded, they prepared to leave. The marquis, surprised to see me motionless,

came and led me out. He entreated me to say nothing of what had passed to Lord Donovan. Such was my intention; and further, to return once more to mass in the chapel. I waited about half an hour for Don Silva; and, as our party were still on the ship, I walked some distance with my friend alone. I burst into tears, unable to define the emotions of my heart, which was so full and so oppressed, that it seemed scarcely sufficient to contain its varied feelings. I begged Don Silva to allow me again to assist at his mass; this he granted with joy, for he perceived in me the effects of divine mercy.

"In the evening, when alone in my chamber, I made a thousand reflections on the morning that had passed. I feared to indulge my thoughts, and my mind, filled with a thousand prejudices, recoiled with horror at the mere idea of becoming a Catholic. I formed the resolution of avoiding forever all connection with those who professed this religion, and to enter no Catholic church except Don Silva's. Full of these projects I spoke next morning to Lord Donovan about quitting Bayonne; he proposed my leaving with one of his friends who was expected to arrive every moment, who would remain but a few days in the city, and then depart forthwith for England.

"About eight o'clock, I went to Don Silva's room to inform him of this. Not finding him there, I was told that he was in the chapel; there being one in the interior of the mansion which I had never seen. I approached the entrance, and hesitated a moment, fearing my weakness; but quickly laughing at the thought, I gently opened the door. Don Silva was serving the mass of a clergyman whom I had seen several times at the marquis of Aranda's. Notwithstanding all my designs, I had not strength to quit that holy place; the preface was just advancing: I fell upon my knees, and conjured the God of the Catholics, if he were really present in this sanctuary, to enlighten and touch my heart. The same emotion, as on the previous day, again took possession of me at the consecration. I prostrated myself, and unable to bear the violence of my sensations I was almost fainting. There were in the chapel only the marquis and two domestics. The marquis led me to my chamber, where, after some moments' repose, I asked for Don Silva. He came immediately.

"As soon as we were alone, I cast myself at his feet. 'Bless me, first of all; for I am truly unworthy of your society, and I deeply feel that I have been guilty of culpable presumption in presenting myself at the awful sacrifice of your religion, bringing there an unbelieving and profane heart. Have pity on me, Don Silva, and tell me what I ought to do.'

"He raised me affectionately. 'Let me instruct you in the way of eternal salvation.'

"At this moment Lord Donovan entered, and, without seeming to observe Don Silva, 'Prepare yourself,' said he abruptly, 'Admiral Howard leaves in an hour. He will conduct you to Oxford, where you will complete your studies.'

"He left the room without waiting for a reply. I was for an instant confounded; then resuming courage, I exclaimed: 'It matters not, if God has begun my conversion he will finish it; if it is not his work it ought not to succeed.'

"Don Silva pressed my hand. 'Fear only your own weakness and irresolution, and human respect. Fear everything from yourself, and hope all from Jesus Christ. May the all-merciful God deign to bless and strengthen you.'

"Whilst my servant was preparing for my departure, I went to take leave of the marquis of Aranda, and I returned with Don Silva to my room where we conversed together awaiting Admiral Howard. Don Silva asked me if I had never been touched at the faith and confidence with which many of those unfortunate galley-slaves addressed the God of sinners as well as of the just? 'Ah! you cannot imagine,' he added, 'what inexpressible delight I enjoy with them; offering consolation to those whom despair maddens; instructing souls that have often neither faith nor hope. Many of these unhappy beings have died since my entrance into the holy ministry. I have had the happiness of preparing them for death, and of seeing them almost always animated with the most edifying dispositions. I must even confess that it was the death of one of these slaves which I witnessed through curiosity, that gave me the first idea of embracing the ecclesiastical state. He passed so suddenly from raging fury to sentiments of lively repentance, that I comprehended for the first time the extent of the mercies of God, and the ineffable happiness of

those whom he calls to be the ministers, and, as it were, the depositaries of these mercies.'

"Each word of Don Silva fell upon my heart as a dew of grace and light; and I only felt sadness when thinking of our approaching separation. In the evening I received a note from Lord Howard in which he excused himself for having to defer his departure one day, on account of an indispensable letter which had not yet arrived, and compelled him to await the next post. This short delay filled me with joy, and I passed a part of the night in conversation with the guardian angel, who was the instrument which divine goodness had deigned to make use of in my regard. In the morning I received a letter from Arthur; it was more affectionate than ever; he begged me not to seek in strange lands a friend whom heaven reserved for me in the most attached of brothers. He concluded by assuring me, that before long he would be in Scotland, and that he would come himself to restore me to my family, where I should be received with open arms. He sent with this letter a chain of his hair as a present to me, and a cross of sapphire which he requested me to offer to Don Silva. I hastened to beg my friend's acceptance of the cross, who refused it, alleging that he wore no jewels, and that this was too valuable for the state which he professed; he entreated me at the same time not to part with it, and I promised him that I would not. Towards noon, Admiral Howard called for me. I shed many tears on leaving Don Silva. Lord Donovan was colder and more unbending than usual; I was not surprised at it; he knew what had happened to me at the chapel, and also at the church of the grotto. The marquis of Aranda embraced me, and said, in a low voice, 'If you should one day have the courage to enter the true church, and if your faith bring misfortune upon you, come to me; you will find in me a father, and in Don Silva a brother inviolably attached to you.' I replied by an abundance of tears. We took our departure, and, after a happy voyage, arrived at Dartmouth. Whilst Admiral Howard gave orders for the general disembarkment, I walked, sad and thoughtful, along the shore; the desire of soon seeing my brother and all my family, struggling with the thought of renouncing all to save my soul. I observed a little vessel just setting sail for Rochefort; my courage revived, or rather

victorious grace triumphed over my irresolution. I had not a moment to lose; the sails were unfurled. I advanced quickly to the vessel, asked for the captain, and besought him to take me on board.

"He enquired my name. 'Count Hida; ask me no further, receive me into your ship, and accept this ring as a token of my gratitude; you will oblige an unhappy man.' Surprised, he refused my offered reward; it was worth from eight to ten thousand francs. 'You do not know the value of it,' said he, smiling, 'and I will not take advantage of your inexperience.'

"'Take it,' I eagerly replied, 'for the service you are going to render me is inestimable.' He persisted in his refusal, and led me to his room in the vessel which immediately set sail.

"I shed a torrent of tears on losing sight of my native land; but grace, which so evidently directed me, sustained me. The captain, affected by my emotion, tried to console me without interrogating me on the subject of my grief. 'Are you a Protestant, sir?' I asked.

"'No, thank Heaven, I am a Roman Catholic.'

"'I can then speak with confidence to you,' I replied, delighted to learn that he was not a Protestant. 'I shall conceal from you my name, but will tell you that, impressed with the truth of the Catholic religion, I abandon my country and family to embrace that unchangeable faith. My tears are wrested from nature by the sacrifice it is obliged to make, but my resolution is not the less immovable.' The captain affectionately embraced me; he took very particular care of me during the voyage; and as he could remain but a few days at Rochefort before setting out for America, he manifested great regret at not being able to be more useful to me. I told him that I was going to join a clergyman, my friend, who would instruct and strengthen me in the faith. He then gave me a pocket-book, saying: 'Here are two checks of a hundred pounds sterling, payable to the bearer; they may be useful to you; do not refuse me, and when you are in possession of your estate, you can refund me the money, and if I should be no more, you can give it to my family, who reside at Newry, in Ireland. Every one there knows Mr. Macdougall, the privateer.'

"I accepted the offer of the generous Irish-

man, and we separated; I left the same day for Biarritz, distant two leagues from Bayonne; from thence I wrote to Don Silva these few words: 'A young Scotchman, anxiously desirous to save his soul, and to embrace the truth, presumes to address himself to you, Signor Don Silva, by the advice of Lord Hiddalla of Salisbury. Important reasons prevent him repairing to Bayonne; would it be presuming too much on your tender charity to hope that you will sacrifice a fortnight to instruct and enlighten a soul which Jesus Christ has redeemed with his blood.'

"The zeal of Don Silva responded to my expectations; the next morning I was in his arms. 'I am yours,' I exclaimed, 'I belong to the true religion; dispose of me for life and death.' He could not believe what he saw. I informed him in few words how I had quitted Dartmouth. 'I will be a Catholic,' I added, 'and if my father regards me no longer as his son, he for whom I have left all will take care of me.'

"Don Silva shed tears of joy and affection. He hired a small house in a village near the city, and he came frequently to visit me. I was very soon instructed; I believed firmly, and my soul embraced with ardent love the mysteries of faith. I was entire days at the village church; no sacrifice seemed painful when I thought of my immense gain. Anxiety for Arthur, the desire that he should no longer wander in error was all that troubled me. This was my continual prayer. I wrote to him, yet without acquainting him with my conversion, that I had powerful motives for leaving Lord Donovan and Admiral Howard, but that I would shortly return to throw myself into his arms, and restore to him a brother, as submissive as affectionate and devoted.

"As soon as I was sufficiently instructed and prepared, I went to make a public abjuration at Bayonne. I then paid a visit to the marquis of Aranda, who congratulated me in the most affectionate manner on my happiness. Don Silva was forced to make a journey to Paris, whither I accompanied him. It was there that I met the duke of Medina, my maternal uncle. His daughter, Doña Maria, made me acquainted with Matilda Walsingham, Henry's sister, now the wife of my brother Arthur; I saw her several times also at the duchess of Guise's. My brother Arthur

had just left France when I arrived at Paris ; this sensibly afflicted me. Matilda was a Catholic, and very much attached to her faith ; I even then formed the wish that heaven would make use of her to enlighten Arthur. I was loved in the family of my uncle, as one of his household. He wished me to accompany him to Spain, and had me appointed page to a prince who was about returning to that country. Don Silva delighted to leave me in a family professing my own religion, urged me to accept the duke's offer. We parted, promising to maintain an uninterrupted correspondence. I then wrote to my brother Arthur and made an entire avowal of my conduct ; I told him also that I retained the little cross which he had sent to Don Silva, and that I was resolved never to part with it. I solicited as a favor a reply, but I received no further intelligence, nor remembrance from my brother ; and I doubted not that my abjuration had raised an eternal barrier between us. I hastened, before setting out for Spain, to send to the wife of Mr. Macdougall in Ireland the sum I owed this generous man. I added some presents for Mrs. M. and a letter, expressing all the fullness of my gratitude, and the happiness I enjoyed in my new faith.

"Meanwhile I had a strong desire of seeing Arthur. Determined not to settle in Spain, I obtained my dismissal from the situation which attached me to the court, whose dangers and temptations moreover I feared. I went to pass some time at Castel-Abey-Ha ; this was the name of one of the duke of Medina's estates. The duke had set out for Las Montes, his castle, but a short distance from Madrid, and I promised after a short time to meet him there. I was still at Castel-Abey-Ha when I received a letter from the duke, requesting me to hasten my arrival, as they only awaited my presence to celebrate the marriage of Doña Maria with the count of Castro, governor of —. I hastened without delay, but a slight indisposition detained me seventeen leagues from Madrid. When I recovered, I was handed a letter which had arrived several days before. It was a challenge ; there was no signature ; the writing was unknown to me, and the day and hour appointed were gone by. It gave me little trouble, and I left for — on horseback, attended by only one servant. I found myself late in the evening in a dense forest, a short

distance from the town whither I was going. Uneasy at meeting no one, I quickened my pace, when the sound of a pistol, fired in the distance, made me urge yet more my horse's speed. I perceived an old man surrounded by three assassins. I rushed to his aid ; two others came to join the assassins ; and I, with my servant, combated the five. I lost sight of the old man ; this made me hope that he had escaped. Although wounded, I rallied my strength, and throwing my purse to the highwaymen, they fled seeing me determined to sell my life dearly.

"Alone, uncertain what route to take, I guided myself by the light of the moon. My servant I discovered dead at the foot of a tree. Not being able to be of use to him, and not finding the stranger, I threw myself on my horse, which was not far from me, and took the road to the village of —. On arriving at the inn, I was told that Lord Hidalla of Salisbury had been assassinated in the forest with his servant ; and that Count Tancredi, dangerously wounded, had been borne to this same inn. I knew the count only by name, and as the personal enemy of my family. I resolved to let them still believe me dead, and not make myself known. I asked to be shown to Count Tancredi, and I recognized in him the venerable old man whom I had seen in the forest. He was quite sensible, but suffering very much, and extremely agitated.

"'Heaven, no doubt, has sent you here for the consolation of my last hour,' said he, as soon as he perceived me ; and requesting those present to retire, 'Hidalla,' he continued, for he knew me, having seen me at the duke of Guise's without my having observed him, 'you are of a family, the enemy of mine ; you have a personal injury to avenge, but you are a Catholic. Your enemy is dying and unhappy ; you can render him an important service beyond all price. The hereditary animosity of our houses will yet elicit your generosity, and your enemy will be indebted to you for a more tranquil death ?'

"'Speak,' I exclaimed, 'what can I do ? I shall be too happy to prove to you that Hidalla of Salisbury has never shared in unjust resentments and that his heart was not made for hate.'

"He took my hand with much affection. 'I have a young and inexperienced relative whom I tenderly love. He had the misfortune

to form an attachment for Doña Maria of Medina. Exasperated by her marriage, which, they said, was about to be solemnized with you, my lord, he sent you a challenge. Receiving no reply, he formed the project of forcing you to run the chance of arms. I have been informed that the duke of Medina's carriage has been attacked; that one of his servants has been wounded; and that the author of this attack has been arrested and condemned to death. They have not named the culprit, but I am too well convinced that he is no other than my unhappy Henry Walsingham. I was hastening to succor him when the assassins reduced me to my present state. To whom could I address myself? to whom confide my suspicions? for the name of the guilty one would but add to the vengeance of Count Castro, if he should recognize in his rival a personal enemy. Your presence, Lord Hiddalla, the religion you have embraced, lead me to hope everything from your generosity. Henry is a Protestant; I had a strong presumption that I should soon guide him to the knowledge of the truth; but his captivity, his sentence, the violence of his character, make me behold, tremblingly, the despair which his situation may induce, and the excesses which may follow from it. Fly to —; strive to bribe the jailor;* see Henry, and if you cannot save him, your words, at least, may calm him, and prepare his soul for the terrible judgment it must undergo.'

"Tears bedewed the count's face; his hand trembled in mine; I fell upon my knees near his bed. 'I promise you,' I exclaimed, 'that Henry shall be saved, at whatever cost. I promise you that you shall soon see him here. Their ignorance of his name will obtain his flight. I shall succeed. Be careful, only, not to reveal my name to any body, in order that they may never discover that I have had any part in this affair.'

"The count, transported with joy, gave me a purse full of gold, in case I should require it for the jailor. The count had not been robbed in the forest, having been able, notwithstanding his wounds, to escape whilst the robbers were engaged with me.

"It was nearly half past eleven o'clock at

* This design to bribe the jailor, however adapted to the views of friendship and affection, was not in accordance with the principles of sound morality.—Ed.

night, when I left Count Tancredi. I told his servants that his nephew would soon be there to attend to him, and I took the road to —, from which I was distant only half a league. I arrived alone, on horseback, wrapped in a mantle. I repaired to the prison, and asking for the jailor, inquired after the prisoner, who had been arrested for the attack on the duke of Medina's carriage.

"Do you know his name?" the jailor asked.

"No matter,—can I save him? What would you take to set him at liberty?"

"Nothing,—I should pay for his flight with my life. Moreover, I cannot be bribed.'

"My efforts being useless, I obtained permission to see him. 'I will fasten you in,' said the jailor; 'when you wish to come out, just knock at the door.' I followed him without replying. On the way he apprised me that the sentence of death had been commuted; that the prisoner would be deprived of sight, and that he was condemned to perpetual imprisonment, or to the galleys.

"Does he yet know it?" I asked, filled with grief.

"Yes; I announced it to him.'

"I groaned at the bare idea of the despair which must have possessed his fiery soul, destitute of the support and consolations of religion. I was introduced into a narrow and gloomy cell; the door roughly closed upon me; the noise of its bolts pierced my heart. Trembling, I approached the interesting victim whom this place of horror contained. Henry could not recognize me; he was excessively agitated, and his accent, his words, his convulsive pressure of my hand, all showed me his anguish and despair. He has himself described our interview to you, and his promise to embrace my religion.

"The desire to make some great sacrifice for Him who had called me with so much love to the knowledge of the true faith, was as a ray of light within my heart. I wished to save Henry's soul at the expense of my happiness in this world; and after having for a moment weighed the extent of the sacrifice with the greatness of the recompense, I no longer hesitated; and we parted after I had made him solemnly promise never to reveal what had passed between us. He has related to you in what manner he escaped from prison. After he had gone, I dwelt some time on the

delightful idea of Count Tancredi's happiness in again seeing Henry, and the salvation of his soul, which God had permitted me to snatch from the mazes of error. Meanwhile, little by little, nature reclaimed her rights, and exercised them with a violence which I had not foreseen. The fate which awaited me, presented itself with all its horrors; life seemed hateful to me; I was ready to deplore the impossibility of an end being put to it. At eighteen years to renounce light and liberty! I arose, and much agitated, paced my narrow solitude. I approached the wall, where, through a little aperture, appeared the last rays of the moon. I regarded it, shuddering to think that perhaps

it was for the last time. At length recovering myself, I fell upon my knees, and then I felt the presence of a God who tries his servants, but never abandons them.

"I shed some tears which calmed me, and by degrees resigned myself to my fate; I can even say that I contemplated it with a kind of joy. You cannot comprehend this, Sidney," said Lorenzo, with a celestial smile; "this supernatural joy belongs but to Catholicity; only the children of the true church can be in a state to conceive and feel it."

I cast down my eyes, deeply affected. Lorenzo preserved for some time a silence which I had not the courage to interrupt.

TO BE CONTINUED.

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HISTORY OF THE PAPACY.

Continued from vol. ii, page 685.

FROM the death of Constantine to that of Charlemagne, the apostolic chair was occupied by sixty-three popes, thirty-seven of whom are honored as saints. The church which pays a public veneration to all the pontiffs who governed the church during the first period, has canonized about one half only of those who flourished during the second. The reason of this is, that during the first ages, the persecutions carried on against religion obtained the palm of martyrdom for most of the popes; but these persecutions having ceased, the holiness of the sovereign pontiffs was to be tested by means less conspicuous in the eyes of men, though equally effectual in the sight of God. Perhaps, also, in proportion as the church became better established, and there was less need of miracles to confirm its reign, those external marks of sanctity among its chief pastors did not enter so much into the economy of Divine Providence. Moreover, the difficult circumstances in which these pontiffs were placed, and the ever increasing complication of affairs, which demanded their attention, might have been, humanly speaking, another cause of this difference. Whatever may have been the reason,

it proves nothing against the institution itself, and we shall here observe that the weaknesses, and even the crimes of a pope, are not the vices of his station, but of his conduct; the pope, on being raised to his high dignity, does not cease to be a man, or to have the passions of humanity. Some pontiffs have undoubtedly been immoral; but the fault, far from being the consequence of their office, exists in defiance of its sacred character. The papacy is not responsible for the personal wrong-doing of those who wear its insignia; and it is, therefore, a mark of bad faith to confound two things that are so evidently distinct, and to view only the man where we should consider merely the office which he holds.

What we have said of the complicated and difficult circumstances in which the popes were placed, may be clearly understood by reference to the heresies and schisms which, during this period, desolated Christianity more perhaps than persecutions could have done. The latter produce martyrs, and the blood of martyrs is the seed from which new Christians arise; but schism and heresy only bring forth apostates. Persecution is the nursery of saints, and multiplies the children of the faith;

schism and heresy almost irrevocably take away from the number. In the course of the first period there appeared but one antipope; in the second, eight opposed themselves to the peace of Christendom, and heresies were innumerable.

The following pages will prove the advantages and necessity of the papal see. Alas! what would become of the purity of the faith without it? How could charity be exercised? What dreadful catastrophes would have fallen upon the people at the time when barbarism descended from the north to sweep away every trace of civilization, even at its meridian brightness? But the Damasus', and the Anastasiuses, the Leos, and the Gregories present themselves as the guardians of unity, the censors of morals, the protectors of the vanquished, and the papacy establishes its legitimacy by the very prodigies of good which it achieves.

Julius I, the last pontiff of whom we have spoken, was succeeded by Liberius, a Roman, on the 22d of May, 352. The reign of this pontiff, which lasted five years, four months and two days, is so remarkable in its character, it exhibits so much weakness and so much courage, that it is not easy to decide upon its merits. But although he is the first pope that did not receive the title of saint, he is praised by St. Basil and St. Ambrose, and nearly all the fathers have given him the epithet of blessed, whence we may conclude that the reproaches which have been cast upon him, are far from having been merited. Liberius was elected on account of his piety and his zeal for the faith; he afterwards justified his appointment by the heroic and edifying manner in which he resisted the Emperor Constantius, who, having compelled him to come to Milan, where a council of Arians was then assembled, urged him to subscribe to the condemnation of St. Athanasius. The threat of exile did not intimidate him. "I have already bid adieu," said he, "to my brethren in Rome; the laws of the church are dearer than an abode in that city." Liberius was then exiled to Berea in Thrace; St. Felix II occupied the holy see in his absence. Unhappily he did not exhibit this noble decision to the end. "Liberius," says St. Athanasius, "vanquished by the sufferings of two years' exile, and by menaces of further punishment, finally sub-

scribed to the condemnation which was demanded of him." But it was violence alone that effected it, and the aversion of Liberius for heresy is as certain as his sentiments in favor of Athanasius. Had he been free, he would have shown that violence does not prove the will of him who suffers, but of him who causes the suffering. Protestants have confirmed this testimony: "It appears that all that has been related of this subscribing of Liberius, does not turn at all upon the Arian dogma, but solely on the condemnation of Athanasius. That in this case his tongue spoke rather than his conscience, does not seem to be at all doubtful. This is certain, that Liberius never ceased to profess the faith according to the Nicene creed." But let us suppose that the Pope gave his signature, not to the formulas of Sirmium, which may be strictly defended, as St. Hilary has shown, but to a formula that was plainly heretical; "let us suppose that Liberius formally subscribed to Arianism, did he speak on this occasion as Pope, *ex cathedra*? What councils did he previously assemble to examine the question? If he convoked no council, what doctors did he call to his aid? What committees did he appoint to define the dogma? What public and solemn supplications did he prescribe to invoke the assistance of the Holy Ghost? If he did not observe these preliminaries, he is not to be regarded in this instance as the master and teacher of all the faithful."† No argument, therefore, can be derived from this circumstance against the supreme authority of the Pope. We will add that authors of weight have denied the fall of Liberius, as a point that may be contested. Whatever may have been the case, this pontiff returned to Rome in the year 358; at the same time he offered an apology to St. Athanasius, and rejected the confession of faith of the council of Rimini. Liberius terminated his career with all the glory which had illustrated the greatest part of his reign, and which a passing weakness ought not to blemish, as it was repaired by a thousand traits of courage, which, after his repentance, never faltered in the least. He died on the 24th of September, 366.

St. Felix II, archdeacon of the Roman church, as we have already said, occupied

* Centuriators of Magdeburg, cent. 4, c. 10, p. 1283.
† Mansi.

the holy see in the absence of Liberius. During the exile of this pope, the clergy of Rome had been compelled to elect Felix. Some affirm that Constantius caused the imperial palace to be prepared for this election, instead of the church; that he employed three heretical bishops to impose hands on the intruder, and that the Catholics were so horror-stricken with this scandal, that when Felix performed the office of the church, none would enter it. On the return of the true pontiff, Constantius required that both Liberius and Felix should govern the church of Rome, each at the head of his party; but the people having heard this order of the emperor, which was read in the circus, cried out with one voice: "There is but one God, but one Christ, but one bishop." Felix, obliged to withdraw to his estate in the country, soon quitted the Arians, and excommunicated Constantius, by whose officers he was beheaded. Others relate, and with much more appearance of truth, either that we must regard Felix as a deputy bishop of the Pope Liberius, or that the latter consented that he should govern in his place, with the right to succeed him if he died in exile. This explains why the clergy of Rome adhered to his ordination and regarded him as pope, especially after the apparent fall of Liberius from the faith had been announced at Rome. Felix died in the country, on the 22d of November, 365, and his tomb, which was discovered under the pontificate of Gregory XIII, in the year 1582, bearing an honorable inscription, confirms the opinion of those critics who are favorable to his memory.

During the pontificate of Liberius, St. Basil retired into the solitude of Pontus, where he preached and founded different monasteries. The rule which he gave them has been since adopted by all the lower Greeks. Towards the end of the same reign, Julian the apostate, with the view of proving the prophecies of Daniel and of Jesus Christ to be false, undertook to rebuild the temple of Jerusalem; but as soon as the digging of the foundations was commenced, dreadful globes of fire burst forth, which terrified the workmen; and at every renewed attempt to prosecute the work, the flames assailed them with such violence that they were compelled to desist from the undertaking. This fact is related by Ammianus Marcellinus, a contemporary pagan historian.

Liberius was succeeded by a pope whom the council of Chalcedon calls the "ornament and glory of Rome," and Theodoret says that he was illustrious by his holy life, was full of zeal for the instruction of others, and neglected nothing for the defence of the apostolic doctrine. This was St. Damasus I, a Roman by birth, but of Spanish descent. His father, who was named Anthony, was admitted to holy orders and became a priest of the church of St. Lawrence at Rome. He himself succeeded his father in the same church, and held it in such veneration that after his accession to the papacy, he rebuilt, or at least repaired it. It is situated near Pompey's theatre, and to this day it bears the title of St. Lawrence in *Damaso*. It was embellished by him with paintings representing many incidents of sacred history, which existed for four hundred years after; and he also enriched it by donations of land and houses.

Damasus had followed Liberius into exile, and towards the close of the year 366, he succeeded him on the pontifical throne at the age of sixty-two; he held the see eighteen years and two months, but encountered serious opposition from Ursinus or Ursicinus, whose ambition led him to have himself ordained bishop of Rome, which was done by Paul, bishop of Tivoli, a few days after the ordination of Damasus. Ammianus Marcellinus, whom we have already quoted, has taken occasion from this circumstance to observe: "I do not deny that all those who desire this place should use every exertion to obtain it, since it secures them a permanent establishment where they are enriched by the offerings of the ladies. They go out in chariots, splendidly clothed, and make such good cheer that their table is superior to that of kings." Although there is a visible perversion of truth in this calumnious passage, and a plain evidence of hostility on the part of the writer, we may infer from it that the popes in the natural course of things, had already become powerful, and displayed a certain degree of pomp when they appeared in state. We may gather the same from the words of Pretextatus, subsequently prefect of Rome, who, according to St. Jerome, observed jestingly to Pope Damasus: "Make me bishop of Rome, and then I will make myself a Christian." At the same time we have reason to believe that nei-

ther the popes nor other bishops, used much ornament, as St. Gregory Nazianzen, in his discourse against Julian, contrasted the simplicity of exterior which characterized the Christians, with the purple and crowns which were worn by the Pagan nobility in the theatrical assemblies, to distinguish them from the people.

The schism of Ursinus, second antipope, produced much disorder, and caused many assassinations; it is said that in a single day one hundred and thirty-seven deaths occurred. The election of Damasus was confirmed by the bishops of Italy and the council of Aquileia, and the antipope, Ursinus, at their solicitation, was condemned to exile. The Emperor Valentinian having permitted him to return to Rome, in 367, he was again banished into Gaul, with seven of his partisans, on account of his intrigues. The schismatics continued in possession of a church and held their assemblies in the cemeteries; Valentinian ordered them to restore the church to Damasus. The pope, however, did not concur in the tortures that were inflicted by the magistrates of Rome upon many of the schismatics. They themselves having requested an investigation by the ordeal, it was granted, and they fell into the snare which they had intended for Damasus, and thus brought about their own punishment. The pope, however, regarded them with kindness, though they had rendered themselves unworthy of it. They had accused him of adultery, of which he was proved innocent in an assembly of forty-four bishops, who expelled from the church the deacons Castorius and Concordius, his calumniators; others published defamatory libels against him, to the great scandal of the people who defended the innocence of the pontiff. Notwithstanding these outrages, Damasus made a vow to ask of God, through the intercession of the martyrs, the conversion of those of his clergy who persisted in the schism, and they, after having returned to the unity of the church, testified their gratitude by adorning, at their own expense, the tombs of the martyrs. The most strenuous adherents of Ursinus were then converted, and paid a sincere obedience to the pope. Peaceable possessor of the see of Rome, Damasus convoked several councils against the Arians, Auxentius, usurper of the diocese of Milan, Melecius, Apollinarius, Vitalis, Ti-

motheus, and the Luciferians. He sent Zenobius to Constantinople, for the protection of that church, which was troubled by the Arians. He is supposed to have been the first to appoint vicars of the holy see in the distant provinces, as he named the bishop of Thessalonica, vicar of Illyria, to secure the jurisdiction of that country which belonged to him before it was divided. This pope conferred holy orders upon thirty-one priests, twelve deacons, and sixty bishops; he built two churches, and drained the marshes of the Vatican hills; he regulated the psalmody and ordered that the psalms of David should be chanted throughout the west, with the *Gloria Patri* at the end of each psalm; also that the *Alleluia* should be sung during the paschal time. Damasus invited St. Jerome to Rome, and charged him with the correction of the New Testament according to the Greek text. He also employed him as his secretary, and honored him with the closest intimacy. We cannot be surprised at the friendship of the pope for this learned ecclesiastical writer, when we know that the writings of Damasus himself, in prose and verse, exhibit one of the most cultivated minds of the age. He employed his talent for poetry in adorning the tombs of many of the martyrs.

God honored St. Damasus with the gift of miracles, both before and after his death. Burning with an ardent desire of being united to Jesus Christ, he longed for the moment of his earthly dissolution. At length attacked by a fever, he received the body and blood of our Lord, and raising his hands and eyes to heaven, and praying with much fervor, he expired on the 11th of December, 384. His tomb was discovered, with those of his mother and sister, in the year 1736, in the catacombs near the Ardeatine way.

Ursinus survived Damasus, and, not satisfied with having troubled the church during the reign of that pope, he caused new disturbances upon the election of another pontiff, which were suppressed only by the exercise of imperial power. But notwithstanding the efforts of Ursinus, who again presented himself as a candidate for the holy see, St. Siricius, a Roman by birth, was unanimously elected on the 22d of December, 384. On the eleventh of the following February, he wrote a letter to Himerius, bishop of Tarragona, in

which he answers several questions on which that prelate had consulted him. This is the first authentic *decretal*, this name being given to those letters which contain decisions having the force of law. One of those which are attributed to him, is headed *Siricius Papa*; he is probably the first pope who adopted this style.

On the 6th of January, 386, Siricius assembled at Rome a council of eighty bishops, to enact laws on points of ecclesiastical discipline; he condemned the heretic Jovinian and his followers, by a letter addressed to the bishops, in the year 389. After a reign of fourteen years, he died on the 25th of November, 398.

His successor is eulogised by St. Jerome, as "a man of holy life, rich in poverty, filled with the solicitude of an apostle, and one whom the city of Rome did not deserve to possess for a long time." A Roman by birth, he was elected under the name of Anastasius I, towards the end of the year 398, and died on the 14th of December, 401, after three years and ten days pontificate. He owed his elevation to the fame which he had acquired by his labors and struggles. Immediately after his ordination he endeavored to restore peace to Rome, then agitated by the doctrine of the Origenists, which had manifested itself through the imprudence of Rufinus, translator of the *Principles of Origen*. Anastasius announced on this occasion his determination to maintain the purity of the faith, and to defend from error all the nations of the earth, whom he called the members of his body. According to St. Jerome, God called him from this earth because he wished to spare him the grief of witnessing the sacking of Rome by Alaric, king of the Goths. There have been many translations of the relics of St. Anastasius, the greater part of which are at present in the church of St. Praxedes.

With this pontificate closes the fourth century, a period at which there was a vast number of bishops in the church. Every city where there was a sufficient number of Christians, enjoyed the presence of a chief pastor, who was elected by the clergy and people, and ordained by some other bishop of the same province. Notwithstanding this diffusion of the episcopacy, another order of clergy

arose in this century under the name of *chorescopi*, who were stationed in the towns and villages. Their office was to govern under the bishops in whose dioceses they were established; they never received episcopal ordination, but their dignity gave them a rank above other priests: the number of the latter was regulated in proportion to that of the bishops and deputy bishops. In the time of Pope Cornelius, says Eusebius, the Roman church, although very large, had but forty-six priests. St. Epiphanius observes that even in the fourth century, most of the bishops and priests imitated the example of the Apostle Paul, exercising some trade consistent with their dignity and continual application to the functions of the ministry. This custom has been very properly modified, with the change of manners and the ever increasing complication of the ecclesiastical duties. Married men were often elevated to the episcopacy and the priesthood; but they, as well as deacons, were obliged from that time to live in continence, and to regard their wives as sisters only. The discipline of the Latin church has never varied in this point. The wives of bishops and priests sometimes received, in the writings of the ancients, titles analogous to that of their husbands. The prelates were all styled *most holy*; they were also called lords.

During the fifth century, the devil no longer assailed the church through the means of idolatrous persecutors; he excited against it domestic enemies of a still more dangerous character, as they carry on their destructive work under the pretext of defending the truth. The Pelagians, the Nestorians, and the Eutychians, were the unhappy instruments which the father of lies made use of to oppose the true faith, in regard to the grace of Christ, and the mystery of the incarnation. But if the church was never more rudely assailed, she was never more firmly sustained by that assistance which her Divine Spouse had promised her. Never did heresy display greater subtlety and activity; but on the other hand, the sovereign pontiffs were never more holy and more zealous, or the bishops in general more illustrious for their piety and learning, or more capable of discovering and refuting the false doctrines that were advanced.

ST. PHILIP NERI.

CONFESSOR AND DOCTOR.—26TH OF MAY.

THIS great servant of God was one of the many saints who adorned the church in the sixteenth century by the purity of their lives, and who labored most zealously in the reformation of public morals and the re-establishment of piety among the people. He was born in 1515, at Florence, in Italy. His father was Francis Neri, by profession a lawyer, and his mother, Lucretia Sordi, both issued from wealthy families of Tuscany. The childhood of the saint exhibited early indications of the elevated perfection to which he afterwards attained; and his affability, gentle nature, and pious deportment in the house of God, won for him the appellation of the *good Philip*, by which he was usually designated.

When he had finished his first studies, he was sent to the house of one of his uncles, a rich merchant who resided in the vicinity of Monte Cassino. Philip was destined to be the heir of all his uncle possessed; but instead of permitting himself to be dazzled by the bright prospect, the young saint, fearing the dangers attending the possession of riches, left his uncle's roof, and repaired to Rome. He was then eighteen years of age. In this city, he became the preceptor of the children of Galleotto Caccia, a Florentine gentleman. The latter soon congratulated himself on the choice which he had made, when he perceived the rapid progress of his children in literary pursuits and the practice of virtue. Philip's time was not wholly taken up with the care of his pupils; he devoted his leisure moments to the cultivation of philosophy and theology, and succeeded admirably in both these sciences.

The youth of Philip was not exempt from the temptations usually encountered at that age; but far from allowing the pernicious examples, and evil counsels of corrupt companions to have any effect on his heart, he was fortunate enough to convert those who were laying snares for his innocence.

It is not surprising that the holy young man had the gift of touching the heart of sinners, for he was already in the habit of performing great austerities. His meals ordinarily consisted of bread and water; his prayers frequently lasted all night, and his meditations on the sufferings of Christ were accompanied with copious tears which the sight of a crucifix always caused him to shed.

His pious exercises did not prevent Philip from applying to sacred sciences; to scholastic theology he joined the study of the Scriptures, of the fathers of the church, and of the canon law. He became eminent in these different branches, and was frequently consulted by learned professors. To him we are indebted for the idea of the celebrated work, the "*Annals of the Church*," composed by Baronius, one of his first disciples, whom he encouraged and materially assisted in his arduous labors. Although devoted to science, and successful in its cultivation, the desire he felt to live in a more intimate union with his Redeemer induced him, at a more advanced age, to withdraw his attention from human learning; and having sold his books, he distributed the money among the poor.

Exclusively occupied with divine things, he very rapidly advanced in the path of perfection, and obtained the gift of a high contemplation. He then experienced delights so ineffable, that it is believed he would have died of joy had not God moderated the transports of his soul. It is asserted by Galloni, his historian, that in one of these heavenly communications, his heart was so tenderly affected as to cause its expansion and the rupture of the cartilage of two of his ribs on the left side; a state in which he lived for fifty years.

In 1548, the saint instituted the confraternity of the Holy Trinity, to take care of the sick and instruct them in the duties of religion. This society still subsists in Rome,

and continues its useful labors in behalf of the infirm.

Philip, through sincere humility, had resolved to spend his life among the laity; but his confessor induced him to prepare for the priesthood. He received the sacerdotal unction at the age of thirty-six. In celebrating the divine mysteries, he was often so delayed by the heavenly consolations and ecstasies which he experienced, as to remain two hours at the altar. Having been charged with the function of hearing confessions, he performed it until his last day with unwearied zeal and application. The most hardened sinners were sure to be changed, if he had but an opportunity to speak to them of death and judgment. To this gift of touching the impenitent he united that of discovering the secrets of consciences.

Burning with zeal for the salvation of souls, our saint entertained the design of going to the East Indies to convert its inhabitants: he was dissuaded from this project by those whom he consulted, who declared it to be the will of God that he should remain in Rome, where he could gather a plentiful harvest.

The great good which Philip was effecting raised up enemies against him—enemies whom God made use of to purify his virtue. Their calumnies went so far as to prejudice the vicar of Rome against him, and he was forbidden to hear confessions for two weeks. The saint rejoiced at seeing himself become an object of ridicule, and told his friends that God permitted it in order to teach him humility. The storm soon blew over, and Philip was authorized to resume his charitable labors for the salvation of his neighbor. The society of which he was the founder, originated in the practice which he had adopted of giving in his own apartment familiar instructions and spiritual advice to all who resorted to him. His associates were called oratorians from their custom of summoning the people to prayer at certain regular hours in the morning and evening. The name of *Philippini*, by which they are now designated, is derived from their founder. The saint gave rules to his disciples, and formed them into a community without, however, permitting them to take vows. The object of the institute is to preach, to instruct the ignorant and to teach the rudiments of the Christian doctrine. According to the rule, the

superior general is to be elected only for three years; but the saint was prevailed upon, much against his will, to exercise the office until the year 1595, when, in consequence of his years and infirmities, he prevailed upon his associates to elect another superior. The successor to Philip was Baronius* of whom we have already spoken: he consented with difficulty to fill the station which the saint had occupied.

St. Philip dated the foundation of his institute from the year 1564, and obtained for it the approbation of Gregory XIII in 1575. Before he died it was established in many places, as Florence, Naples, Palermo, Padua, &c. Though St. Philip attained to an extreme old age, he suffered frequent attacks of fever and his constitution was feeble. During the whole month of April, 1595, he was confined to his bed. Early in May following, he was seized with a vomiting of blood which placed his life in danger, and induced Baronius to give him the sacrament of extreme unction. The hemorrhage having ceased, Cardinal Frederick Borromeo administered to him the holy viaticum. When the saint perceived the cardinal entering his room with the blessed sacrament, he gave vent to the pious transports of his soul in language the most fervent and affecting. Two or three days later he appeared to be perfectly well, so much so as to perform several of the sacerdotal functions. But he knew that he would soon depart from this world, and he foretold it to several persons who attested the fact on oath after his death.

On the day he expired, God was pleased to give him a foretaste of heaven's joys by filling his soul with inexpressible delights. He counted every moment, impatiently waiting for that which was to be his last upon earth. A second hemorrhage having taken place, he gently poured forth his last breath as Baronius was reading the recommendation of a departing soul: it was the twenty-sixth day of May, 1595, and the eighty-first year of his age. His body was found in a state of preservation seven years after his decease. Several well authenticated miracles are related by his biographers, Bacci and Galloni, as having been performed by the relics of the saint, among which we

* By a decree of Pope Benedict XIV, dated the 12th of January, 1745, Baronius received the title of "Venerable servant of God."

will mention the following witnessed by five persons. An Augustinian named Magestri was afflicted with an ulcer which his physicians deemed incurable. Hearing of the death of the saint, he repaired to the church where the corpse was publicly exposed, and having

prayed a while before it, he applied the hands of the saint to his neck, the seat of his disease, and he was instantly healed. The wonders that were subsequently wrought at the tomb of the saint, led to his canonization by Pope Gregory XV, in 1622.

THE CATHOLIC POETS OF ENGLAND.

BY PROF. WALTER.

NO II.*

RICHARD CRASHAW.

OF the personal history of Richard Crashaw, unfortunately but few particulars have reached us. We learn that he was the son of William Crashaw, a divine of the church of England, of some eminence; but the time and place of his birth are not certainly known. He received the first rudiments of his education at the Charter House, and was afterwards scholar of Pembroke Hall, Cambridge, whence he removed to Peter House, of which he was entered fellow in 1637. In 1640, he published a small volume of poems, entitled, "Steps to the Temple," which displayed the great tenderness and enthusiasm of his character. In the words of the editor of this curious volume, "near St. Mary's church our author lodged, like Tertullian, under his roof of angels. There he made his nest more gladly than David's swallow, near the house of God; and there, like a primitive saint, offered more prayers in the night, than others usually offer in the day."

But days of trouble were approaching, and the storms which, at this unhappy period of English history, shook alike the altar and the throne, were felt by the poet in his academic retreat. Under the authority of the Puritanical parliament of 1544, the university of Cambridge was "new-modelled," as the phrase ran. Such members as refused to subscribe the covenant, were compelled to give place to men of less tender consciences. In the number of these sufferers was Crashaw, who was

ejected from his fellowship, and reduced to a state of great indigence; but in his difficulties he had the good fortune to experience the hospitality of a Catholic family. He had already conceived an extraordinary admiration for the life and writings of that truly wonderful woman, St. Teresa. The perusal of her works had prepared the way for an event which changed the tenor of his future existence. He embraced the faith of his forefathers, and sought refuge in France. His former friends and associates scrupled not to attribute his conversion to motives of interest. But if he became a Catholic from worldly motives, he certainly obtained no advantage from it, as, in 1646, he was discovered in Paris, in a miserable condition, by the poet Cowley, his generous friend and admirer. Fortunately he was alone in his misery; he had involved no partner in the bitterness of that destiny which is proverbially the lot of the poet. Herein he had wisely adhered to a vow made in early life, which is thus prettily recorded in verse:

"I would be married, yet would have no wife;
I would be wedded to a single life."

By Cowley he was recommended to the patronage of Henrietta Maria, the exiled queen of Charles I. This illustrious and ill-fated personage, who wanted rather ability than inclination to reward English Catholics, procured him letters of recommendation to several persons in Italy, to which country he soon after journeyed. On his arrival in Rome, he

* Robert Southwell, S. J. was the first number of this series; vol. ii, pp. 513, 594.

obtained the situation of secretary to one of the cardinals, and was afterwards promoted to a canonship in the church of Loretto. Unfortunately no particulars have reached us of his life or conversation, while filling these interesting situations. All that is known of him, is that he died of a fever at Loretto, soon after being installed in his ecclesiastical office, in 1650. Cowley, remarkable for the fervency and steadiness of his friendship to the last, has done honor to the talents and virtues of Crashaw, in the following copy of verses on his death, of which Dr. Johnson has remarked that they excel all that have gone before them, and in which there are beauties which common authors may justly think not only above their attainments, but above their ambition."

ON THE DEATH OF RICH'D CRASHAW.

"Poet and saint! to thee alone are given
The two most sacred names of earth and heaven;
The rarest of all unions that can be,
Next that of Godhead with humanity.
Long did the Muses banished slaves abide,
Building vain pyramids to mortal pride;
Like Moses, thou, tho' spells and charms withstand,
Hast brought them nobly back to their holy land.

Ah wretched we, poets of earth! but thou
Wert, living, the same poet thou art now;
While angels sing to thee their airs divine,
And joy in an applause so great as thine,
Equal society with them to hold,
Thou needst not make new songs, but sing the old;
And they, kind spirits, shall rejoice to see
How little less than they exalted man may be.

How well, blest swan, did fate contrive thy death,
And bade thee render up thy tuneful breath
In thy great mistress' arms; those most divine,
And richest offering of Loretto's shrine!
Where, like some holy sacrifice, to expire,
A fever burns thee, and love lights the fire.
Angels, they say, brought the famed chapel there,
And bore the sacred load in triumph through the air;
'Tis surer far they brough thee there, and they
And thou, their charge, went singing all the way.

Pardon, my mother church, if I consent
That angels led him when from thee he went;
Even in error there no danger is,
When joined with so much piety as his.
Oh God! I speak the truth with shame and grief,
Oh that our greatest fault was in belief!
And our weak reason were e'en weaker yet,
Rather than thus our wills too strong for it.
His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right;

And I myself a Catholic will be,
So far at least, great saint, to pray to thee.

Hail, bard triumphant! some kind care bestow
On us, poor poets, militant below,
Opposed by our old enemy, adverse chance,
Attacked by envy and by ignorance.
Lo, here I beg,—I whom thou once didst prove
So humble to esteem, so good to love,—
Not that on me thy spirit doubled be,
I ask but half the mighty boon for me.
And when my muse soars with so strong a wing,
'Twill learn of things divine, and first of thee, to
sing."

It will be seen from the above that Cowley was a Protestant. But from the account of him left us by his friend and biographer, Bishop Spratt, he would appear to have been in somewhat the same state of transition as the members of the present Pusey school. Listen to his biographer: "When Cowley beheld the division of Christendom,—when he saw how many controversies had been introduced by zeal or ignorance, and continued by faction; he had an earnest intention of taking a review of the original principles of the primitive church; believing that the true Christian had no better means of settling his mind, than that proposed to Æneas and his followers, as the end of their long wanderings—*antiquam exquirite Matrem*."

Crashaw's poems were printed during his residence in Paris, in 1646. The volume is illustrated by several very neatly executed engravings, among which is a pleasing portrait of the poet's favorite, St. Teresa. The work is a great rarity, and much sought after by the curious. The title runs as follows: 1. *Steps to the Temple*; 2. *Delights of the Muses*; 3. *Sacred Poems, presented to the countess of Denbigh, by her most devoted servant, Richard Crashaw, in hearty acknowledgment of his immortal obligation to her goodness and charity.* Paris, 1646.

The work was printed by Thomas Car, a zealous friend of Crashaw. In a prefatory copy of verses, Car thus describes his friend:

A man who, pleased with all things, pleased in all;
Nor would he give nor take offence; befall
What might, he would possess himself, and live
As dead to the world; for he had wholly weaned
His thoughts from earth, and seemed to live in the air
A very bird of paradise; no care
Had he of earthly trash. What might suffice
To fit his soul for heavenly exercise,

Was all to him ; and if we guess his heart
 By what his lips brought forth, his only part
 Was God and godly thoughts. . . .
 For what to eat or wear he took no thought,
 His needful food he rather found than sought.
 On easy down he sought not to be laid,
 A ready bench or chair supplied his bed.
 Thus dying did he live ; yet lived to die
 In the Virgin's lap, to whom he did apply
 His virgin thoughts and words, and thence was styled
 By his foes, the chaplain of the Virgin mild,
 While yet he lived *without*. His modesty
 Imparted this to some, and they to me.

At the head of the "Sacred Poems," we find the following "Dedication to the noblest and best of ladies, the countess of Denbigh." This noble lady had followed the fortunes of Henrietta, the unhappy consort of Charles I, and resided in Paris. After much hesitation, and long struggles against the convictions of her own heart, she at length embraced the faith of her royal mistress. It is not too much to conjecture that the following beautiful poem may have been instrumental in aiding her decision. By the way, will not these verses strikingly apply to the Oxford men of our day, "halting between two opinions," like the poor countess, and "not daring quite to live, nor yet to die?"

What heaven-entreated heart is this
 Stands trembling at the gate of bliss ;
 Holds fast the door, yet dares not venture
 Fairly to open it, and enter ?
 Whose definition is—"a doubt
 'Twixt life and death, 'twixt in and out."
 Say, ling'ring fair, why comes the birth
 Of your brave soul so slowly forth ?
 Plead your pretences.—O too strong
 In weakness ! wherefore choose so long
 In labor of yourself to lie,
 Not daring quite to live nor die ?
 Ah linger not, loved soul ! a slow
 And late consent is one long no.
 Who grants at last, though long time tried,
 Has done his best to be denied.
 What magic bolts, what mystic bars
 Maintain the will in these strange wars !
 What fatal, what fantastic bands
 Keep the free heart from its own hands ?
 So, when cold winter comes, we see
 The waters their own prisoners be,
 Fettered and locked up fast they lie
 In a sad, self-captivity.
 'Tis thou alone, canst thaw this cold,
 And fetch the heart from its stronghold,

Almighty love ! end this long war,
 And of a meteor make a star.
 O fix this fair indefinite ;
 And, 'mong thy shafts of sovereign light,
 Choose out that sure, decisive dart
 Which has the key of this close heart ;
 Knows all its folds, and can control
 That self-shut cabinet, her soul.
 O let it be, at last, love's hour ;
 Raise this fair trophy of thy power ;
 O take the conquering way, not to confute,
 But still this rebel word, *irresolute* ;
 That so, in spite of all this peevish strength
 Of weakness, she may write, 'Resolved at length!'

Unfold, at length unfold, fair flower,
 And use the season of love's shower ;
 Meet his well-meaning wounds, wise heart,
 And haste to drink the wholesome dart ;
 That healing shaft, which heaven till now
 Has in love's quiver hid for you.
 O arrow from the realms of light,
 Thrice happy thou, if it hit right ;
 It must not fall in vain, it must
 Not mark the dry regardless dust.
 Fair one, it is your fate, and brings
 Eternal words upon its wings ;
 Meet it with wide-spread arms, and see
 Its seat your soul's just centre be.
 Disband dull fears ; give faith the day,
 To save your life, kill all delay ;
 It is love's siege, and sure to be
 Your triumph, though his victory ;
 'Tis cowardice that keeps such field,
 And want of courage not to yield.
 Yield, then, oh yield, that love may win.
 The fort, at last, and let life in.
 Yield quickly, lest perhaps you prove
 Death's prey, and not the prize of love.
 This fortress, if it be not fairly won,
 He is repulsed, indeed, but you undone.

The singular incidents of Crashaw's life, his conversion, and the Catholic tone of his compositions, easily account for the oblivion into which he sunk for a considerable period. His attainments are acknowledged to have been numerous and elegant. Besides his masterly command of his mother tongue, he was conversant with five languages, Hebrew, Greek, Latin, Italian, and Spanish. It was no mean praise to have been celebrated by Cowley, the most eloquent of his poetical contemporaries, and he was personally regarded by Selden, the most eminent literary character of his time. Crashaw is a very unequal writer. While many of his productions are

disfigured by the conceits of his age, and present an extraordinary compound of pathos and extravagance, others are characterized by great tenderness of sentiment, beauty of expression and harmony of numbers. Some of his poetic phrases and illustrations are of surpassing beauty. Witness the following, which occurs in a poem, the subject of which is the Virgin Mother at the foot of the cross.

Like to the plaintive nightingale she stood,
Who sees her younglings reft before her eyes,
And hath naught else to guard them but her cries.

He describes the secret communications of heaven to the pious soul, as

Words all unheard by mortal ears,
Effectual whispers, whose still voice
The wakened soul more feels than hears.

He speaks of "the weary lids of wakeful hope," and thus apostrophizes it,—

Hope, bold foretaster of delight.

He thus describes a practical Christian :

Sermons he heard, yet not so many
As left no time to practise any ;
He heard them reverently, and then
In practice preached them o'er again ;
Such parlor-sermons rather were
Intended for the eye than ear.
His prayers took their price and strength
More from their unction than their length.
Peace, which he loved in life, did tend
Her hand to smooth his latter end ;
When age and death called for the score,
No surfeits were to reckon for ;
Death tore not, therefore, but, sans strife,
Gently untwined his thread of life.

History is thus strikingly personified :

Upon Time's right hand sits fair History,
With glance far-sighted as the eagle's eye,
Piercing the clouds of error and of doubt,
To come at Truth, and bring her record out.

TO THE NAME ABOVE EVERY NAME.

I sing the name which none can say,
If touched not with interior ray ;
The name of our new peace ; a name
So dear to all who know to prize the same ;
In high-born brood of day, the bright
Successful candidates of light,

The heirs elect of love, whose names belong
Unto the everlasting life of song.

Wake, lute and harp, and every sweet-lipped thing
That talks with mellow reed or tuneful string,
Wake in the name

Of Him who never sleeps ; come at my call
Each thing that 's musical ;

Oh, do not think it much

To obey my bolder touch,

I have authority in love's name to take you,
And to the work of love this morning wake you ;

Then answer to my call, and come along,
Help me to meditate this my immortal song ;

Come, ye soft ministers of sweet, sad mirth,
You, whose it is to make a heaven on earth,

Answer my call, bring all the store

Of sweets you have, and murmur that you have
no more.

Cheer thee, my heart,

For thou, too, hast thy part

And place in the great throng

Of this unbounded, all-embracing song.

Powers of my soul, be proud

To speak aloud

To all the dear-bought nations this redeeming
name,

And all the wealth of this rich word proclaim.

Oh, let it be no wrong,

Blest heavens, to you and your superior song,

That we, dark sons of dust and sorrow,

Awhile presume to borrow

The name of your delights and our desires,

And fit it though to far inferior lyres.

Our murmurs have their music too,

In mighty spheres as well as you,

And we, low worms, have leave to do

The same high duty that is given to you.

Ye gentle spirits, you shall not complain ;

Ah no, we will have care

To keep that treasured name all bright and fair,
And send it back undimmed to you again.

Fair name of names ! thou gracious guest
Of humble souls that seek to find

The hidden sweets,

Which man's heart meets,

When thou art master of the mind ;

Thou, treasure fairest, first, and best,

Sweet foretaste of the land of peace and rest.

Oh, they alone are truly wise,

Who know the treasure of that name to prize !

Sweet name, in thy each syllable

What stores of love and sweetness dwell.

How many unknown worlds there are

Of comforts which thou hast in keeping.

How many thousand mercies there,

In pity's soft lap, lie a-sleeping !

Oh fill each sense, and take from us away

The foolish fondness of that fallacy,

To think aught sweet but that which breathes
of thee.

Oh that it were as it was wont to be,
When thy old friends of fire, all full of thee,
Fought against frowns with smiles, gave glorious
chase

To persecutions, and against the face
Of death and fiercest danger, durst with brave
And sober pace march on to meet a grave.
On their bold foreheads, round the world they
bore thee,

And to the teeth of hell, stood up to teach thee;
In centre of their inmost souls they wore thee,
When racks and torments strove in vain to reach
thee.

Little, forsooth! thought they
Who tore the fair breasts of thy friends,
That all their senseless fury but made way
For thee, and did promote thy glorious ends.
Then welcome, dear and all-adored name!

For sure there is no knee,
That knows not thee.

Oh! if there be such sons of shame,
Alas! what will they do
When rocks are rent in two?
Into their nothing crouch, and lie
Whelmed by the dazzling light of thy dread
majesty.

They that through love's mild dictate now
Will not adore thee,
Shall then, with just confusion bow,
And break before thee.

ON THE GLORIOUS ASSUMPTION OF THE BLESSED VIRGIN.

Hark! she is called; the parting hour is come:
Take thy farewell, poor world! she must go home.
She's called. Hark to the summons from above!

"Arise and come away, my love;
Arise, my fair, my spotless one;
The winter's past, the rains are gone;
The spring is come, the flowers appear,
None but thyself is wanting there.

Arise, cast off delay;
The court of heaven is come
To wait upon thee home;
Come, come away?"

Thus is she called; and will she go?
When heaven bids come, who can say no?
Heaven calls her, and she must away,
Heaven will not, and she cannot stay:
Go then, thou glorious one, on the golden wings
Of the bright youth of heaven, that sings
Under so rich a burthen, go,
Since thy dread Son will have it so.
And while thou go'st, our song and we
Shall, as we may, reach after thee.

Hail, holy queen of humble hearts!
We in thy praise will bear our parts.
And though the seraphs in delight
Shall feed forever on the sight
Of those divinest eyes which we
And our dark world no more shall see:
Though our poor joys are parted so,
Yet never shall our lips let go
Thy gracious name, but lo, to the last,
Our loving song shall hold it fast.
Blest Mary! men and angels sing,
Blest Mary! mother of our King.
Live, Virgin Queen! the holy mirth
Of heaven, the humble pride of earth.
Live, crown of women, queen of men,
Live, mistress of our song; and when
Our weak desires have done their best,
Sweet angels come, and sing the rest.

The following poetical commentary upon
the words of the psalmist, "What is man that
thou art mindful of him?" are full of vigor
and feeling.

Sweet Lord, what had it been to thee,
Had there been no such worms as we?
Heaven had not ceased still heaven to be,
Had man been left to dwell
In the dark depths of hell,—

What have his woes to do with thee?

Let him go weep
O'er his own wounds,
Seraphim will not sleep,

No cherubim forego their faithful rounds;
Still would the ministering spirits sing,
And still with joy heaven's spacious palace ring;
Still would those beauteous ministers of light
Burn all as bright,

And bow their flaming heads before thee,—
The thrones and dominations still adore thee.
Still would those wakeful sons of fire

Keep warm thy praise,
Both nights and days,

And teach thy loved name to their noble lyre.

Let froward dust then do its kind,
And give itself for sport to the proud wind;
Why should a piece of peevish clay plead shares
In the eternity of thy old cares?

Why shouldst thou bow thy awful head to see
What my own madresses have done with me?
Should not heaven's Monarch keep his throne,
Because some desperate fool 's undone?

Or shall the world's illustrious eyes
Weep for every worm that dies?

Say, will the gallant sun,
His course less glorious run,
Will he enshroud his golden head,
Or sooner seek his western bed,

Because some poor, ephemeral fly
Grows wanton, and will die?
If I was lost in misery,
What was it to thy heaven and thee?
What if my faithless soul and I
Would needs fall in with guilt and sin,
What did the Lamb that he should die?
What did the Lamb that he should need,
When the wolf sins, himself to bleed?
If some base mortal's lust
Bargained with death, and some fair piece of dust,
Why on the white Lamb's bosom write,
The purple name of my sin's shame?
Why should his spotless breast make good
My blushes with his own heart-blood?
Oh dearest Saviour, make me see
How dearly thou hast paid for me!

TO MISS M. R.,

Counsel concerning her choice.

Dear, heaven-designed soul! among the rest
Of suitors that besiege your maiden breast,
Why may not I my fortune try,
And venture to speak one good word,
Not for myself, but for my dearer Lord?
You've seen already, in this lower sphere
Of froth and bubbles, what to look for here.
Say, gentle soul, what can you find
But painted shapes, peacocks and apes,
Illustrious flies, and gilded lies,
Goodly surmises and deep disguises,
Oaths of water, words of wind.
Truth bids me say: 'Tis time you cease to trust
Your soul to any son of dust;
'Tis time you listen to a braver love,
Which from above calls you up higher,
And bids you come and choose your room
Among his own fair sons of fire,
Where you among the golden throng
That watches at his palace doors,
May pass along,
And follow those fair stars of yours;
Stars far too fair and pure to wait upon
The false smiles of a sublunary sun.
Sweet, let me prophecy: at last 'twill prove
That your more wary love
Lays up its purer and most precious vows,
And means them for a far more worthy spouse,
Than this poor world of his can give ye;
Even for HIM with whom nor cost,
Nor love, nor labor can be lost;
For HIM who never will deceive ye.

A RELIGIOUS HOUSE.

No roofs of gold, o'er riotous tables shining,
Whole days and suns devoured in endless dining,
No folds of Tyrian die proud pavements sweeping,

Nor ivory couches costly slumbers keeping;
No lights of flaring gems, tumultuous joys,
Halls rich with giddy mirth and empty noise,
Are here; but shady walks and arching woods,
The chaunt of birds, and charm of murmuring floods.
Our lodging hard, and homely as our fare,
And cheap as are the few coarse weeds we wear;
A hasty portion of prescribed sleep,
Obedient slumbers that can wake and weep;*
We sing, and sigh, and work, and sleep again,
Revolving in a sphere of still returning pain.
Hands full of heavy labors; pains that pay
And prize themselves; do much that more they may;
And work for work, not wages; let to-morrow's
New drops wash off the sweat of this day's sorrows
A long and daily-dying life, which breathes
A respiration of reviving deaths.
But here are none of those ignoble strings
That nip the blossom of the world's best things,
And lash earth-laboring souls.
No cruel guard of diligent cares, that keep
Crowned woes awake, as things too wise for sleep;
But reverend discipline and religious fear,
And soft obedience find sweet biding here.
Silence and sacred rest, peace and pure joys,
Kind loves keep house, lie close, and make no noise.
With room enough for monarchs, while none swells
Beyond the kingdom of contentful cells.
The self-remembering soul sweetly recovers
Her kindred with the stars; not basely hovers
Below, but meditates her upward way,
Home to the original source of light, and intellectual day.

The verses entitled "Death's Lecture," are remarkable for vigor and compression of thought.

Come, youth and beauty, come, all ye soft powers,
Whose silken flatteries swell a few fond hours
Into a false eternity; come, man,
Hyperbolizing nothing, know thy span;
Take thine own measure here; down, down, and
bow
Before thyself in thine idea; thou
High emptiness! Contract thyself, and shrink
All thy wide circle to a point. O sink,
Lower and lower still; till thy lean size
Call heaven to look on thee with narrow eyes;
Still less and lesser yet; till thou begin
To show a face, fit to confess thy kin,
Thy neighborhood to nothing.
Here, gallant ladies, this impartial glass,
Though you be painted, shows you your true face;

* In his Epistle of Eloisa to Abelard, Pope has introduced this very striking line without acknowledgment.

Those lips, though death-sealed, dare to give the lie
To the loud boasts of poor mortality.
Those curtained windows, this retired eye,
Outstares the lids of large-looking tyranny.
This posture is the brave one ; this that lies
Thus low, stands up, methinks, thus, and defies
The world. All daring dust and ashes ! only you
Of all interpreters read nature true.*

Crashaw has "A Hymn to the Name and Honor of the admirable Saint Teresa ; a woman, for angelical height of speculation, for masculine courage of performance, more than a woman ; who, while yet a child, outran maturity, and durst plot a martyrdom." It is followed by an "Apology for the preceding hymn, as having been written while the author was yet a Protestant." The opening is in Crashaw's bold and vigorous vein.

Love, thou art absolute sole Lord
Of life and death. To prove my word,
I make appeal to none of all
Those thy old soldiers, great and tall
Ripe men of martyrdom, who could reach down
With strong arm their triumphal crown ;
Such as could with lusty breath
Speak loud into the face of death
Their great Lord's glorious name. To none
Of those whose spacious bosoms spread a throne
For Love at large to fill
Behold Him take his private seat,
And make his mansion in the mild,
And gentle soul of a soft child.
Scarce had she learned to lisp the name
Of Martyr, yet she thinks it shame
Life should so long play with that breath,
Which spent, can buy so brave a death.
She never undertook to know
What death with love could have to do,
Yet, though she cannot tell you why,
Still she can love, and she can die.
By her example then we find,
Love knows no nonage, nor the mind.
'Tis strength of love, nor years, that can
Make up the martyr, or the man.

Since 'tis not to be had at home,
She'll travel for a martyrdom ;
No home was her's, confesses she,
But where she may a martyr be.
She'll to the Moors, and try 'mong them
For this unvalued diadem.
She'll offer them her dearest breath,
With Christ's name in't, in change for death :

* Oh death, all-eloquent, you only prove
What dust we doat on, when 'tis man we love.
Pope.

She'll bargain with them, and will give
Them God, and teach them how to live
In Him, or if they this deny,
For Him she'll teach them how to die.
So will she leave among them sown
Her Lord's blood, or at least her own.
Farewell, then, all the world, adieu !
Teresa is no more to you ;
Farewell ye pleasures, sports, and joys,
Henceforth esteemed but worthless toys ;
Farewell whatever dear may be,
Fond mother's arms or father's knee ;
Farewell house and farewell home,
She's for the Moors and martyrdom.
O thou undaunted daughter of desires,
By all thy dower of light and holy fires ;
By all the eagle in thee, all the dove ;
By all thy lives and deaths of love ;
By thy large draughts of intellectual day,
And by thy thirst of love, more large than they ;
By all the Heaven thou hast in Him,
Fair sister of the seraphim ;
By all of Him we have in thee
Leave nothing of myself in me ;
Let me so read thy life, that I
Unto all life of mine may die.

In another place, he describes the saint as received into the society of the blessed.

There
Soon as thy spirit shall appear,
The Virgin mother's self shall come
And in her first rank make thee room,
Where 'midst her glorious family,
Immortal welcomes wait for thee.
What joy shall thrill thy soul, when she
Shall bend her blessed eyes on thee !
Angels, thy old friends, there shall greet thee,
Glad at their own home now to meet thee.
All thy good works that went before,
And waited for thee at the door,
Shall own thee there, and all in one
Shall weave a constellation
Of crowns, with which the King, thy spouse,
Shall build up thy triumphant brows.
All thy old woes shall now smile on thee,
And all thy pains sit bright upon thee.
And all thy sorrows here shall shine,
And all thy sufferings be divine ;
Repentant tears shall turn to gems,
Repentant deeds to diadems.

The following apostrophe to the ancient faith is full of vigor and feeling.

Arise, immortal maid, Religion, rise !
Put on the glories that once blessed our eyes ;

Be what thy beauty, not men's blots have made thee,
Such as, ere our dark sins to dust betrayed thee,
Heaven left thee down new dressed, when thy bright
birth

Shot down like lightning to th' astonished earth ;
From off thy sullied forehead, wipe away
Dull mists and melancholy clouds
Gird all thy glories on thee ; then sit down,
Open thy book, fair Queen, and take thy crown ;
Be like thyself again, seat thee on high,
Where thou shalt rule all hearts, command each eye,
And sway each thought, and fearlessly put on
The majesty that well beseems thy throne.
God's services no longer shall put on
A stultishness for pure religion ;
No longer shall our churches' altar-stones
Lie scattered, like the burned and martyr-bones
Of dead devotion ; nor pale marbles weep
In their sad ruins ; nor religion keep
Her melancholy mansion in those cold
Urns.—Like God's sanctuaries they looked of old :
Now seem they temples consecrate to none
Or to a new god—Desolation.

THE POET'S MORNING RESOLUTION.

Fie for those mornings of my shame ! when I
Lay folded up in sleep's captivity.
The Lord of light no more his wrath could hide,
But was full fain my drowsiness to chide,
And pointing to dull Morpheus, bade me take
My own Apollo, try if I can make
His Lethe be my Helicon ; and see
If Morpheus have a muse to wait on me.
Hence 'tis my flagging fancy finds no wings ;
No nimble rapture starts to heaven, and brings
Enthusiastic flames, such as can give
My genius nutriment ; can make it live
Dressed in the glorious madness of a muse,
Whose feet can walk the starry way, and chuse
Her starry throne ; whose holy hearts can warm
The grave, and hold forth an exalted arm
To lift me from my lazy urn, to climb
Upon the stooping shoulders of Old Time,
And trace Eternity

Henceforth my wakeful lay shall knock
At th' oriental gate, and duly mock
The early lark's shrill orizons, to be
An anthem to the day's nativity.
Hence, thou faint God of sleep, forget that I
Was ever known to be thy votary.
No more my pillow shall thine altar be,
Nor will I offer any more to thee
Myself a melting sacrifice. I'm born
Again, a fresh child of the buxom morn,
Heir of the Sun's first beams. In mercy go,
And shake thy poppy over wakeful woe,
Sickness and sorrow, whose pale lids ne'er knew

Thy downy finger fall like silent dew
Upon their forehead ; weigh upon their eyes,
Shut in their tears, shut out their miseries.

TRANSLATION OF THE HUNDRED AND SEVENTH PSALM.

Upon the banks of proud Euphrates' flood,
There we sat, and there we wept ;
Our harps that now no music understood,
Nodding upon the willows slept,
While, unhappy captives, we,
Lovely Zion ! thought on thee.

They that had torn us from our country's breast,
Would have a song, carved to their ears
In Hebrew numbers, then, O cruel jest !
When harps and hearts were drowned in tears ;
“ Come,” they cried, “ come sing and play
One of Zion's songs to day.”

Sing ? play ? to whom shall we or sing or play,
If not, Jerusalem, to thee ?
Ah, yes, Jerusalem, far sooner may
This hand forget the mastery
Of music's dainty touch, than we
The music of thy memory.

Which when I lose, O may at once my tongue
Be hush'd in silence, powerless and unstrung.
O Zion, thou alone shalt be the crown
Of all my hope and all my joy ;
But Edom, cruel one ! thy cry is “ Down !
Down with proud Zion, all her hopes destroy ! ”
Thy deadly aim has been to thrust
Her ancient glories down to dust.

Dost laugh, proud Babel's daughter ? Nay, laugh on,
Until thy ruin teach thee tears,
Tears like our own ; laugh, till a 'venging throng
Of woes, too late, rouse all thy fears.
Laugh, till thy tender infants' blood
Shall bathe these stones, a purple flood.

ON PRESENTING A LADY WITH “THE FOLLOWING OF CHRIST.”

Upon the gift I offer, Lady, look ;
It is a little volume, but great book.
'Tis a choice handful, in whose compass small
Heaven is encamped, its royal host, and all,
To prove that true, which schoolmen used to tell,
That thousand angels in one point can dwell.
It is an armory of light,
Let constant use but keep it bright ;
You'll find it yields
To holy hands and humble hearts,
More swords and shields,
Than sin hath snares, or hell hath darts.

Only be sure the heart be pure
That wields those weapons, and the eyes
That look thereon be wakeful and be wise,
So that the soul's blest Bridegroom, when he come,
Find not thy loitering heart from home,
Leaving its chaste abode
To gad abroad,
Where the world's children sport and play,
And keep the devil's holiday.

There is something more than prettiness in
the following distich upon two plays of Ford.

Why into two one kindred subject part?
What is "Love's Sacrifice" but "The Broken
Heart?"

Crashaw was also a votary of the Latin

muse; from among several productions of his
in that language, we select the following, with
a version of our own for want of a better.

AQUÆ IN VINUM VERSÆ. (Joann. ii.)

"Unde rubor vestris et nos sua purpura lymphis,
Quæ rosa mirantes tam nova mutat aquas?"
"Numen, convivæ, præsens agnoscite numen!
Nympha pudica Deum vidit, et erubuit."

THE WATER TURNED INTO WINE.

"Whence glows the chrysal with a purple dye
Of roses, not its own; oh tell us why?"
"Guests, hail the present God! in awe be hushed;
The conscious nymph has seen her God, and
blushed."

INTELLIGENCE.

FOREIGN.

ROME.—*Pope Clement VIII.*—A letter from Rome states that amongst the manuscripts in Prince de Doria's library in that city there have been found forty-seven autograph letters of King Henry IV, to Clement VIII (Hippolite Aldobrandini). They are speedily to be published.

FRANCE.—*The French government and the Archbishop of Paris.*—The following letter has been addressed to the archbishop of Paris, who signed the memorial to the king, of which a translation will be found in the letter of our Paris correspondent. It appeared in the *Moniteur* of the 11th inst.—"My Lord—You have addressed to the king a memorial concerted between yourself and four of your suffragans, who (as well as your lordship) have signed that document. In this memorial you, looking at the question of free instruction from your point of view, have attempted to throw blame generally on the educational establishments founded by the state, on the individuals who compose the entire body of instructors, and have indulged in offensive insinuations against one of the king's ministers. A journal has lent to this memorial the advantage of publicity. I have suspicion that the publication had your approval, but I am not the less bound to state to you that the king's government reproves the memorial itself that you have subscribed, because it is both inexpedient and contrary to the true spirit of the law of the 18th germinal of the year 10. This law, in its effect, forbids all sorts of deliberations in any unauthorized assembly of bishops. It would be strange, indeed, if such a prohibition could be suf-

fered to be eluded by means of a correspondence establishing the pre-concert and working the discussion without the literal assembling together for such purpose. I hope that no more will be necessary than to recall to your memory the principles laid down in the organic articles of the concordat, in order to ensure your abstaining for the future from any attempt to evade them. Accept, my lord, the assurance of my deep respect.

N. MARTIN (du Nord), *Keeper of the Seals,
Minister of Justice and Public Worship.*"

We are assured that already many bishops have given in their adhesion to the memorial of the bishops of the province of Paris. Many persons have called on the archbishop of Paris in consequence of the above letter.

Among the bishops whose conduct is found fault with by M. Martin (du Nord), is the bishop of Versailles, who has been promoted by the government, since the memorial was presented to his majesty, to the archbishopric of Rouen.—*Stèle.*

The Education Question.—The Viscomte de VILLENEUVE has laid on the table of the Chamber of Deputies petitions from 500 distinguished inhabitants, proprietors, or electors of Armentières, La Bassée, and Quesnoy-sur-Deule, and sixteen communes of the arrondissement of Lille, demanding liberty of teaching. M. de STAPLANDE has also presented three petitions with the same prayer, from Bergues, Lermesecte and Doulieu, signed by a great number of electors and local notabilities.—*Tablet.*

Verviers.—They write from Verviers that his lordship the bishop has just experienced the conso-

lation of reconciling to the Church sixteen Protestants at one time in the parish of Meisse, situated two leagues from the episcopal city. It was at the close of a retreat preached by apostolic men during the month of January, that these separated brethren returned into the bosom of Catholicism. The grace of God alone acted on their hearts, for not one word of controversy was uttered from that pulpit.—*Univers.*

SPAIN.—They write from Madrid, Feb. 24.—“Already we receive reparations for the scandals given to the Church by the violence and usurpations of the civil power. In consequence of an address to the Queen, of the Council of ministers, remarkable for its religious tendency, an Ecclesiastical Court called the “*Rote*,” has been restored to full power. We are also assured that the prelates who have lately received orders to return to their respective dioceses are, by the desire of the Queen, to present themselves before her Majesty, in order to receive from her own mouth the words of consolation. What renders this worthy of credence is, that the Queen and her Government give unceasing proofs of their desire to renew the relation with the Holy See, which has been so unhappily interrupted. It is also said, that the Queen intends to address an autograph to the Holy Father, and that M. Muñoz de Maldonado will be the envoy of this letter. He will also be charged to represent to his Holiness the state of the Church of Spain, and its great need of his full consideration and paternal benevolence.”—*Univers.*

Those bishops who have been recalled to their dioceses, express their most profound gratitude in their addresses to the Queen. The Bishop of Calahorra announces that he will pass through Madrid in regaining his episcopal city. The Archbishop of Santiago writes to the Minister of Grace and Justice:—“Years of suffering and infirmity have so greatly injured my health, that it is with difficulty I can undertake a journey by land to Santiago; nevertheless I will make the effort, and with the aid of our Lord I shall soon approach with profound respect to the foot of the throne, where I shall have the honor of kissing the hand of her Majesty, and of assuring her of my gratitude, my fidelity and devotedness to the Catholic Queen—Grand-daughter of St. Ferdinand. In the meantime your Excellency will present to the Queen my acknowledgments of all her goodness, and that every power given me shall be exerted to obtain for her respect, fidelity, and obedience—for the greater glory of God, the good of the state, and the honor of the Councillors who surround her.” This letter is dated Medinasidonia, February 28, 1844.—*El Católico.*

The Religious of all the convents in Valencia have addressed a supplication to Queen Christina

for her influence in procuring them the restoration of the property torn from them by the late revolutions. They declare that the small pension granted by the State has been withheld during the last five years. Queen Christina, on passing through Barcelona, directed the restoration, with all ceremony to the celebrated sanctuary of Mount Serrat, of the image of the Virgin, which had been removed thence.

IRUN.—On the 18th, the Bishop of this diocese, Mgr. Andriani, reached Irun, where he was received by the authorities and the clergy with all the honors due to his dignity; he first repaired to the church to give thanks to the Almighty for the termination of his exile. On St. Joseph's Day, a festival of solemn observance in Spain, his lordship officiated pontifically, and departed for Hernani, where he would remain that night, and passing through Tolosa, reach Pampeluna on the 22d. The Brigadier Barenechea, Commandant-General of the Province of Guipuzcoa, an old friend of the venerable prelate, met his lordship at Irun, and all the clergy of the country flocked round their bishop to offer him their homage, and to express the delight they experienced in his return to his diocese.

THE CATHOLIC CHURCH IN AFRICA.—Twenty-two Trappists, coming from Aiguebelles, embarked on the 19th at Toulon, for Africa. They will join the eighteen Trappists who are already in Algiers.—*Univers.*

AUSTRALIA.—We have the *Weekly Register*, of Sydney, to Oct. 28. Harry and Melville, two aborigines, were executed at East Maitland, for the murder of Michael Keoghue, at Stanhope, near Glendon: the murdered man was a Catholic. Our file of the *Australasian Chronicle*, by this arrival, comes down only to the 19th of August. It then became extinct, but a newly-established paper, called the *Morning Chronicle*, of Sydney, which rises out of its ruins, has also reached us. Its first number is of the 7th October, and it comes down to November 4. On the 2d of that month the Vicar-General and the Catholic clergy examined the scholars at the schools of the Christian Brothers, and rewarded the meritorious with medals, &c. The examination was honorable both to teachers and pupils. The bells of St. Patrick's and the tower were rapidly being raised and would undoubtedly be ready by Christmas.—*Tablet.*

INDIA.—We have the *Madras Examiner* (an enlarged sheet) to the 22d of January; the *Bombay, British India, and Gentleman's Gazette* to the 29th of January; and the *Overland Calcutta Star* to the 20th January, but these papers contain no Catholic news. We have also the *Bengal Catholic Herald* to the 20th of January. We have much pleasure (says that paper) in announcing the following items of intelligence from Bellary, where the apos-

toxic labors of the Rev. Mr. Doyle continue to have a most peculiar blessing from the Lord of the vineyard. "Almost all the Catholics of the gallant 63d have been at the Holy Communion. We had about ninety-three communicants the Sunday before Christmas, about one hundred on Christmas Day, and the same number on the following Sunday and New Year's Day. Four Protestants joined us during the months of November and December last. Two of them have been received into the Church, and two are under instruction."

Bengal Vicariate.—During the last week a young man, a native of England, and a Protestant of the Established Church, applied to be received into the Catholic Communion.

CHINA, SIAM, &c.—On the 26th of December, 1843, six priests of the congregation of foreign missions left Paris for Nantes, where they embarked on the 4th of January last in a bark bound for Penang, in the strait of Malacca. These missionaries are M.M. Pellerin, Le Grand, Dastugue, Manduit, La Crompte and Plaisant. The three first are for the mission of Malaisia, which is a dismemberment of the Apostolic Vicariate of Siam, which has been recently formed into two, by the holy See. Three other priests left Paris on the 6th of February, 1844, for Brest, to embark there in the steamship *Archimedes*, which conveys to China some members of the embassy. These missionaries are M.M. Daveluy, Chaveau, Lucon and Thivet. They will not learn their destination until they arrive at Macao.—*Univers.*

HOLLAND.—Mgr. J. Groof, who has been for ten years Apostolic Prefect of Surinam, where he obtained the greatest success, especially among the leprosy infected with the incurable malady of that country, has lately been consecrated Bishop of Canea, in *partibus Infidelium*, in the church of St. Peter, at Leyden, by Mgr. de Wykerslooth, Bishop of Curium, assisted by Mgr. de Paredis and Mgr. de Zwijen. The new prelate, who is about to embark for the East Indies as Missionary-Apostolic in Batavia, has been summoned to Rome, and is now at Paris, on his way to the Eternal City.

ENGLAND.—*Conversion of Scott Murray, Esq. M. P., for Bucks, to the Roman Catholic faith.*—A sensation has been produced in the university by letters received among the tractarians from Rome, with information that Scott Murray, Esq., B. A. of Christ church, has just conformed in that capital to the Romish faith. This conversion is stated in the university to be the eighteenth from among Mr. Newman's disciples which has taken place since 1841. Other conversions are spoken of.—*Globe.*

(Among these rumor mentions a nobleman and some persons of distinction.—*ED. TABLET.*)

English Catholics' Address to the Queen.—This address which was agreed to at the great meeting

of Catholics, held in Freemasons' Hall, on the 7th ult., on the subject of the exclusion of Catholics from juries in Ireland, was presented to her majesty, at the levee, on Wednesday last, by Lord Camoys. It measured five hundred and eighty-eight feet in length, and had about fifty thousand signatures attached.—*Ibid.*

IRELAND.—*Drumcondra.*—A learned and pious priest of the diocese of Meath has bequeathed 200l. to the new Catholic college of Allhallows.

Kells.—A new convent was opened here some days ago by the zealous and pious pastor, Mr. McEvoy. The Right Rev. the Bishop was prevented from attending.

Dublin.—The elegant new church of St. Nicholas, in Francis-street, was crowded, on Tuesday, with the friends of 1,997 children and adults, to whom the Right Rev. the Archbishop administered the rite of Confirmation.

Controversial Lectures.—Many Protestants have attended the lectures of Father T. Maguire, who last week discoursed on the impiety of swearing against the truly Catholic doctrine of the invocation of Saints. He has challenged Trinity college to defend their class book on this point.

Devotions in Honor of St. Patrick.—The Rev. Dr. O'Connell, P.P. of SS. Michael and John's Church, 5, Exchange-street, Dublin, commenced a course of practical instructions and devotions on Monday evening last, as a preparation for the feast of St. Patrick on Sunday next. On that occasion the members of the temperance society will approach the holy communion. There will be a solemn high mass, sermon, benediction of the most holy sacrament, and a grand *Te Deum*.

The Very Rev. Dr. Kirwan.—The lectures of this eminent and eloquent preacher in St. Michan's church, North Anne-street, continue to be attended by large and respectable auditories. During the last week his introductory discourses on the thirty-nine articles created much interest. The stealthy introduction of Protestantism into England—the book of Henry VIII against the innovations of Luther—the embassy to Rome—the bull of Leo X—the feeble reign of Edward VI—the celebrated convocation assembled by act of Parliament in the reign of Elizabeth, whence the thirty-nine articles took their origin, contrasted with the present posture of the English church, were strongly and eloquently put forward. On to-morrow evening Dr. K. proceeds to show how those famous articles clash with each other.

Another Conversion at Loughrea.—There was another interesting ceremony performed in the Catholic church at Loughrea, on Saturday last, the 2d instant, after the nine o'clock mass, when Mrs. Harriet Farrell abjured Protestantism, and was received a new member of the true church of Christ.

by the Rev. J. H. Whelan, C.C., he having obtained the power and authority for that purpose from the venerated bishop, the Right Rev. Dr. Coen.—*Freeman*.

CANADA.—*Sisters of charity*.—On the 28th of March, the establishment at Montreal for aged and infirm women, hitherto under the direction of the *ladies of Providence*, a pious association of secular persons, was solemnly placed under the charge of the sisters of charity or servants of the poor. Seven ladies made their profession in the chapel of the institution, and at the hands of the bishop of Montreal, devoting themselves to the service of their neighbor, according to the rule of St. Vincent of Paul.—*Melanges Religieux*.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*St. Patrick's Church, Baltimore*.—We have learned with pleasure, that the congregation of this church have transferred the title of the property to the Most Rev. Archbishop; an example which, if followed in other parts of the country, would contribute much to the security of peace and the prosperity of religion. The transfer of St. Patrick's was not occasioned by any difficulties arising from the government of the trustees, but simply from the conviction that the interests of the church would be better consulted under the operation of a different system. We are happy to state that the gentlemen, who from the origin of St. Patrick's congregation were charged with the temporalities of the church, were mostly distinguished by a truly Catholic spirit, equally creditable to themselves and conducive to the success of their official duties. How striking the contrast between this state of things and that which is exhibited by the schismatical wardens of St. Louis' cathedral, at New Orleans!

It may be well to state here, for the information of those who misunderstand the nature of the tenure by which the chief pastor of a diocese in this country holds ecclesiastical property, that the right is merely one of trust, and consequently that the bishop never possesses any legal power to alienate a church or other property from the religious uses to which it has been destined. Hence it is plain that the interests of the people are perfectly secured by this arrangement, and that their spiritual welfare is much better consulted, the various evils growing out of a conflict between the temporal and spiritual government, being at once obviated. The experience of the trustee system in this country has shown that the evils of which we speak are numerous, and in some cases formidable, tending to the utter extinction of religious faith in certain instances, and in others exciting and fomenting those disorders which are subversive of Christian union and peace. The present opposition of the wardens in New Or-

leans to the bishop of the diocese, sufficiently proves to what an extent these disorders may be carried.

The church of St. Patrick's above mentioned having been freed from all pecuniary embarrassment by the zeal of its indefatigable pastor, will be consecrated by the Most Rev. Archbishop Eccleston, on Sunday, the 5th inst. The Very Rev. James Ryder, provincial of the society of Jesus in the province of Maryland, will preach on the occasion. A spiritual retreat for the laity was commenced in the same church on Sunday, the 28th of April, and will terminate on the 5th of May. It is conducted by the Rev. J. McElroy.

DIOCESS OF PHILADELPHIA.—*Ordination*.—On Holy Thursday, *extra Missarum solemnia*, the bishop gave tonsure and minor orders to James Forbes, John McMenamin, and Hugh McLaughlin. On Easter Sunday, James Forbes was promoted to subdeaconship. Hugh Lane and Hugh Brady to deaconship, at high mass in the Cathedral.—*Cath. Her.*

DIOCESS OF NEW YORK.—*New Church*.—The materials for a large Catholic church are now being delivered on Batavia street, near Union (Buffalo). The edifice is to be eighty feet wide by one hundred and eighty-two feet long, with a school house and parsonage connected therewith, forty by eighty feet long. The title of it will be vested in Bishop Hughes, the officiating head of the church in that diocese. The land has been gratuitously given by Mr. James Milnor.—*Buffalo Com. Adv.*

Ordination.—On Friday, the 12th inst., at St. John's chapel, Rose Hill college, from the hands of the Rt. Rev. Bishop of New York, Mr. William C. McClellan received the tonsure, and together with Messrs. Michael Curran, Michael Rionlan, and John Hackett, received minor orders and the subdeaconship. On Saturday the same gentlemen received the deaconship, and on Sunday (Low Sunday) were elevated to the priesthood.—*New York Freeman's Journal*.

DIOCESS OF HARTFORD.—Bishop Tyler has arrived in Hartford, and entered upon his episcopal labors.—*B. Pilot*.

DIOCESS OF PITTSBURG.—*Spiritual Retreat*.—We are happy to be able to announce, that a spiritual retreat for the clergy of the diocese of Pittsburg, will begin on Sunday, the 19th of May, which will be conducted by the Rev. J. McElroy, S. J.

On Sunday, the 26th of May, the same Reverend gentleman will commence a course of spiritual exercises for the laity in St. Paul's Church, in this city.—*Pittsburg Catholic*.

Religious Profession.—On Thursday last, at nine o'clock, in St. Paul's cathedral Miss Frances Strange (sister Mary Aloysia,) was admitted a professed sister into the order of Sisters of Mercy, and Miss Eliza Jane Tiernan (sister Mary Xavier) received the white veil in the same order.—*Ibid*.

DIOCESS OF CINCINNATI.—*Young ladies Academy of the sisters of Notre Dame, Cincinnati.*—This institution is situated on Sixth street, between Sycamore and Broadway, and cannot fail to arrest the attention of the passers by. We learn that a new building is to be erected, west of the main building, during the year, if possible, to be eighty feet by thirty, to contain four school rooms on the first floor, and a chapel above. When this is completed the institution and the grounds will make quite an imposing appearance. We have a wood cut representation of what they are to be before us. The academy of the sisters of Notre Dame will be an ornament to the city.

There are in the departments of the academy three hundred young ladies—thirty boarders, one hundred day scholars, one hundred free scholars. This is a large number of pupils, and shows the confidence felt in it, and of those who control it, by its friends.—*Cin. Gaz.*

DIOCESS OF ST. LOUIS.—On the 1st of March a new Catholic church was commenced by the Fathers of the Society of Jesus, on the corner of 11th and Biddle streets, destined for the German Catholics in the western and northern part of the city. The church's dimensions are one hundred and seven feet long by sixty wide. It is a beautiful and elevated spot, measuring one hundred and fifty feet by one hundred, being a donation of Mrs. Ann Biddle of this city for that purpose. The ceremony of blessing the corner stone will take place this month.

On the 7th of March a new Catholic female orphan asylum, under the charge of the Sisters of Charity, was commenced on the corner of 10th and Biddle streets. The lot, measuring one hundred and twenty-five by two hundred and forty feet, is the donation of Mrs. Ann Biddle of this city, who has, moreover, given three thousand dollars towards the erection of the asylum. The main building will be three stories high, seventy feet front by forty-five deep.

On the 17th of March, the Rt. Rev. Bishop Kenrick laid the corner stone of a church in Souldard's addition to St. Louis. The edifice will be cruciform; in length, including the portico, one hundred and fifty feet; breadth in the nave, sixty feet, in the transepts, eighty. The well selected location, and the truly classic proportions of the plan, drawn by Barnet & Co. will make this building an ornament to the city, whilst affording the consolations of religion to a numerous population, who now are almost suffocated in the crowded temporary chapel in which they worship.—*Cath. Cabinet, April.*

DIOCESS OF NEW ORLEANS.—*Diocesan Synod.* We learn from the *Propagateur Catholique* that the clergy of this diocese were to assemble in synod, on the 21st of April, under the presidency of the bishop, who was to open its sessions by the celebra-

tion of a pontifical high mass in the church adjoining the episcopal residence.

New church.—The Rt. Rev. Dr. Blanc dedicated on the 14th of April, the church recently erected in the city of Lafayette, for the accommodation of the German Catholics.—*Ibid.*

Trustees of St. Louis' cathedral.—We announced in our last number that these gentlemen had been foiled in their proceedings before the civil tribunal in New Orleans. In consequence of this failure they addressed a petition to the legislature, requesting the enactment of laws which, in restricting the religious liberty guaranteed by the constitution of our country, would enable them to obtain some little satisfaction against the firm and noble conduct of Dr. Blanc. But they failed also in this expedient, not, however, without having resorted to every possible means of insuring the success of their blind, nefarious and persecuting designs. One of these means was to solicit the co-operation of the different Catholic parishes in Louisiana, in petitioning the legislature, and all the friends of religion and good order will rejoice to learn, that the proposition was spurned by most of the Catholic population with a spirit which reflects honor upon them and must afford much consolation to their chief pastor. We regret that our limited space will not permit us to publish the answer of the wardens of Natchitoches. It is equally dignified and orthodox in its tone.

DIOCESS OF CHARLESTON.—We copy from the U. S. Catholic Miscellany the *Pastoral Letter*, which Dr. Reynolds, bishop of Charleston, recently addressed to the clergy and laity of his charge. While it is an earnest of the blessings which his wise and zealous administration will secure to those who live under his episcopal jurisdiction, it will be read with interest and profit by the Catholic community at large.

IGNATIUS ALOYSIUS REYNOLDS, by the grace of God, and the appointment of the holy see, bishop of Charleston, to the clergy and laity of his diocese:
Grace to you and peace from God our Father, and from the Lord Jesus Christ.

Venerable brethren of the clergy, and dearly beloved of the laity.

The mysterious providence of God has sent us among you as your bishop to watch over and govern you "as being to render account of your souls." (Heb. xiii, 17.) It were difficult to express the feelings and thoughts that fill and even overwhelm our heart and mind on this occasion. We had many sacrifices to make in accepting the awful duties of the episcopacy: nor was it one of the least to give up our own judgment, and suffer ourselves to be guided and directed by others in an affair so important to us and to you. And surely we had never obtained our consent to assume the mitre if faith did not teach us that the Saviour of men is pleased to choose

"the foolish things of this world, that he may confound the wise, and the weak things that he may confound the strong, and the things that are not that he may bring to nought the things that are: that no flesh may glory in his sight. For Christ Jesus is made unto us *wisdom*, and justice, and sanctification, and redemption." (1 Cor. i, 27.) And yet it is only with fear and trembling that we appear among you, clothed in the full vesture of the priesthood, and holding the staff of pastoral authority. Our hope is in him who enlightens the blind, strengthens the weak, heals the infirm, and raises even the dead to life. And, Oh! how consoling it is, in the sorrows and doubts of our pilgrimage here, "to cast our care upon the Lord"—to feel and cherish the sense of our nothingness,—of our entire dependence upon God; and, in the human loneliness of our sorrows and anxieties, to throw ourselves upon the bosom of divine love—to seek comfort, strength, and light in the eternal and infinitely merciful Being from whom we received existence, and in whom alone we can find repose. Divine faith! how inestimable thy gifts! how cheering thy heavenly influence! Thy light is upon every path, and thy comfort to every state and condition of life: the rich and the poor, the learned and the unlearned, the great and the small, the master and the slave, the priest and the layman, are alike taught, guided and cheered by thee.

Venerable brethren of the clergy, our partners in the holy ministry: *we*, above all others, should "live and walk by faith" "and not by sight." (2 Cor. v, 7.) For, "if in this life only we have hope, we are of all men the most miserable;" but having the spirit, and being guided by the light of faith, we shall endure all things for the sake of those purchased by the blood of Christ, and entrusted to our care. "For this cause we faint not," knowing "that that which is at present momentary and light of our tribulation worketh for us an eternal weight of glory." "While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. iv, 17, 18.) "Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus, who is faithful to him, who made him." (Heb. iii, 1, 2.) Be ye also faithful to him who hath called you, and sanctified you, and appointed you priests of the Most High, and angels of the testament of his love. To you, according to your degree in the holy priesthood, God has given "the ministry of reconciliation." "For Christ you are ambassadors, God, as it were, exhorting by you." "Giving then no offence to any man, that your ministry be not blamed," but having peace with all as far as in you lies, exhibit yourselves in all things "as the ministers of God in much patience and tribulation,

in necessities, in distresses, . . . in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report." (2 Cor. vi, 4.) Labor as good soldiers of Christ Jesus. "No man, being a soldier to God, entangleth himself with secular business; that he may please him to whom he has engaged himself." (2 Tim. ii, 4.) For you know, brethren, that all that is in the world "is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." (1 John ii, 16.) But *you* are not of this world, for Christ hath chosen you from the world, "and appointed you that you should go, and should bring forth fruit, and that your fruit should remain." (1 John xv, 16.) Fly, therefore, O men of God! worldly desires "which war against the soul," "and pursue justice, godliness, faith, charity, patience, mildness." (1 Tim. vi, 11.) "Preach the word, be instant in season and out of season, reprove, entreat, rebuke in all patience and doctrine." . . . "Be vigilant, labor in all things to fulfil your ministry." (2 Tim. iv, 2.) "Feed the flock of God which is among you, taking care of it, not by restraint, but willingly according to God;" "and when the Prince of pastors shall appear you shall receive a never fading crown of glory." (1 Peter v, 24.) Brethren, "pray for us; for we trust we have a good conscience, being willing to behave ourselves well in all things." . . and may the God of peace, "who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness, that you may do his will: doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever." (Heb. xiii, 18, &c.) "And *we* beseech you, brethren, that you receive this word of consolation, for we have written to you in few words;" for we hope soon to see you, "that we may impart unto you some spiritual grace to strengthen you; that is to say, that we may be comforted together in you by that faith which is common" to us.

And what shall we say to you, chaste virgins of Christ—daughters of the pure and saintly Ursula—and to you handmaids of charity, angels of heaven to the afflicted of earth. Happy, thrice happy your lot! Secluded from the dangers, vanities and defilements of the world, sanctified and consecrated to God, you commence even here, in the sweet and quiet shade of your own retired altars, the holy canticle of praise and love which you will chant eternally in the heavens—"following the Lamb, whithersoever he goeth;"—a canticle which none others may sing, save those, "in whose mouth no lie is found," and "who are without spot before the

throne" of God. (Rev. xiv, 4, 5.) To you we forbear exhortation : for surely you will not suffer "the serpent that seduced Eve by his subtilty," to glide into the Eden of your innocence and your happiness, invade the privileges of your holy state,—sully with slightest stain, the white robes of your consecration, or *even tempt* you to fall from the simplicity that is in Christ." (2 Cor. xi, 3.) Yours is the pleasing task to cultivate the mind and heart of female youth and rear the young daughters of the south to science and refinement—to virtues as bright as our vernal skies—and manners as bland as our evening breeze. Or yours is the still happier lot to cherish the orphan with a mother's love, smooth the pillow of affliction with more than woman's kindness, and bathe the fevered brow with the gentle hand of "the sister of charity;"—prayer for us and for a sinful world being your repose, and sanctifying the hours that intervene.

Dear! beloved of the laity : to you too it is meet that we should address a word of exhortation, and "begin by putting you in remembrance of those things," which you often hear from the faithful pastors that share our ministry, and which you have learned from our illustrious, venerated, ever-to-be-remembered and ever-lamented predecessor. Though unworthy, we succeed to his ministry and his authority among you. Oh! that when he ascended to his rest, the mantle of his virtues and the gift of his eloquence had fallen upon us. Then, indeed, we had appeared among you with more confidence, and with more cheering hopes of cultivating with success, and gathering fruits more abundant each successive year, from the vineyard which he planted with his hand, and watered with the sweat of his labor and the tears of his love. Yet in the humble consciousness of our infirmity and unworthiness, our holy faith speaks words of consolation to us and to you:—"What is Paul, and what Apollo? The ministers of Him whom ye have believed; and to every one, as God hath given:" . . . neither he that planteth, is any thing, nor he that watereth; but God, that giveth the increase. Now, he that planteth, and he that watereth, *are one*; and every man shall receive his reward, according to his own labor; for *we* are God's co-adjutors; *you* are God's husbandry." (1 Cor. iii, 4, 5, 8, 9.) Brethren, could he, whose name is in benediction among you, resume the body, that slumbers in dust beneath the vault of our humble sanctuary; with what heavenly eloquence would he press upon your minds and hearts, the saving and eternal truths which he taught you in his mortal life! And ere he sank again into the slumbers of the tomb, his last words to you would be: "My dearly beloved, my children in God, my joy, and my crown, stand fast in the Lord;" and "obey your prelates and be subject to them; for they watch as being to render

an account of your souls; that they may do this with joy, and not with grief." (Phil. iv. 1 Heb. xiii, 17.) And, does not his spirit, which in heaven still watches over you, and prays for you, seem even now, to stoop from the seats of glory, and whisper to your ears this apostolic precept!

Removed to the invisible world, his charity for you faileth not. He is still your prelate, holding communion in spirit with your spirits, teaching and exhorting by us—and Christ by both, and God by Christ, in whom all are united and made but one—by whom all live, and in whom all are restored; for it is "Jesus Christ yesterday and to-day and the same for ever:" in Him is the fullness of the God-head—in Him, the plenitude of the priesthood, the holy and unfailing bond, that unites Peter with Gregory, and each prelate with his predecessor—the visible with the invisible, the temporal with the eternal. "Let no man, therefore, glory in men. For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours: and you are Christ's, and Christ is God's." (1 Cor. iii, 21, 22, 23.) Receive us, then, brethren, as continuing the ministry of him, whom you loved and venerated; and, by your zeal in pursuing that which is good, give proof, that you still love and venerate him, and that you are still his children in Christ. Therefore, brethren, "we pray and beseech you in the Lord Jesus, that as you have received of (him) how you ought to walk, and to please God, so also, you would walk, that you may abound the more; for you know the precepts which (he) gave you" . . . that this is the will of God—your sanctification (1 Thes. iv, 1, &c.) and unto this you are called. "You are the temple of the Holy Ghost, who is in you," (if, indeed you *belong* to Christ,) "whom you have from God, and you are not your own: for you are bought with a great price:"—"glorify and bear God in your body." (1 Cor. vi, 19, 20.) "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare *His* virtues, who hath called you out of darkness, into his marvellous light."

Therefore, "dearly beloved, *we* beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul; having your conversation good before" (all men), "that they may, by the good works, which they shall behold in you, glorify God;" "for so is the will of God, that, by doing good, you may put to silence the ignorance of foolish men." (1. Pet. ii, 9, 11, 12, 15.) "Walk circumspectly, for the days are evil." "Be ye blameless and sincere children of God, without reproof. Walk as children of the light . . . in all goodness and justice and truth, proving what is well pleasing to God:" "giving

thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father." "Let women be subject to their husbands, as to the Lord;" "husbands love your wives, as Christ loved the church;" "children, obey your parents, in the Lord;"—"and you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." "Servants obey your masters:" "not serving to the eye, but as the servants of Christ, doing the will of God, from the heart;" and you, masters, do the same things to them, . . . knowing that the Lord both of them and you is in heaven, and there is no respect of persons with him. Finally, brethren, be strengthened in the Lord, and in the might of his power. Take unto you the armor of God, that you may be able to resist in the evil day, and stand in all things, perfect, . . . by all prayer and supplication for all the saints,—and for us," "that speech may be given us to make known the mystery of the gospel," (Ephes. v, vi.) to know and preach among you, only Christ, and him crucified.

And, now, "I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth, is named, that he would grant you, according to the riches of his glory, to be strengthened by his spirit, with might unto the inward man: that Christ may dwell by faith in your hearts, that being rooted and founded in charity, you may be able to comprehend, with all the saints,

what is the breadth, and length, and height, and depth; to know, also the charity of Christ, which surpasseth all knowledge, that you may be *filled unto all the fulness of God*.—Now, to Him, who is able to do all things, more abundantly, than we desire or understand, . . . to Him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen." (Ephes. iii, 14, &c.)

Given at Charleston, Easter-Monday, the 8th day of April, and year of our Lord, 1844.

† IGNATIUS ALOYSIUS, *Bp. of Charleston*.

SHAMEFUL.—The *Indiana Sentinel* says: That public opinion is now decidedly in favor of the much injured Catholic priest, who was lately convicted at Evansville, and sentenced to the penitentiary for five years, for an alleged rape, sworn upon him by a dissolute and abandoned woman, through hatred. The *Sentinel* thinks it highly probable that he will shortly be pardoned by the Executive, which ought to be done forthwith, for all are now to a man, convinced of his innocence. We consider that he has been treated most shamefully, and are borne out in our opinion by almost all that have known him for years.—*Catholic Advocate*.

SINS OF OMISSION.—Our good friend of the *Catholic Herald*, seems to be deeply impressed with the gravity of this *periodical* species of sin. We are sure that his next door neighbor to the west will admit the truth of his excellent remarks. Bad habits contracted in youth are difficult to be laid aside.

NOTICES OF BOOKS.

The Sunday School Prayer-book: consisting of the Holy Mass, Vespers for Sundays, Vespers and Complin of the B. Virgin, &c.; with other prayers and devotions. Philadelphia: Wm. J. Cunningham. 32mo. pp. 126.

The collection of devotions here presented to the public, is well adapted to its object, being intended for the use of the younger portion of the community. For this purpose it contains the principal devotions which Catholic children have to perform, and in general the prayers are suited to their capacity. We think however, that *the Child's Prayer of Love*, at the end of the book, forms a striking exception to this remark. It is written in a too elevated and figurative style for the comprehension of children. On page 98, we have noticed an ungrammatical expression, no doubt the effect of inadvertency, *invoke the assistance of God that you might examine well your conscience*. We believe also that the expression, *wiped off*, on p. 116 is incorrect. With the exception of these few inaccuracies, we

are much pleased with the little volume before us, and recommend it as a very useful companion of young persons to the Sunday School.

Woman's Worth; or Hints to raise the female character. First American, from the last English edition, with a recommendatory notice by Emily Marshall, New York: D. Appleton & Co. 18mo. pp. 180.

We looked through this handsome volume with pleasure, finding little that appeared to us objectionable, and much that may be a source of profit to those for whom it is intended. The object of the author has been to show the vast influence which the fair sex are capable of exerting upon society, and the very important obligations that devolve upon them in the various relations of life; and it may be said that he has clearly established, in a forcible and agreeable train of reasoning, the necessity of an intellectual and religious culture among women, in order to fit them for usefulness

in the world. Speaking of education the writer alludes to the middle ages (pp. 13, 14), in language which we cannot but reprobate, as opposed to historical truth, and p. 76, he erroneously intimates that from the Bible alone do we gather our relations with God; but with these exceptions, the work contains many excellent lessons on education, dress, the choice of society, the value and employment of time, and other interesting subjects.

The author very justly complains, in the following terms of the narrow views which actuate most Protestant institutions in the education of females:

"The instruction which is afforded at most schools has little to do with preparing for the time to come; and so long as our daughters are taught what are called the accomplishments, we seem perfectly satisfied; as if all that were needful was that they should shine as belles at the party or the dance? To give them a smattering of French, and learn (*teach*?) them to catch the Italian accent and be a proficient on some instrument of music—to which may be added drawing and fancy needlework and embroidery, is the aim and end of teaching. But should such things be? Was it only for pursuits like these that God gave to woman a rational and immortal soul?"

To the evils complained of in these remarks, the genius of Catholicity has applied an effectual remedy in those admirable establishments which are conducted by religious ladies, professionally devoted to the service of God and the instruction of youth. If our author had been a little better informed on this topic, he would have acknowledged that even in those times which he supposes to have been in a great degree shut out from the blessings of knowledge, the Catholic church had amply provided for the instruction of young persons, particularly in those matters which regard their moral and religious obligations.

Among the numerous portions of the work which may be read with equal pleasure and benefit, is the chapter on books. "How numerous," says the writer, "are the works of an infidel character! how much more numerous those of an immoral! What a host of romances, and tales, and poems, which, though they may not fall under the denomination of either, work no other effect upon the mind than to fill it with fancies and follies! giving unreal notions of the world, and unfitting us for the duties of life, by bringing the mind to contemplate a state of things which never existed save in the imagination of the writers, and giving an oblique view of men and women, because teaching characters to be studied, the counterparts of whom never dwell upon our globe.

"If a book is offered to any which in their conscience they cannot approve, let it be set aside as unworthy of perusal—never let the cleverness of a

work be an apology for infidelity, nor the most rapturous and highly-wrought poetry serve to mask immorality. If a book contain sentences which could not with propriety be read aloud, it should be abstained from being read at all. That which, to mention would call a blush to the cheek, is not fit to be read in secret. . . .

"The like may be said of a certain class of novels and works of fiction. Romances which exalt men of immorality into heroes—which make the thief, the murderer and the seducer subjects for admiration, and almost imitation, through the falseness of the coloring, should be thrown aside with abhorrence. Books such as these should be carefully shunned; their tendency must be injurious—they give unreal notions of right and wrong, and smooth down the repulsiveness of vice—they make men to be admired who should be treated with abhorrence, just because they may have a blind courage, and, reckless of life, do deeds of daring and wonder.

"If poetry must be read, the choice should fall on the lays of the noble bards who have swept the harp-string to the adorning of virtue, and not to those who have ministered to vice. If words of fiction must enliven the dull hour, let those be selected which have good men for their subject, and virtue for their aim and end—not those which make heroes of men who have disgraced humanity by their crimes.

"A well-filled library is generally the sign of a well-stored mind, and the owner of a good library is almost instinctively treated as a woman of knowledge and talent. But who could form a friendship with a woman whose whole stock of knowledge is gathered from the romance, the tale, and the love-sonnet? Oh! miserable must be the man who has such a woman as his partner for life! He is married, yet without a companion—has a wife, but is destitute of a friend; for her mind is occupied only with frivolous things. Without knowledge of her duties—or, knowing them, quite ignorant as to how they are to be performed;—ignorant of what life is, because her whole time has been spent in reading books which picture an unreal state of things;—looking for homage such as her favorite heroes always paid to the female sex, and expecting that life would pass away in a state of dreamy happiness;—her whole time is spent in dress, or in listlessly perusing the works of her favorite authors. Alas for her husband!—of all solitudes, his is the most solitary: there is no point upon which they can dwell together, and he feels that though his evenings be spent with his wife, he is still alone."

The Protestant's Trial in controverted points of faith, by the written word of God. Philadelphia: M. Fithian. 19mo. pp. 203.

This is a very neatly printed volume, and one

which is calculated to be extensively beneficial in imparting a correct knowledge of Christianity. It is very justly observed by the writer of the introduction to this little work, that the prejudice existing among our dissenting brethren, "that each one is to come to the knowledge of revealed truth by the personal study of the scriptures, is in opposition to the divine economy, which has ordained the communication of truth by the teaching of the ministry." But the goodness of God has innumerable ways of conveying light and grace to the soul of man; and while he calls one at the moment of the evening sacrifice, another in the silent hour of prayer, a third is enlightened by the reading of the sacred volume, like the officer of the Ethiopian queen, whom Philip the deacon met on the road to Gaza. But to be benefitted by the holy scriptures, they should be consulted with an unbiassed mind and with a sincere desire of truth. It is not surprising that Protestants, in general, should believe what is opposed to the inspired text; because they form their religion not from the reading of the sacred page, but from the ideas and principles imbibed before they enter upon the examination of the bible. Its authority may therefore always be urged against them, as a witness which they acknowledge, but whose testimony they have refused to hear. If on certain points of revealed truth the letter of inspiration is not so explicit as on others, that of submission to the pastors of the church, as the re-

presentatives of Christ, is sufficient to cover the whole ground of controversial discussion, and is manifestly inculcated by the sacred writers. But the author of the work before us has collected under thirty-three different heads, the various points contested by the Protestant sects, and exhibits the scriptural argument that may be advanced in favor of these tenets. The preface contains a valuable exposition of the sentiments with which the testimony of the scripture ought to be considered. We will remark in conclusion, that this little work cannot be too widely circulated, though we should consider it still more conducive to the cause of truth, if the title were less grating to the prejudices of our dissenting brethren: *The Protestant's trial* is an expression which appears to us far from being attractive: *Protestantism tested by the written word*, would perhaps insure a more ready and more willing attention.

An oration on the character and services of Washington, delivered February 22d, 1844, at the Philadelphia Museum, by Wm. A. Stokes, Esq. Philadelphia: Office of Nat. Cath. Register.

This oration was delivered, in aid of the funds of a benevolent association in Philadelphia, and is an eloquent tribute to the memory of the illustrious Washington. Mr. Stokes, in thus devoting his superior talents to the relief of human suffering, has proved that his philanthropy is equalled only by the ardent patriotism for which he is distinguished.

EDITORIAL REMARKS.

THE learned writer of the article on *Church History*, in the last number of the Magazine, has discovered that his conjectures in reference to the native country of Professor Palma, are not correct. It appears that the distinguished professor is a native of the eternal city. Had not our valued friend already apprized us of this mistake, the matter would have been settled by the remarks of our excellent contemporary, the *Pittsburg Catholic*, who observes that "Palma is truly what he calls himself, a Roman priest, i.e. a native of Rome. Such we know to be the fact."

We are indebted to a lady correspondent for a very good poetical effusion on *Human Pride*, which will be published next month. The fair authoress will please to accept our thanks, and be assured that any communications from her pen, adapted to the pages of the Magazine, will be gratefully received.

The author of the article on the *School Girl in France*, in speaking of the service of Good Friday, page 296, calls it a *mass*; but the word is not used in its strict sense. *Mass of the pre-sanctified* would have been a more correct expression.

Some surprise has been expressed, that the author of the review of *Moehler's Symbolism*, which was published in our March and April numbers was silent in reference to a passage which is found on page 13 of the preface, in the American edition, where the German writer observes that "the contest between the Catholic and Protestant parties sprang out of the most earnest endeavors on both sides to uphold the truth, the pure and genuine Christianity." If in using these words, the author of the *Symbolism* referred to the reformers, he cannot, we think, be acquitted of an historical error. But it seems to us that he alludes, not so much to the original actors in the reformation, as to the parties that were afterwards formed, and that might be supposed to have been actuated by sincere motives. We make this remark, in the supposition that the passage above mentioned, is found in Moehler's preface. But not having the work in German, we cannot say whether it contains the words referred to: they are not found in the French translation by Lachat.

THE
UNITED STATES
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JUNE, 1844.

CHURCH HISTORY.

ARTICLE III.

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. William Palmer, M. A., of Worcester College, Oxford. With a Preface and Notes, by an American Editor. New York, 1841, republished. 1 vol. 12mo. pp. 228.

WE have now reached the fifth and last epoch of Church History, according to Mr. Palmer's division. It embraces the period intervening between the year 1517, the date of the reformation, *so called*, and the year 1839, when our historian's work was published.

This is the most important and exciting era of ecclesiastical history. It is difficult to approach it with that even temper of mind which is absolutely necessary to form a right judgment on its many startling events. Men are too apt to view these through the medium of their preconceived opinions; and we are not at all astonished that our Oxford historian, who had already given so much evidence of deep prejudice, should here have exhibited himself the thorough partizan. He hazards the following opinion as to the general character of this whole period.

"Fifthly, the epoch (1517—1839) when a reformation being called for, was resisted by those who ought to have promoted it; when the western church became divided; and at

length infidelity came to threaten universal destruction."*

We would have drawn a different picture altogether of the period in question. We would have designated it, the epoch when a reformation having been called for, in a violent and tumultuous manner—by persons too who wished, under pretext of reform, to undermine the ancient faith, and who could not agree among themselves as to the nature or measure of the reformation asked for, the demand was met by the church in the only legal way—by convening a general council to decide on the doctrinal points called in question, and to devise the most suitable remedies for existing evils in local discipline or morals; when the decisions of this council having been rejected by those who had clamored for reform and who had themselves appealed to its authority, these became estranged from the church, and split up into sects almost innumerable; and when finally the unsettling of faith caused by this multiplication of sects, led to the frightful abyss of infidelity. This picture is much more conformable to the facts of history, even as Mr. Palmer reads them; and this we hope to prove in the course of the present paper.

Of Wicliffe and Huss, the boasted precur-

* P. 5. *sup. cit.*

sors of the reformation, our author writes as follows :

" Wickcliffe had, in the preceding century, declaimed against the popes and against several abuses, and he was closely followed by Huss and Jerome of Prague : but their opinions were mingled with much that was exceptionable, and they seem to have been unfitted rightly to conduct the mighty work of reformation."*

This is a very mild censure of men who were firebrands in society, and whose principles led directly to sedition and to the breaking up of all social order. But still, mild as was the reproof, it seems greatly to have shocked the sensibility of Bishop Whittingham, who here drops this little note : " More ought to have been said of this great precursor of the reformation."† We think ourselves that the great captain of the Lollards was treated with some neglect by the Puseyite historian, and merely to satisfy the bishop we will here give a few, out of the many strange doctrines, broached by this " great precursor of the reformation." They are taken almost at random from a list of forty five propositions extracted from his writings and condemned in the council of Constance,‡ in 1418.

" Prop. IV. If a bishop or priest be in the state of mortal sin, he does not validly ordain, nor consecrate, nor administer the sacraments, nor baptize.

" Prop. VI. God ought to obey the devil. (!)§

" Prop. XXVII. All things happen through absolute necessity.

" Prop. XXIX. Universities, places for study, colleges, taking out degrees (*graduationes*) and professorships, were borrowed from paganism, and are of as much profit to the church as the devil. (!)

" Prop. XXXII. To endow the clergy is against the law of Christ.

" Prop. XLIII. Oaths are unlawful, when they are taken to confirm contracts among men, or for commercial purposes."

We wish the bishop much joy of his " great precursor," who seems to have had a great taste for letters, and to have taken a strange fancy for the evil one. The bishop would do well before he attempt to administer the sacraments in future, or to make his visitation, to examine carefully whether he be in the state

of sin, or otherwise his acts might be wholly invalid ; and if he have any worldly gear, we would advise him by all means to give it to the poor without delay, as otherwise he would be sinning against the law of Christ !

Among the causes which prepared the way for the reformation, Mr. Palmer places the following :

" The introduction of the Greek and Hebrew languages (entirely unknown during the middle ages) rendered the study of the Scriptures in the original languages possible."*

In the assertion made in *parenthesis*, there is either a woful ignorance of history, or a wilful misstatement. The Oxford divine may select between these two horns of the dilemma: there is no escape. We might accumulate evidence to prove, that not only the Greek and Hebrew, but other oriental languages, were cultivated to a considerable extent during the middle ages. Is Mr. Palmer ignorant of the fact, that Cassiodorus, as early as the sixth century, revived the study of Greek literature in Italy, and that Theodorus, archbishop of Canterbury, introduced the same study into England, in the seventh century? Can he have been ignorant that many men, during that whole period, copied and collated the Greek and Hebrew manuscripts of the Holy Scriptures? Has it wholly escaped him, that, about the year 1285, Pope Honorius IV, founded, in the university of Paris, a distinct college for the cultivation of the oriental languages, with a view to prepare missionaries for the provinces of Asia;† and that Pope Clement V, in 1311, founded professorships of Hebrew, Greek, Arabic, and Syriac? How in fact could the missions of the east, which we know flourished greatly in the thirteenth and fourteenth centuries, have been carried on at all, without an extensive acquaintance with the oriental languages?

Our historian speaks very differently of what he calls the " foreign reformation," and of that which took place in the British churches. He finds much to censure in the former, more however as to its manner than its matter ; the latter is entirely after his own heart. We said in our first paper, that his book was church history set to Puseyism ; and his whole ac-

* Pages 146—7.

† It is but fair, however, to say, that this design of the enlightened pontiff was not immediately carried into execution, at least in the university of Paris.

* P. 146. † Ibid. ‡ Sessio 45.
§ Deus debet obedire diabolo.

count of the reformation, both on the continent and in England, affords a clear proof of our assertion. He grievously misstates on almost every page. We have not space to notice, much less to refute *all* his errors in matters of fact. We will briefly unfold his theory, and then advert to some of his more egregious blunders.

He laments the manner in which the foreign reformation commenced.

"At length the reformation began; but not as it could have been desired; not promoted by the heads of the church, not regulated by the decrees of councils."*

After having spoken of the papal bull against Luther, he remarks:

"Luther and his friends Melancthon, Carlostadt, and all who were of the same sentiments, were thus separated from the communion of the pope, and of his adherents in Germany, not voluntarily, or by their own act."†

A little further on he says:

"It is to be lamented, however, that the Lutherans after a time forgot that their system was merely provisional, and designed only to last till a general council could be lawfully assembled. They then began to pretend that their ancestors had separated *voluntarily* from the western church, and justified this act by reasons which sanctioned schism and separation generally."‡

These passages exhibit the gist of his theory. Perhaps the reader will be inclined to the opinion, that the Lutherans were much better judges of their real position, than the Oxford divine. If he read history aright, he must come to the conclusion, that Rome had exhausted every expedient of clemency and forbearance ere she struck the blow which separated the adherents of Luther from the Catholic church; and that, even after the bull had been fulminated, she left no means untried to reclaim those deluded men who were obstinately bent on separation. For this purpose embassy after embassy was sent into Germany, nor did this commendable solicitude cease until after the year 1535, when the outrageous treatment by Luther of the legate Vergerio, sent by Pope Paul III, cut off all hopes of conciliation.§ The appeal by Luther to a general council, as the event proved, was a mere crafty expedient to gain time: his real and fixed purpose almost from the beginning

was to *force* a separation from the church; and not all the efforts of the Roman pontiffs and of the general council of Trent, subsequently convened, could prevent this unhappy result.

The reader who is at all conversant with the history of those times, can scarcely repress a smile when he hears it gravely asserted that "Luther and his friend Carlostadt were of the *same* sentiments." They agreed about as well as fire and water; and the same may be said of all the leading reformers. It would puzzle even a Puseyite to reconcile Mr. Palmer's assertion, that the bull of excommunication against Luther was fulminated in the year 1521,* with the notorious fact, that Luther had burned this same bull at Wittemberg on the 10th of December, in the previous year, 1520! Still greater ingenuity would be required to reconcile our author's flippant assertion, that "episcopacy was never rejected by the Lutherans,"† with the certain fact, that Luther, the father of the sect, was violently opposed to it during his whole life, and wrote a most inflammatory work against it.‡ This and some other works of a similar character drew from the Protestant historian Hallam the pungent remark, that the arch-reformer's writings are little more than "a bellowing in bad Latin."

For the special edification of Mr. Palmer's admirers we will give one short extract from the work of Luther just alluded to. "Listen, bishops, listen, you vampires and devils! The doctor comes to read for you a bull, which will make your ears tingle. The bull of Doctor Martin is this: whoever aids with his corporal strength, or with his property, to destroy the episcopacy, and slay the order of bishops, is a cherished child of God, and a good Christian. If he cannot do that, at least let him condemn and avoid this body. Whoever defends the episcopacy, or obeys its mandates, is a minister of Satan. Amen."§

We might remark on many other false or unfair statements of our historian in reference to the foreign reformation, for which, notwithstanding his dislike of some of its proceedings, very feebly expressed, he evidently cherishes a sympathetic feeling. But we must hasten on to his account of the reformation effected in the "British churches," under which name

* P. 147.

† Ibid.

‡ P. 150.

§ See Audin's *Life of Luther*, p. 472, *et seq.*

* P. 147.

† P. 150.

‡ "Contra falso nominatum ordinem episcoporum."

§ Cf. Audin *ut. sup.* p. 248.

he includes those of Ireland and Scotland. We have already remarked that whenever his own dear England is concerned, he seems to become absolutely unsettled in mind: and we defy any one to read his very lengthy account of the progress of the reformation (!) in England, Ireland and Scotland, without being convinced that a little learning and much bigotry "have made him mad." He devotes two whole chapters,* extending through thirty-eight mortal pages, to this portion of his history—if that can be called a history which is a tissue of false statements almost from beginning to end. His account of what he calls the "Irish church,"† is well worthy of the man, who had the heartlessness to write the atrocious libel on the Irish clergy and people which sometime ago appeared in the London Quarterly Review. Its perusal is enough to make one's blood boil in his veins, even if those veins are not Irish!

He gravely tells us of the "scruples of Henry VIII, as to the lawfulness of his marriage with Catharine, the widow of his elder brother,"‡ and of the manner in which Pope Clement VII "protracted the affair by various expedients for six years," for which course he can find no better motive than the influence of the Emperor Charles V, Catharine's uncle; and which conduct he can designate by no softer name than "the arts and chicanery of the court of Rome."§ He next proceeds to state that Henry was sustained in his application for divorce by "the universities of Oxford, Cambridge, Paris, Bologna, Padua, Orleans, Angiers, Bourges, Toulouse, &c., and by a multitude of theologians and canonists;" that the pontiff still proving untractable, Henry "privately married Anna Boleyn," and that "the convocation of the church of England immediately afterwards declared his former marriage null, and approved that recently contracted."¶

It is really difficult to have patience with a man who thus glaringly perverts or miscolors the plainest facts of history. The scruples of Henry VIII, forsooth! The scruples of the man who was subsequently the murderer of his wives, and the unmitigated tyrant over his people! The scruples of the man of whom it has been truly said, "that he never spared man

in his anger, nor woman in his lust!" The scruples of the man who wanted in the sacrilegious spoliation of the monasteries and sanctuaries of religion, and whom all impartial men of every shade of opinion have long since branded as the Nero of the sixteenth century! The scruples of the man who had already lived, in perfect quietude of conscience, with this best of women and most virtuous of wives, for eighteen long years! She was a woman too whom even he could not accuse of any crime, except that of having grown old, and of having presented him no male issue—a woman whom even he was compelled to respect to the hour of her death; whose gentleness, magnanimity and piety, extorted homage from all her contemporaries and from all posterity; and whose death caused even him to relent, to drop the unwilling tear, and to order his whole court to go into mourning!

And then, how did these pretended scruples (!) awaken in his mind, after having lain dormant for so many years? How did the new gospel light break upon his hitherto clouded soul? How did he become so very scrupulous all of a sudden? Alas! it is useless to disguise the fact: all history proclaims it, and Henry's own conscience proclaimed it to him at the time. As the poet has caustically but truly said

"The gospel light
First beamed from Anne Boleyn's eyes!"

Tired of an aged and virtuous wife, the royal founder of Anglicanism panted for new nuptials with another, whose youthful charms had already captivated his heart, and whose wily arts had rendered her inexorable to his wishes, except on the condition of supplanting the lawful queen, and becoming herself his queenly consort. The pope was appealed to to second the plan of the English king, and to grant the necessary dispensation: but the popes had never flattered the vices of princes; and in this particular instance, Clement VII would not consent to sacrifice his conscience, to trample upon the holy laws of God, and to be recreant to his duty towards a virtuous and much injured woman. After protracting the affair for some years, during which he tried every possible means to dissuade Henry from his purpose, he was at length compelled to decide against the divorce, on which the English

* Chapters xxii and xxiii, from p. 157 to 196.

† P. 167, *et seq.*

§ P. 153—9.

‡ P. 158.

¶ Ibid.

king had already resolved. Henry became indignant, sacrilegiously usurped the office of head of the church in England; and the majority of the English bishops, won over by intrigue, worn out by harassing solicitations, and intimidated by menaces, were weak enough to sanction his wicked conduct.

Such is the true history of the origin of the Anglican church. We wish it joy of its first founder and pope—for Henry usurped the office of pope in England, seized on the first fruits of the benefices which had hitherto been paid to the Roman pontiffs, and pushed his *papal* prerogatives much farther than ever pope had done before. Instead of the mild and paternal authority of the Roman pontiffs, who had ever been the champions of the poor and of the oppressed against the rich and tyrants, the Anglican bishops had now to wear, riveted on their necks, an iron yoke which themselves had aided to forge! The sovereign of England, whether male or female, whether infants or of mature age, whether sane in mind or idiotic, thus became absolute both in church and state. The only barrier to their tyranny was removed, and the liberties of England, which had been established by Catholics three hundred years before, now lay prostrated and crushed.

The champions of liberty, both civil and religious, were now doomed to atone for their rashness with their blood. The royal prerogative thus become unlimited in its extent, swallowed up every other element of government, and the parliament of England, once the fearless advocate of popular rights, now crouched with mean servility at the foot of a tyrant! And England had to pass through all the horrors of repeated civil wars, and oceans of bloodshed, for one hundred and fifty years, ere the royal prerogative could be again restrained within its ancient constitutional limits, and ere her parliament could again assert the independence which had so strongly marked its proceedings in the good old days of Catholicity.

This picture is not only not exaggerated but it even falls short of the truth, as any one must be convinced who has but glanced at the pages of English history. Mr. Palmer tells us :

“ The convocation of the clergy in 1531 had acknowledged the king to be head of the church of England, as far as it is allowable by the law

of God ;” * and that “ in virtue of this office, *which Henry seems to have understood in a different sense from that of the convocation*, he appointed Lord Cromwell his vicar general and visitor of monasteries,” &c. †

A small portion of the truth here leaks out. Had he been disposed to tell the *whole* truth, he would have stated that this same Lord Cromwell, from having been the son of a fuller, had by pandering to Henry’s passion become the first lord of the realm, placed over the heads of all the princes spiritual and temporal, and second only to the king himself. He would have told us of the unworthy arts by which this creeping creature slandered the inmates of the monasteries, and thus succeeded in seizing on their immense property, a large portion of which he embezzled to his own uses, or that of his associates in this sacrilegious robbery. He would have told us how this same lay vicar general lorded it over the bishops, and compelled them to resign their authority, and to sue out new episcopal powers from the crown : ‡ how those bishops were servile enough to submit to this exaction, and humbly to lay their mitres at the foot of the throne, and how the royal letters patent which contained the strange new episcopal commission, assigned as a reason for this *indulgence* granted to the bishops, “ that the king’s vicar general, on account of the multiplicity of business with which he was loaded, could not be every where present, and that many inconveniences might arise if delays and interruptions were admitted in the exercise of his authority.” §

Alas ! for the sycophancy of those, the first Anglican bishops. How it contrasts with the undaunted courage of the English bishops in the good old Catholic times ! Where was then the spirit of an Anselm, of a Langthon, and of a Thomas à Becket ? Was there no *man* among the English bishops of that day ? There was one, and but one—we are pained to avow it—a venerable octogenarian, the cherished counsellor of Henry’s father, and his own early preceptor—Fisher, bishop of Rochester—honor to his gray hairs ! He would not sacrifice his conscience at the bidding of a tyrant : and his head, which would not bow to an unholy tyranny, was struck off by order of

* P. 160.

† Ibid.

‡ See Lingard’s History of England—Henry VIII., p. 178. First American edition. Philadelphia, 1827.

§ Ibid.

Henry! The despot had the heartlessness to taunt this venerable man—who in consideration of his transcendent merits had just been named cardinal by Pope Paul III—with this unhuman jeer: “Paul may send him the hat, I will take care that he have never a head to wear it on.”*

Another illustrious man, perhaps the greatest of all then in England, fell also a victim to Henry’s tyranny. Sir Thomas More, lately lord chancellor of England, would not subscribe to the new doctrine of the king’s supremacy. After a mock trial, in which all the forms of law were openly set at defiance, he was condemned to die the death of a traitor. And this hard lot befel every man who had the conscience and the courage to resist Henry’s will in this or in any other particular! Protestants and Catholics were tied together and burnt at the same stake, if they ventured to believe more or less than suited the royal taste! No one *can* or will even *dare* deny these facts; and yet we hear men coolly talking of Henry’s scruples!!

Is it possible that a church which originated under these circumstances was the church of Christ? Is it credible that that was the church of Christ which came into existence at the bidding of a tyrant, which changed in each successive reign according to the royal pleasure, and the will of the parliament, and the service of which was moulded and remoulded, time and again, according to the caprice of the sovereign, male or female, who chanced to be reigning at the time?

We know now what value to set on the oft repeated assertion of our author, that, by the general consent and voice of the English bishops and clergy, “the ordinary jurisdiction of the pope over England was regularly and lawfully suppressed.”† This is in fact according to him the distinguishing feature of the English reformation; this the greatest boast of its advocates. These contend that the English church reformed itself by its own free and spontaneous act; and that in asserting its independence of Rome it merely re-established its ancient rights. We have already seen how entirely unfounded is this last pretension. We will offer a few additional remarks on the other assertion—that, by the *free* act of the vast

majority of the English bishops, “the ordinary jurisdiction of the popes over England was regularly and lawfully suppressed.”

Was that a *free* consent which was extorted by menaces, backed by the halter and the stake? Was that a regular and lawful proceeding which was every where marked by violence? The English bishops had but one alternative: either to subscribe to the supremacy of Henry, or to lay their heads on the block. Most of them chose the former, yet not without great and manifest reluctance. The opposition to the arbitrary proceedings of the king and of his vicar general, was both deeply seated and wide spread; but its murmurs were soon stifled in the blood of those who thus had the courage to dissent.

To silence this opposition, Henry issued injunctions “that the very word *Pope* should be carefully erased out of all books employed in the public worship; that every schoolmaster should diligently inculcate the new doctrine to the children entrusted to his care; that all clergymen, from the bishop to the curate, should on every Sunday and holiday teach that the king was the true head of the church; and that the authority hitherto exercised by the popes was a usurpation, tamely admitted by the carelessness or timidity of his predecessors; and that the sheriffs in each county should keep a vigilant eye over the conduct of the clergy, and should report to the council the names, not only of those who might neglect these duties, but also of those who might perform them indeed, but *with coldness and indifference*.”*

Was there ever tyranny like this? We know of scarcely a parallel to it, save in the similar proceedings which were adopted towards the bishops and clergy in the subsequent reigns of Edward VI and Elizabeth. If there is any truth in history, or any reliance to be put in the statute book of England, the whole reformation in that country was the offspring of guilty passion, and the work of violence and tyranny. Had there been in that kingdom a great number of such men as Fisher and More, or had the English bishops possessed aught of the spirit which did honor to many of the monks, the bluff old tyrant, Henry, and his mischievous and barren pro-

* Lingard, *ibid.* p. 171.

† P. 160.

* Statute 26 Henry VIII, 1, 3, 13. Wilk. Con. iii, 780–782. Apud Lingard, *ibid.* p. 163.

geny might have been foiled in their wicked attempt to break up Christian unity.

Every one knows the noble reply of the two friars, Peyto and Elstow, to the barbarous threat of Cromwell—"that they deserved to be enclosed in a sack and thrown into the Thames." "Threaten these things," they said, "to rich and dainty folk, which are clothed in purple, fare deliciously, and have their chiefest hopes in this world. We esteem them not. We are joyful that for the discharge of our duty we are driven hence. With thanks to God we know that the way to heaven is as short by water as by land, and therefore care not which way we go."*

We have not a doubt that had the monasteries in England been less wealthy, they would never have been suppressed; and that the body of English bishops would never have apostatized as they did, had they not unhappily belonged to the class of "rich and dainty folk." The wealth munificently bestowed on the church by Catholic piety during the middle ages, and which, before the reformation, had been employed in erecting noble edifices to religion and to charity, thus became ultimately injurious in its influence on the English church. It was a rich bait to the avarice of those who clamored for reform, and the fear of its loss was a powerful inducement to the bishops and higher clergy to side with Henry VIII. The apostasy once consummated, this same mass of wealth was a golden chain which strongly bound the Anglican bishops to the new order of things.

And we really know of no means by which the Anglican church can be again restored to Catholic unity, but the breaking of this same chain by the state, and the abandonment of that church to its own resources. Timid Puseyism would then probably ripen into open Catholicism; its crooked ways would then be made straight; and its many tortuous windings would give place to the one straight path which leads to the "eternal city." Till the English church establishment be broken up,—till this great *origo malorum* be removed, we are far from being sanguine in the hope that England is likely to return to the bosom of Catholic unity. Here and there, a disinterested and generous individual may break

his chains, and assert his independence of a corrupt establishment; but, at least humanly speaking, we see little reason to hope that this blessed result will become general in England.

We should be endless were we to notice all the unfounded and absurd statements of our author on the English reformation. He says:

"On the death of Henry VIII, in 1547, and the accession of Edward VI, the work of the reformation proceeded freely. . . . The clergy were permitted to marry, and the public prayers were translated (!) from the old Latin offices of the English church, with various improvements (!) from the Greek and oriental liturgies."*

The permission of the clergy to marry was a decided improvement, not only on the ancient discipline of the Catholic church, but also on the example and earnest advice of St. Paul.† Henry VIII, though he dearly prized the privilege of a young wife, was so cruel as to deny this indulgence to his clergy;‡ but the "boy king," it seems, was more tender-hearted! The improvements in the English liturgy were indeed *various*: first, the ideas of the real presence and of a true sacrifice, which had been deemed essential to every previous liturgy, whether Latin, Greek, or oriental, were carefully excluded; and secondly, the liturgy itself was studiously *amended* at least three times, just as the English parliament happened to become more enlightened! There was surely no lack of improvement!

It is really curious to observe how our author laments the return of the Anglican church to Catholic unity under Mary.§ The voluntary consent of the parliament and bishops, which had "regularly and lawfully" suppressed the power of the pope, was incompetent, it seems, to restore that same power: the bishops who were put into the sees which had been desecrated by intruders under the reign of Edward VI, were themselves but "popish intruders," who, under the "illustrious Elizabeth, were expelled by the civil power:"|| and under this *virgin* queen, the church of England was again established on a permanent basis! We scarcely have so poor an opinion of Mr. Palmer's intellect, as to suppose, even for a moment, that he could

* P. 161.

† See 1 Cor. vii, entire chapter.

‡ Cranmer, however, outwitted him in this.

§ P. 162.

|| P. 163.

* Apud Lingard, *ibid.* p. 169.

really have been serious while writing out these palpable absurdities.

If any thing can surpass the cool assurance of the following passages, we must say that we have not chanced to meet with it in all our reading. We give them for what they are worth; merely remarking that in the first he is speaking of the bull of St. Pius V, which excommunicated Elizabeth and her adherents.

"This bull caused the schism in England; for the popish party, which had continued in communion with the church of England up to that time, during the eleven past years of Elizabeth's reign, now began to separate themselves. Bedingfield, Cornwallis, and Silyarde, were the first popish recusants; and the date of the Romanists in England, as a distinct sect or community, may be fixed in the year 1570."

"King James I wisely (!) discouraged the Roman schism, and forbade the residence of its bishops, priests, and Jesuits in his dominions; but under his successor Charles I, a relaxation of this wholesome severity encouraged the schismatics to insult and disturb the church, and ultimately, in 1641, to massacre in cold blood one hundred and fifty thousand of its adherents, and to break into insurrection."*

We had intended also to insert here another passage† breathing a similar spirit, in which Mr. P. clearly approves of the recent high-handed tyranny of the king of Prussia in imprisoning some Catholic bishops; and we had also purposed to examine his flippant statements in regard to the opinions of the universities in the matter of Henry's divorce. But want of space compels us to omit the former, and for the latter, we must be content with a reference, in the margin, to Dr. Lingard's luminous proofs on the subject.‡ He abundantly establishes the fact that the opinions of all the universities, including the two in England, were obtained by bribery, or reluctantly given after the practising, by Henry's agents, of the vilest arts and the lowest trickery.

We must hasten on in our rapid notice of Mr. Palmer's statements. He devotes four pages§ to an account of the "churches of Ireland"—and such an account!! We sincerely believe that there is nothing to equal it, in reckless mendacity and utter atrocity, in all the volumes which the press has sent forth in

ancient or modern times. He begins his history of the reformation in Ireland, in these words:

"The churches of Ireland have been suffering severely from the persecutions of Romanists for many years past."

And he ends it with this memorable passage:

"From that period (1798), the Romish party has acquired great political power, and the church has been almost continually persecuted, especially within the last few years, in which the clergy have been reduced nearly to starvation; some have been murdered, and many placed in peril of their lives. To add to their afflictions, the government, in 1833, suppressed ten of the bishopricks on pretence of requiring their revenues for the support of ecclesiastical buildings; although the bishops of Ireland in a body protested against such an act, and offered to pay the amount required from the incomes of their sees, provided that so great an injury were not done to the cause of religion."*

The reader may judge of the spirit which pervades the whole account from these two specimens. Only think of it! The miserable faction of *sot disant* reformers which was thrust upon Ireland by open violence, and by that government which has ever been the most deadly enemy of her dearest rights, both temporal and eternal—the faction which has, for the last three hundred years, been sitting like an *incubus* upon the soil of the green ocean isle, weighing down her energies, and crushing her people in the dust—the faction which has been draining her treasure, and, vampire like, sucking her very blood—the faction which has sowed religious dissensions and civil feuds broad cast on her lovely soil—the faction which has reveled in the misery and wretchedness of her people, and wantoned in the blood of her murdered sons and daughters—this same miserable faction now has the effrontery to stand forth, and unblushingly to cry out persecution!! O shame! O shame!!

If it was a bitter curse for Ireland when the Saxon first set foot upon her green soil, it was a curse a hundred fold more dreadful, when the myrmidons of the reformation seized on and desecrated her beautiful churches, and after having plundered them and destroyed her monasteries and houses of education, sat down with complacency amidst the ruins they had

* P. 170.

† P. 200.

‡ History of England—Henry VIII—p. 135, *et seq.*, and note D.

§ P. 167, *et seq.*

* P. 170.

caused! And now, for the children of these sacrilegious spoilers of all that she deemed sacred and held dear, to have the assurance to come forth, and to taunt her whom they have so atrociously injured with persecution, is really too bad—it is intolerable! The less the Anglican church says about its doings in Ireland, the better for its advocates. The very name of Ireland should raise a blush upon the cheek of every Anglican—if English Protestant cheeks *can* blush for any atrocity of which England has been guilty towards that unhappy country.

It would be easy for us to prove that almost every important statement which our author makes on this subject, is not only wholly unfounded, but utterly false. We will notice only a few out of many. Of the first attempt to introduce the reformation into Ireland, under Henry VIII, he says:

“Henry VIII caused the papal jurisdiction to be abolished in 1537 by the parliament (Irish). The bishops and clergy generally assented (!), and several reforms (!) took place during this and the next reign.”*

Dr. Lingard, himself an Englishman, proves by incontestable evidence, that “Henry’s innovations in religion were viewed with equal abhorrence by the indigenous Irish, and the descendants of the English colonists;” that the parliament which abolished the jurisdiction of the pope was not the true representative of Irish opinion, but the mere echo of English feelings—a miserable body of mere creatures of the English court, which “one day confirmed the marriage of the king with Anne Boleyn, and the next, in consequence of the arrival of a courier, declared it to have been invalid from the beginning;” that it was impossible to enforce among the Irish people this parliamentary enactment; and that “the two races combined in defence of their common faith,” causing “repeated insurrections.”† All this he proves from the Irish statute book, and from other authentic documents.

Our author tells us that

“When Elizabeth succeeded, the former laws were revived, the papal power again rejected, and the royal supremacy and the English ritual again introduced. These regulations were approved by seventeen out of nineteen Irish bishops in the parliament of 1560, and

by the rest of the bishops and clergy who took the oath of supremacy, and remained in the possessions of their benefices. The people also generally acquiesced, and continued to attend on divine service for several years.”*

We unhesitatingly pronounce all that is contained in the two last sentences utterly false, which epithet we apply with still greater emphasis to almost every thing that follows on the subject. Dr. Lingard proves from the statute book of Ireland, that “both the nobility and the people abhorred the change in religion, and that the new statutes were carried into execution in those places only where they *could be enforced at the point of the bayonet.*”† Even the bluff old tyrant, Henry VIII, could not, either by menaces or bribery, induce more than one of the Irish bishops to apostatize—Brown, archbishop of Dublin, and he was an Englishman.‡ Under the “boying,” Edward VI, this supple courtier induced four other Irish bishops to become as reckless as himself:§ but in both cases, the archbishops of Armagh, Cromer and Dowdal, and the great body of the Irish bishops and clergy remained faithful to the ancient faith. Is it to be believed, that during the intervening reign of the Catholic Queen Mary, the Irish Catholic bishops became more inclined to apostatize?

Mr. Palmer devotes an entire chapter|| to lengthy sketches of the lives of various Anglican saints and divines. Nicholas Ridley, the martyr, stands at the head of the list. He winds up his tedious account of this man with the following rhapsody.

“Thus died the illustrious martyr—or rather thus did he enter eternal life; and it may be said with truth that never, since the days of the apostles, was there a nobler manifestation of Christian faith and heroism. It was worthy of the brightest days of the primitive church; and not even Polycarp in the amphitheatre of Smyrna, exceeded the glory of Nicholas Ridley.”¶

We apprehend that Polycarp never aided in burning fellow Christians for denying the real presence, and afterwards denied it himself, and then burned those who asserted it. We have never read that he either shared his

* P. 167.

† Elizabeth, p. 95. Irish Statutes, 2 Eliz. 1, 2, 3.

‡ Lingard, *sup. cit.*—Henry VIII—p. 246.

§ Ibid.—Edward VI—p. 78.

|| Chap. xxiii.

¶ P. 179.

* P. 167.

† History of England—Henry VIII—pp. 246, 247.

religious belief according to the whims of a court, or obtained his bishoprick of Smyrna by bribery and simony; much less that he ever turned traitor to his rightful sovereign and endeavored to stir up a civil war. Nor do we read that he recanted his faith while in prison in order to save his life. Ridley did all this, and for the crime of treason chiefly he suffered death. We suppose, however, that he will do for an Anglican saint, as, since its separation from Rome, the English church has been strangely lacking in this popish commodity of saints!

By the way, why did not Mr. Palmer let us have a sketch of the great patriarch of Anglicanism—a sort of *spiritual* vicar general under Henry VIII, and the ever pliable tool of this founder of the Anglican church—Thomas Cranmer, archbishop of Canterbury? Was this supple courtier too bad to be placed even on the calendar of Protestant saints? Was the Oxford divine frightened by the striking likeness lately drawn of him by the distinguished Protestant writer, Macauley? * He was almost as great a saint as Ridley; in fact, in many respects the former far outstripped the latter!

In this whole matter of Anglican saints, we cannot fail to observe, even in the highly wrought sketches of our author, a sad want of those qualities which, in the Catholic times, invariably marked the true saint—humility of heart and action, mortification, disinterestedness, self-devotion, penitential austerities, such as fasting, long prayers and corporal maceration, and an entire abstraction from the world.

Mr. Palmer himself furnishes us ample materials for making this comparison. Let the reader only peruse his well written sketches of the lives of Saints Francis Xavier, Charles Borromeo, Francis de Sales, and Vincent de Paul, † and compare their lives and conduct as there set forth with the lives and conduct of the Anglican saints alluded to, and he will at once detect which is the genuine, and which the counterfeit article. We wish that our limits permitted us to make the comparison in full; but we must forego this pleasure, and leave the readers of Mr. Palmer's book to make it for themselves.

There is, however, one point on which we

* Published in the Catholic Cabinet, December, 1843.
† Chapter xxv.

must dwell for a few moments, ere we bid a final adieu to Mr. Palmer's "Compendious Ecclesiastical History." we mean the downward tendency of Protestantism, even of Anglican Protestantism, as admitted by himself. Catholic writers have often asserted that infidelity is of Protestant origin; and we would ask no better proofs of this assertion than those afforded by our historian's own avowals on the subject. We will allege a few of his testimonies bearing on this point. He speaks of the practical tendency of Lutheranism as follows:

"In the middle of the following century (the eighteenth), a spirit of false liberality and skepticism began to infect the Lutheran communities. The confession of Augsburg, and other formularies of the sixteenth century, to which their ministers had subscribed, lost their authority, and an unbounded freedom of opinion on all points was encouraged. The result was the rise of a party headed by the notorious Semler, who, under the mask of Christianity, explained away all the doctrines of revelation, denied the miracles and other facts of sacred history, and subverted the genuineness and authenticity of the Bible. This infidelity became dreadfully prevalent among the Protestants of Germany and Denmark in the course of the last and present centuries; the universities were full of it, the ministers of religion tainted with it; and the Lutheran faith seems under an eclipse, from whence we fervently pray that it may be delivered."*

The Calvinistic branch of the reformation did not bear any better fruits. Here is Mr. Palmer's testimony on the subject:

"It may be observed in general of the reformed communities in Switzerland, France, and the United Provinces, that they have too generally fallen away from the doctrines originally believed by them, into the Socinian or Arian heresies."†

One would have thought that at least the hopeful branch of the reformation established by parliament and by the bayonet, ‡ halter, and stake in England, would not have suffered a similar degeneracy. Let us hear what our historian says on this subject—and surely he is an unexceptionable witness.

"In 1717 a controversy arose on occasion of the writings of Hoadley, bishop of Bangor, in which he maintained that it was needless to believe any particular creed, or to be united

* Pp. 150, 151.

† P. 152.

‡ In Edward's reign, German troops were employed to enforce the reformation, and to crush an extensive insurrection in Devonshire and Norfolk.

to any particular church; and that sincerity, or our own persuasion of the correctness of our own opinions (whether well or ill founded), is sufficient. These doctrines were evidently calculated to subvert the necessity of believing the articles of the Christian faith, and to justify all classes of schismatics or separatists from the church. The convocation deemed these opinions so mischievous, that a committee was appointed to select propositions from Hoadley's books, and to procure their censure; but before his trial could take place the convocation was prorogued by an arbitrary exercise of the royal authority, and has not been permitted to deliberate since. The temporal government, influenced by the schismatics, protected and advanced Hoadley and several persons of similar principles. In 1766 archdeacon Blackburn, who was supposed to be an Arian, anonymously assailed the practice of subscribing the articles; and in 1772, a body of clergy and laymen petitioned parliament to put an end to it; but their request was refused. Many of these petitioners were secret disbelievers in some of the Christian doctrines.*

A humiliating avowal truly for an Anglican to be compelled to make! At one fell swoop, the royal head of the Anglican church swept away forever the convocation of bishops; and for more than a hundred years, this boasted "church Catholic" has been voiceless, and a mere dumb slave, doomed to do the bidding of an inexorable task master! She has been well punished for having cast off, in an evil hour for her, the mild and paternal authority of Rome. She has, unlike the Israelites of old, gone out of the blooming land of the Catholic paradise, and entered again into the dark land of Egyptian servitude. She is a hopeless slave, bound hand and foot: she has no life even but that which the capricious whim of her royal master may think proper to breathe into her nostrils! We do not wonder that she is beginning to grow weary of her bondage, and to sigh again for her former independence. It is in fact to this aspiration after spiritual freedom, that we are mainly indebted for the present Oxford movement. Let us hear what Mr. Palmer—who ought to know—testifies on this matter.

"The church has been suffering much for a long time from appointments to its offices made from unworthy motives. The bishopricks and other dignities were† bestowed by the

ministers of the crown on men distinguished only by birth or connections. Patronage, in general, was distributed on low and worldly considerations. Theological learning received no encouragement, and active zeal was viewed with jealousy as an approximation to Methodism . . . The aspect of the times has since contributed to stimulate the activity of the church. The weakness of the temporal government, and the influence which parties hostile to the church have for the last twenty years exercised over it, have taught the church to depend less on the protection of the state than on the divine blessing," &c.*

God grant that the unholy alliance may be forever dissolved, and then we may hope for England's conversion!

It is curious to trace to its proper origin that modern infidelity which lately desolated France, and threatened to ingulph Christianity itself. Nothing is more certain than that it originated in the principles of Protestantism, and first in Protestant countries. Mr. Palmer himself will aid us in proving this position, and in establishing the two following propositions. Firstly, in point of time, infidelity obtained a footing in England and Germany much sooner than it did in France; and secondly, those who subsequently propagated it in France, had imbibed their false principles, and learned the specious sophistry by which they sought to maintain them in England or in Germany—but principally in England.

In support of the first proposition, the truth of which every one who has but glanced at history must admit, we have the authority of Mr. Palmer.

"England had been *already* disgraced by the writings of some unbelievers; but the works of Herbert and Bolingbroke, of Collins and Tindal, had produced little effect on the good sense and religious principles of the English nation."†

We deem the latter assertion of very doubtful authority: it is well known that many of the bishops and clergy themselves, whom our author praises for their able advocacy of Christianity,‡ were tainted with infidel principles. Mr. Palmer himself admits all this, as we have already seen; and we have likewise heard how he speaks of rationalism and infidelity in Germany and other Protestant countries.

The second proposition is no less certain. It was in England, as the associate and boon

* P. 165.

† *Have been* would have been more grammatical, and the same remark should be made as to many words following.

* P. 166.

† P. 219.

‡ Ibid.

companion of Bolingbroke and other English infidels, that Voltaire conceived his purpose of attempting the destruction of Christianity. This is a very important fact, for which we have Mr. Palmer's testimony.

"After he (Voltaire) had left college, he associated only with persons of infamous morals; and having published some infidel opinions, which gave offence to the ruling powers of France, he retired to England, where he became acquainted with several unbelievers like himself. *Here he formed his resolution to destroy Christianity*; and on his return to Paris in 1730, he made no secret of his design and his hopes."*

Here we perceive that a noxious weed, plucked from the fertile garden of Catholic France, was carefully replanted in England, where it was nurtured to maturity, and whence it was again, in an evil day, transplanted into France. Voltaire employed the very arguments, and used almost the identical language which had been employed with so much effect by the early reformers, for exciting popular indignation against Rome. Let us hear our author.

"Voltaire invited men to forsake their religion by promising them liberty of thought. He declared that 'Nothing was so contemptible and miserable in his eyes as to see one man have recourse to another in matters of faith, or to ask what he ought to believe.' Reason, liberty, and philosophy, were continually in the mouths of Voltaire and D'Alembert."†

It is remarkable that when Voltaire was again under the necessity of leaving France, he found an asylum in Protestant Prussia and Switzerland. There seemed to exist a certain congenial feeling between him and the leaders of the Protestant party. Mr. Palmer bears evidence to the rapid spread of infidel principles among the crowned heads and the higher orders in most Protestant countries of Europe.

"Infidelity now spread rapidly through France and through every part of the continent of Europe; several of the crowned heads were more or less favorable. The empress of Russia, the kings of Prussia, Denmark, Poland [*doubtful*], Sweden, and *all* the princes of Germany, were either admirers of Voltaire, or avowed infidels."‡

Our historian scarcely does justice to the Catholic clergy of France during the revolution; and he lays too much stress on the apos-

tacy of a few among them. Yet he cannot help avowing that

"The majority, however, of the Roman clergy throughout Europe retained their faith, and under the most grievous afflictions and persecutions for the name of Christ, evinced an increased measure of zeal and piety."*

We doubt very much, whether the Protestant clergy of the Anglican establishment would have stood the fiery ordeal half so well. We never yet heard of one among those "rich and dainty folk," who coveted the crown of martyrdom, or who was willing to die when he could avoid it; though we have read of many among them, who, with remarkable liberality, were willing to bestow upon others that crown which was too thorny for their own delicate brows. During the horrors of the French revolution, hundreds and thousands of the French clergy, and religious men and women laid down their lives for their faith in the midst of the most excruciating tortures; but we have not yet heard of *one* single Protestant clergyman, who during that whole period suffered for his faith! If there was *one*, history is wholly silent on the subject. How are we to explain this singular phenomenon, but on the ground that modern infidelity is the daughter of Protestantism,—a daughter who, though very degenerate, still cherishes a tender feeling for her parent!

We have now completed our very rapid notice of Mr. Palmer's "Compendious Ecclesiastical History." As we have already intimated more than once, we have been compelled to pass over in silence many things upon which we had originally intended to animadvert. Our limits have necessarily confined us to a very brief review of the more prominent features and assertions of the book. We think we have said enough, however, to enable our readers to form some idea of the Oxfordite's Ecclesiastical History, as well as of the accuracy, learning, and impartiality of his right reverend editor and note-maker.

In conclusion, we must be permitted to offer a few practical suggestions in regard to the qualities necessary for a good church history. And we make these suggestions with some diffidence, and with all due respect to the opinions of those who, we have no doubt, are much more competent than ourselves to

* Ibid.

† P. 220.

‡ P. 221.

* P. 222.

form a correct judgment on the subject. Our only object is to call attention to a matter which we deem of great importance to our English Catholic literature.

We have various church histories in the English language, written by Catholics of distinguished learning; but we are free to avow the opinion, that we have not one which is either free from fault, or which meets the exigencies of the times. We speak only of those with which we have had an opportunity to become acquainted; and we do not intend to include Döllinger's church history, which we have not yet seen. Gahan's short compendium and Reeve's more lengthy compilation, the two which are in more general use, are both of them, in our humble opinion, sadly deficient in the characters requisite for a good church history. They are defective, both in arrangement and in matter. Reeve, besides, not being always accurate in his criticism and statements, nor interesting in style and manner, is wanting in method, and, we think, also in good taste. Gahan, whose history we prefer, is too compendious; his work is, in fact, little more than a mere *index rerum*—a catalogue of facts and dates, generally well selected and accurate, but still wanting in interest and overburdensome to the memory. Dr. Pise's church history, whatever may be its excellencies or defects, cannot, at least, be said to have supplied the deficiencies of its predecessors, in the period which it embraces.

We want a church history very different from any of those with which we happen to be acquainted in the English language. We need one which will be neither too long nor too short; neither too learned nor too superficial. We want one which will be at the same time popular and critical; interesting, by its style and arrangement, to the common reader, and yet satisfactory to the learned. In one word, we want one written after the manner of Lingard's *England*; one that will furnish the proper marginal references for every important statement, that will be accurate in its facts, classical in its style, and luminous in its arrangement, and will besides abound with

learned critical notes on those points which are of most importance.

In regard to the size of the work, we would divide the entire period of ecclesiastical history into six or seven epochs; and we would have an *octavo* volume of the ordinary size for each epoch. For the plan of the work, we would follow, with some exceptions and modifications, the arrangement of Mr. Palmer. *Fas est et ab hoste doceri*. For the materials, we would have the historian to consult, as far as practicable, the original documents themselves. In doing this, the excellent church histories of Natalis Alexander, Cardinal Orsi with the continuation by Becchetti, Henry, Berault Bercastel, and the *Annals of Baronius*, would be of great advantage; not to mention several other works.

We are thus unreserved in our suggestions, in the hope that some one may be induced to direct his attention to supplying an important *desideratum* in our English Catholic literature. If some one had the talents, the leisure and the inclination to labor in this field, he would confer an immense service on the Catholic community, and would contribute greatly to the removal of a dark cloud of prejudice which hangs over the minds of those who are out of the church.

The man who would undertake this herculean labor, however, should have little else to do, at least for two or three years, and he should devote himself entirely to the undertaking. As it would be his duty to correct the false statements of such writers as Mosheim, Milner, Palmer, Jones, Waddington, *et id genus omne*, he should be fully conversant with all their works, as well as with such others on the subject, as are in more general circulation.

If it be thought that we ask too much, we have only to remark that the importance of the end justifies and requires the employment of the means necessary for its attainment. No one should attempt to write a church history in English, unless he be resolved to undergo patient labor enough to enable him to produce a work *much* better than any of the kind now in circulation.

M. J. S.

HUNT'S MERCHANTS' MAGAZINE ON THE PAPAL STATES.

Commerce and Manufactures of the Papal States, Rome. By J. T. Headley of New York: Hunt's Merchants' Magazine, February, 1844.

ROME and the papal territory constitute a theme, on which the pen of almost every traveller in those parts is not less eager to exercise itself, than fertile in description after having entered upon the inviting task. Rome! what nobler subject could present itself to the mind of man! What portion of the inhabited globe is hallowed by so many thrilling associations of the past, is radiant even now with so much glory, or is destined, to judge merely from the light of experience, to maintain so long its character of pre-eminence, as the eternal city! Rich in all the beauty of ancient and modern art; abounding in the treasures of science and literature; and what is more, distinguished chiefly by the magnificence of her religious monuments and the vast operations of her benevolence, Rome offers to the human mind, on every topic of real utility, an unlimited field for contemplation, instruction and delight; it is a garden where the choicest flowers are ever blooming, a mine of intellectual and moral wealth whose resources are inexhaustible. But to comprehend these distinctions which elevate Rome and its immediate dependencies to so high a rank above every other spot on the face of the earth, we must raise our thoughts to considerations of greater importance than mere dollars and cents, and imagine that there are other objects of man's pursuit on earth than the mere gratification of his physical wants. But there are minds so absorbed in the animal and material world, as almost to forget that there is an intellectual and spiritual power to which it is subordinate, and they set up a standard of excellence which tries every thing private and public, both individual and national worth by the narrow views of earthly comforts, riches or enjoyments. Let a man be a successful speculator or opulent merchant; this is a

great man according to the ideas of the social philosophers just alluded to: let a nation be distinguished for its commercial enterprize and the various internal improvements which have been devised in these latter times; this is a people far advanced in the superior knowledge and possession of what constitute human worth and happiness.

Such, we have been led to believe, are more or less the principles of the writer who in a late number of Hunt's Merchants' Magazine, undertook to enlighten the American people in relation to the commerce and manufactures of the papal states. Although he sets out with the declaration that the topic which he intends to discuss, is not viewed by him as one "of peculiarly great importance," it is manifest from the censorious and lugubrious tone of his observations that he attaches a very great importance to it; so much so indeed that he more than once looks forward to the period when the venerable monuments of antiquity in Rome will be adorned with the insignia of modern mammon-worship, and seems to mourn over the uncultivated resources of the papal territory, as if nothing short of a full exploration of its mineral and agricultural wealth and a much more general attention to manufactures, were capable of saving the country from degradation. It is true that the dominions of the pope are not remarkable for commercial operations, nor is it a matter of surprise that these should be limited under an absolute ecclesiastical government, which must necessarily imbue the public mind with a taste for more spiritual and intellectual pursuits, particularly at Rome where it is well known that the high road to fortune is the study of theology or jurisprudence. The Roman commerce consists principally in mosaics, cameos, gems, pictures, statues, and other specimens of the fine arts, for which the Italians are pre-eminently celebrated. At Rome the public taste is of so elevated a character, that, according to the statement of a modern tourist, "they talk there of

the paintings of Benvenuti and the works of Canova with the seriousness that they talk at Paris of the opera."* Causes, therefore, paramount to the grosser considerations of a purely material industry, will always operate in the papal territory among a large proportion of the inhabitants against those "extensive plans," which characterize the mercantile enterprise of some other countries. And it may justly be doubted whether the subjects of the pope would be benefitted by an exchange of the moderate commerce carried on amongst them, for that all-absorbing trade which is witnessed in other parts of the world, which awakens a dangerous ardor for speculation, and frequently results in private misfortune and public distress. The writer in the Merchants' Magazine, after some observations on the papal government, thus pronounces upon the fate of the country of which he speaks :

"Not a thousand ruined forums, and seven times seven hills, loaded with ruins, can save them or Italy, without the cultivation of a more commercial spirit. The age (ages?) of art and conquest have both gone by; and the practical age—the age of spinning-gennies and steamboats—has come. Rome must take down S. P. Q. R. (senate and people of Rome) from her buildings, and put in their places signboards, with those other more significant words—cotton-mill, iron manufactory, American storehouse," &c. &c.

Could the shade of Cicero be summoned in the midst of us to read these injunctions of our political economist, how emphatically would he repeat, in anticipating the evils that Rome is to suffer from her circumscribed commerce, those memorable words, *O tempora! O mores!* in which he lamented in days of yore over the sad effects of disloyalty and ambition! In vain has this favored portion of Italy been always mistress of the world; in vain have her children been always prosperous and happy when left to the paternal guidance of their sovereign; in vain do a thousand people flock to her gates, because she is the nursery of genius and the centre of all that is attractive and perfect in art; in vain is she the wonder of nations, by the number and magnificence of her public monuments, the prodigious variety of her literary and charitable institutions, and by that sublime character of perpetuity which the revolutions of twenty-five hundred years have not

been able to destroy, and which have won for her, by common consent, the glorious appellation of the "eternal city;" despite all this grandeur and elevation, Rome with its dependencies is to sink into oblivion, unless it enlarge its commercial plans and multiply its industrial operations! Dismal and fearful indeed is the prospect; but there is at least a glimmering of hope, there is some slender comfort in the reflection, that as this dire event has not yet come to pass through the limited trade of the papal states, it may never be witnessed. In fact the experience of the past has taught us, that the social happiness of that country would be much more likely to suffer than be promoted by the expansion of its commerce according to the system of the present day. Look at those countries which hold the first rank in point of trade and manufactures, and which cultivate their resources to the fullest extent; England, for instance, the wealthiest nation on the face of the earth. Do her wealth, her commerce, her unlimited industries, advance the peace and happiness of her people? It is just the reverse. The welfare of the masses which should be the chief object of national solicitude, has been constantly on the decline, in proportion to the increased operations of her trade and manufactures. Mr. Carlyle has drawn a graphic picture of the scenes which England exhibits at the present day, and are mainly attributable to that *auri sacra fames* which is the root of all extravagant speculation and immoderate trading. Never was the declaration of the inspired author, "the desire of money is the root of all evils" (1 Tim. vi), more fully and sadly realized than in the present condition of England.

"England," he says, "is full of wealth, of multifarious produce, supply for human want in every kind; yet England is dying of inanition. With unabated bounty the land of England blooms and grows; waving with yellow harvests; thick-studded with workshops, industrial implements, with fifteen millions of workers, understood to be the strongest, the cunningest, and the willingest our earth ever had: these men are here; the work they have done, the fruit they have realized is here abundant, exuberant on every hand of us; and behold some baneful fiat as of enchantment has gone forth, saying, 'Touch it not, ye workers, ye master workers, ye master idlers; none of you

*Rambles in Italy, 1816, 1817, by an American.

can touch it, no man of you shall be the better for it; this is enchanted fruit.' . . . 'We have more riches than any nation ever had before; we have less good of them than any nation ever had before. . . In the midst of plethoric plenty, the people perish; with gold walls and full barns, no man feels himself safe or satisfied.'*†

Behold here one of the precious fruits of that overweening ardor for the mammon of this world. It is stated that some five millions of individuals in England are barely saved from starvation, while there are fifteen millions of workers in the country, and all the facilities that have ever been invented for accelerating the manufacturing processes. Such is the degree of misery and want among a large proportion of the laborious inhabitants, that thousands implore the favor of being admitted even into the prisons for the sake of finding the necessary pittance for keeping their body and soul together. But the degradation and immorality of the lower classes, arising from the same causes, are almost incredible, and were not the facts which have come to light on this subject exhibited by the most authentic reports, we could scarcely imagine that one portion of civilized society would reduce another to such a state of vice, ignorance, and degradation, for the purposes of filthy lucre.†

But it is not only in England that the deplorable effects of a grasping spirit are witnessed; we have not ourselves escaped the terrific evils which the passions of men must inflict upon society, when not restrained within proper limits. Our country is certainly not deficient in commercial enterprize and industrial establishments; but has all this prevented the cry of suffering and distress from being heard at times, in every portion of the Union? Has it, notwithstanding the extensive provisions of the law for the relief of the poor, rendered unnecessary the devising of innumerable ways and means for the assistance of the indigent classes? Has it afforded ready employment to the thousands among the laboring community who were standing idle? Has it presented a barrier to the extensive frauds which have been practised amongst us, and which have held up our name as a reproach among foreign nations? It may be said that these physical and moral evils, instead of being ob-

viated by the active and eager pursuit of wealth, have been produced by it; and what is more, they will never be driven from our borders, as long as mammon is an absorbing consideration. When we view on the one hand the frightful results of this materialism in the thoughts and affections of men in some parts of the world, and on the other the more spiritual and elevated views which characterize the subjects of the pope, we think there can be no just reason for regretting the limited scale on which the latter conduct their industrial and trading operations; and although, as our writer informs us, the "age of spinning-jennies has come," it is to be sincerely hoped, for the honor of human nature not less than for the intellectual and moral elevation of Rome itself, that the ruinous spirit of avarice will never taint its hallowed enclosure, and that the Italian capitalist will never abandon that "narrowness of views" which consists merely in being satisfied with a moderate gain, and which will always defend him equally against the dangerous consequences of imprudence and cupidity.

At all events, it must not be supposed that the papal government places any undue restrictions upon commerce. This is manifest from the extensive trade and manufactures which are carried on in the dominions of his holiness. The writer in the Merchants' Magazine, mentions himself a variety of useful articles that are manufactured in the papal territory:

"Silks, damasks, and velvets are manufactured at Rome, Bologna, and other places; and at Fossombrone, the duke de Leuchtenburg has erected a steam manufactory. Ribbons and silk stockings are made at Bologna, Forli, Fano, and Pesaro. The manufacture of cotton has progressed slowly. . . . Hemp and flax are manufactured with greater success than cotton; and the ropes and cordage made in the asylums, public schools, and rope-walks, are of excellent quality, and are exported to the Archipelago. The largest rope-walk I have ever seen, is in the old Roman Forum. Excellent paper is manufactured in the states, to the amount of three millions, six hundred thousand pounds. The best manufactory is at Fabriano, and has been founded ever since the year 1564. Large quantities are exported to the Levant, and some even to the Brazils. The silk veils and crape of Bologna, once celebrated over Europe, are still sent to France. . . . In Viterbo, are vitriol works, yielding annually one hun-

* Carlyle, Past and Present.

† See *Edinburgh Review*, Jan'y, 1844. Amer. edit.

dred thousand pounds, one half of which is exported. In Pesaro and Rimini, are sulphur mines, yielding four millions of pounds, a large proportion of which is exported. The salt works of Corvia-Commachio and Corneto yield annually seventy-six millions of pounds. Wool and wrought silk are exported in large quantities to France and England. A vast number of oxen are also sent into Tuscany. Potash is another article of export."

From this statement of the writer, we have reason to infer that manufactures are not *altogether* banished from the ecclesiastical domains, but are rather flourishing in certain districts. How could the author, in the face of these numerous facts which he has mentioned, make bold to say that the "home consumption of the country is not half supplied?" If this is the case, why are so many articles of manufacture exported to foreign countries? Moreover with this enumeration before our eyes of the prosperous state of industry and commerce in various parts of the papal territory, particularly backed as it is by the observation of the writer, that "manufactures are a little on the gain," have we not the most conclusive evidence that, in charging the government of the Pope with "deadening every enterprise, and rendering even the great resources of the country almost entirely useless, driving nothing energetically unless it be its religious affairs," his pen was too much governed by a spirit of prejudice which views every thing connected with Catholicity, through some dark and distorting medium? That the government does not throw obstacles in the way of enterprise is sufficiently plain from the very considerable enterprise that is carried on among its subjects. "Their industry is free, and their taxes are light," observes the late Dr. England,* and the state of the country proves that the people generally avail themselves of these facilities for the purposes of commerce and agriculture. It is an easy matter, when a writer has formed for himself a false standard of excellence, to inform his readers that the "papal states are half a desert;" but will such an assertion be borne out by the facts which are recorded by various authors, and which exhibit the Roman territory contributing its full share to the agricultural beauty of Italy? "From Bologna to Loretto," says Eustace, "a distance of one hun-

dred and fifty miles, Italian industry has covered the coast of the Adriatic with rich harvests, and shaded the brows of the Appennines with verdure and foliage." Count Stolberg (vol. i, p. 459) and Smith (vol. ii, p. 310) are equally explicit upon the subject, and represent the eastern provinces of the papal territory to be in a high state of cultivation.

Our writer has committed a very gross mistake in asserting that only one-third of the papal states is cultivated. Almost all the arable land in the country is tilled to the best advantage. Perhaps a third of the territory, embracing the mountainous district which crosses it in the middle, and the *marenna* stretching along the western shore, is almost wholly uncultivable; but even this is turned to the best account. The portion of the marshes that has been drained, "is covered," says the Encyclopedia Britannica, "with a beautiful turf, and yields magnificent crops of wheat, maize, hemp and legumes. Such is the richness of this virgin soil, that many fallows are necessary to clear off the weeds, which grow with extraordinary luxuriance."*

Speaking of the farmer who rents the *marenna* lands from the large proprietaries, the same author remarks: "He has a lease for — years and pays eighteen francs the French acre. . . . The land which is not susceptible of tillage is not estimated in the rent, although from it the farmer often makes his greatest profit, as the woods and marshes feed the horned cattle, pigs and buffaloes. A farm which M. Chateauvieux visited, consisted of six thousand acres of arable land, with an equal portion not fit for the plough. For this he paid twenty-two thousand piastres (dollars). . . . The portion of six thousand arable acres was divided into nine parts, one of which was annually under crop, one fallow, and seven in grass. The land which was not arable fed seven hundred cows and two thousand pigs. About one-tenth of these, however, belonged to the shepherds, and constituted the pay they received. The farm cleared annually five thousand piastres, or twelve hundred pounds, besides five per cent. on the capital vested in the flocks. From this it appears that the campagna of Rome, how desolate soever in appearance, is not entirely unproductive."†

* Ceremonies of Holy Week.

* Supplem. ART.—Italy.

† Ibid.

So much for the most unproductive parts of the Roman states. Early in the spring, the *campagna*, or the district about Rome, is a splendid pastoral country, and even according to the writer in the Merchants' Magazine, half a million of sheep are seen on the plains in the winter. Does not all this enter into the pursuits of agriculture? We learn from the Encyclopedia cited above, that in the regions of the Appennines, the *terrace* system, so common in Tuscany, is frequently employed to gain ground; and in fact such is the desire to make all the land available, that mountainous and stony districts in the Roman states are covered with the productive olive. The whole country embraces about eighteen thousand square miles, with a population of two millions, seven hundred and thirty-two thousand, seven hundred and thirty-six,—being one hundred and fifty-one to the square mile, whereas Tuscany has only one hundred and thirty-nine. It appears, then, from these statistics that the papal territory is more populous even than England or France, in proportion to the extent of country. Now all its inhabitants live from the soil; they export wine, oil, and other produce, while their imports, if any, are very inconsiderable. How could they subsist, if only one-third of the land were under cultivation?

The writer whose strictures upon the commerce and manufactures of the pope's dominions we have found objectionable, has not omitted to speak of what he considers an obstacle to the success of agricultural labor. His views appear to us altogether one-sided. We do not pretend to any extensive or practical knowledge of this very important branch of industry, nor are we unwilling to admit that in certain portions of Italy it is not carried to the same extent as in some other countries; but are we to conclude that the art of agriculture is unsuccessful because it is not promoted everywhere to the same extent, or by the use of the same implements? Is there reason to assert that the *mezzaria* system,* which, according to our author, is found to be a profitable business in Tuscany, is not followed by the

same results in the territory of the church? Does not the testimony of the authors already quoted, suffice to convince any reasonable man, that the *mezzaria* system has *not* a ruinous action in the papal states, as the writer in Hunt's Magazine would have us believe? From the contrast between its profitable operation in Tuscany and its results in the territory of the pope, he concludes that it must be combined with some other very noxious influence, to produce the low state of agricultural industry which he supposes to prevail in the latter country. But this hypothesis of the writer, as well as the cause which he *presumes*, in order to account for it, is amply refuted by the fact of the very flourishing condition of the arable lands, in certain portions of the papal territory. The Encyclopedia Britannica is an unimpeachable authority on this subject, and for this reason we shall again refer to it. Speaking of Italian landlords generally, after having said that their number is very great, it adds: "their estates are every where let to the peasantry, on condition of paying half the produce to the landlord;" and he cites Chateaubieux, 344, and Young, 11. The condition of the Roman tenants is much the same as that of the Tuscan, where "land is let to the peasantry at half produce. The proprietor pays all taxes except the capitation tax, and generally furnishes the live stock, and repairs the houses. Leases are not usual, but the peasantry lose nothing by that circumstance. The right to the farm generally descends from father to son, the landlord hardly ever removing them." How different from this is the policy of landlords in England and Ireland! At least in Italy the poor tenants are not driven out to starve. They are very happy, and Young speaks of the circumstance in the following truly John Bull strain:

"The division of the land among the tenantry leads them to grasp at the least prospect of maintenance for a family; and population goes on with unlimited force, in consequence of the ignorance (!), the little frugality, and the absence of artificial wants among the people."*

The Italian peasantry are mostly farmers, and generally have plenty of bread, wine, cheese, fish, &c. They are as well off as the

* The *mezzaria* system consists in letting the farm upon shares. The landlord furnishes the capital, the tenant all the agricultural implements and labor. The seed is paid for jointly, and then the entire gross produce is divided equally.—*Merchants' Magazine*.

* *Encyclop. Brit. ibid.*

same class in France, and far more so than the Protestant-ridden peasantry in Ireland. The largest landed proprietor in the papal states, perhaps in Italy, is the Duke Borghese, who is said to be the owner of one hundred townships. He is universally beloved by his tenants, because he treats them with very great indulgence and liberality,—a fact notorious to all who are acquainted with Italy. The other great Roman landlords, not much behind him, are Barberini, Torlonia, Dori, &c., the first of whom is in the habit of charging the poorer people for house-rent in his towns, only a little poultry annually. From all this we are authorized to conclude that the mezzaria system in the papal territory, is hampered by no obstacles that prevent its successful operation, or oppose the happiness of the people. There may be instances, indeed, in which the laboring classes suffer from the mismanagement of the rich; but this evil exists in all countries, and is witnessed particularly when the extravagant speculations of overtraders and manufacturers withhold employment from the operatives, and lead to public distress.

The writer in *Hunt's Magazine* has devoted a large space to the description of the *maremma* district in the Roman states, and the unwary reader might infer from his remarks that the imperfect cultivation of these lands is owing to a want of policy on the part of the government, or to the indolence of the people. This is not the fact. The *maremma* country extends from the frontiers of Tuscany to the Neapolitan borders, and from the foot of the mountains to the sea, and is all more or less unhealthy. Within these limits are the Pontine marshes, occupying an area of about thirty miles in length along the coast, and about eight in breadth, and formed by different streams which issue from the neighboring mountains, and have not a sufficient declivity to prevent their waters from stagnating in the surrounding plains. Several ancient writers attest the existence of these evils at a very remote period,* and it is well for the pope and for Catholics in general, observes

Eustace, that they can produce this testimony; for without it, the marshes of the Roman campagna would no doubt be attributed by certain writers to the influence of the papal administration. As it is, it has not escaped censure: "the blame of the unsuccessful attempts at drainage, is always thrown upon it by travellers," as Mr. Laing tells us, who at the same time ably vindicates it from the unjust charge.

"The government of the pope, like all governments, good or bad, must put up with more than its own fair share of blame for all that does not succeed; but the popes in reality have not been so very inert in attempting to recover this land. Martin V, in the beginning of the 15th century, constructed a drain, the Rio Martino, on such a scale that it has been sometimes ascribed to the ancient Romans: his death, in 1441, interrupted this work, but in each succeeding century, in almost each pontificate, considerable efforts at draining have been made."*

Mr. Laing proceeds to show that the difficulties in the way of recovering this portion of the papal territory, are owing to the natural position of the land, and are insurmountable. Whether permanent success could ever be the result of an attempt to effect such an object, is very doubtful. At all events it is certain that the measures which Pius VI adopted for this purpose, were on the most enlarged scale and were executed with unabated vigor for the space of ten years. The work was commenced in 1778; no labor or expense was spared to bring it to a happy termination, and an immense tract of country was delivered from its stagnant pools. Thus did the Roman pontiff accomplish what had baffled the enterprise of the ancient emperors with all their vast resources, and it is probable that the advantages of this useful work, one of the most difficult ever executed, would still be enjoyed had not the troubles of the French invasion thrown insuperable obstacles in the way. This fact shows also that the papal government can act energetically in civil as well as in religious matters.† In former times, it appears this

* Notes of a Traveller.

* See London Foreign Quarterly, April, 1833. Strabo designates Ardea, Seba, Auxus, and Circeii, as unhealthy districts. Cicero complains of the fevers that afflicted the plains of Rome, and Livy speaks of the Roman soldiers encamped on the pestilential barren grounds outside of the town.

† Mr. Eustace (*Classical Tour*, vol. ii, p. 298), seems to suppose that the principal fault of this last attempt at drainage was in the subsequent distribution of the lands; but we think it more likely that the government, after having expended such a vast amount of labor and money upon the work, disposed of the recovered tract to the best

sickly district was more inhabited than at the present day, though the difference is not so remarkable as it is sometimes asserted. Laing thus alludes to it in the work already quoted.

"True it is, these tracts are studded thickly with shapeless masses of ruined habitations, which show that the maremma at least, if not the marsh itself, has been inhabited densely in the time of the Romans. But the agricultural population of the ancient Roman territory were slaves, working in chains under a few freemen as slave drivers or factors, and were in reality in no higher condition than the oxen, or husbandry horses of the present day. The waste of human life in this class was regarded only as a matter of profit and loss. If a farm had to be stocked with slaves, the losses by fever or malaria was a matter of no more importance than the tear and wear of horses and cattle in any of our agricultural undertakings—a deduction merely from the gross value of the crops, to be allowed for in the calculation. The aqueducts, towns, arches, ruins, great and small, thickly sprinkled over this waste and uninhabited maremma, indicates no greater salubrity of the air in former days, but only a greater disregard of human life, nor perhaps any great resident free population."

There is another topic which has furnished our writer with an occasion of unfair statement, and deserves to be noticed. From the language which he uses, it might be supposed that a very large proportion of the inhabitants in the papal territory are reduced to the very lowest state of beggary and destitution, and are remarkable for the uncleanness that prevails among them; he even undertakes to jest at the expense of the pauper, and indulges in a strain which might easily be taken as an indication, either of a very narrow-minded prejudice, or of that heartlessness with which the rich man once viewed the piteous condition of Lazarus. It would have been a source of instruction for the writer if instead of yielding to the impulses of such a feeling, whether real or apparent, he had asked himself whether the indigent population in the Roman states exceeded in reality the number of paupers in most other countries,

advantage that existing circumstances allowed. Moreover it is certain, as Feller observes, *Dict. Histor.* Art. Pie VI, that it was contemplated to build on the spot an extensive city, the plan of which had already been adopted. The design, however, was frustrated by the supervening revolution.

for instance, in England, Scotland, France, and even the United States? He might also have found a much more useful subject for the exercise of his descriptive powers, in the exhibition of that magnificent and unparalleled charity which is exhibited in the capital of the Christian world in behalf of suffering humanity. But here, as elsewhere, he has followed in the track of that numerous race of tourists who seldom allow themselves to see one inch beyond their own standard. If a few boys run after the coach in which they travel, or half a dozen paupers are seen at the entrance of a public building, they are immediately impressed with the idea that the country is "overcrowded with beggars." To reason in this way, however, is far from reasoning justly. It would indeed be natural enough that, in most parts of Italy where the law does not confine the mendicant class within the precincts of an alms-house or a work-house, there should be a greater number of vagrants in the streets than in other countries where the poor are almost entirely dependent on the provisions of government. This circumstance, however, does not increase the aggregate number of paupers, nor does it produce inconveniences which are not witnessed almost to the same extent in places where a different policy is pursued. A late writer on Italy assures us that "the beggars are few. This might be expected from the number of charitable institutions elsewhere noticed. Travellers have misrepresented these countries much, at least, I can answer for Genoa and Rome. They are to be found principally at the doors of the great churches on great festivals. Perhaps, as these are the chief attractions for travellers, they have formed their ideas from those they have found in these places. Begging in some Italian cities is forbidden."*

It should be observed, moreover, that even the moderate quantum of pauperism existing in Rome ought not to be considered as the immediate product of that city. In consequence of the innumerable and unbounded charities that are dispensed from this centre of Catholicity, vast numbers flock to it for relief from different parts of Italy, and even from other countries. Besides the diverse institutions for the assuaging of every form of human suffer-

* Correspondent of the *New England Reporter*, 1844.

ing and infirmity, there are many others which have for their object the assistance of poor widows and laborers and all such as require aid, in order to pursue their respective occupations and procure an honest livelihood. Most of these admirable charities have been founded by the munificence of private individuals among the clergy and laity, upon whom with the people at large has devolved the task of supplying the wants of the poor; and such is the spirit of benevolence pervading the public mind, that the necessities of the indigent classes are promptly and cheerfully relieved, and while an opportunity is thus afforded of practising one of the primary duties of Christian morality, they who are the objects of charity are made contented with their lot, and exhibit an elevation of sentiment which has frequently been the admiration of travellers.

The splendid establishments at Rome, to which we have just alluded, for the relief of human distress, with the other wonders that characterize it in a religious, literary and artistic point of view, furnish a complete refutation of the following remark of our writer, which closes his article. In drawing a contrast between the rising prosperity of America and the present state of Rome, he says :

"The mighty empire has become a desolate province, while the wilderness has become greater than an empire. Rome, the mistress of the world, rules now a territory less than the state of New York. The eagle that soared over the imperial city, has left it and her battling armies, and now sails with our commerce. Men flock to her to see *fading* glory—to our shores to behold rising glory. Not merely the 'schoolmaster,' but the *merchant* is abroad, laying his hand on objects and places the poet and scholar have long considered holy. Institutions and structures, honored by time and great names, are no longer sacred to him. The scholar may complain and the enthusiast weep—it matters not. The spirit and the power are abroad, and there is no resisting either. The old Roman forum is turned into a rope-walk, to make ropes and cordage for commerce, and the Theatridium of the baths of Diocletian, is converted into a cotton-mill. We should not wonder to see yet over the coliseum, in large capitals, 'American Storehouse,' and on Adrian's tomb that stands by the Tiber, 'Storage and Forwarding-house.' Rome will have other *mercanti* besides *mercanti di Campagna*, and the sound of enginery and the noise of commerce be heard in the palace of the Cæsars."

We shall not stop to expose the seeming con-

tradiction between the spirit of enterprize which is here stated to have arisen among the Roman traders, and the almost perfect stagnation of affairs which would be gathered from previous remarks of the writer; our object in quoting the above paragraph is merely to notice the strange infatuation which will sometimes seize upon the mind, and blind it against the perception of the most obvious things. But one idea seems to have been entertained by the contributor to the *Merchants' Magazine*, the notion that no real greatness, no true glory can exist in the absence of a commercial spirit and enterprize which engross the whole energies of a people. But is this the case? Is it true that mankind, either individually or collectively, have no higher objects to engage their attention than are presented by the material world around them? Have we not an intellect to cultivate and to adorn with knowledge; a heart to regulate and imbue with the benign influences of virtue; a soul created to the image and likeness of the Deity, and whose destiny is to serve him in this world by the constant observance of his commandments, and to receive in the next the bright reward of her fidelity? It is true we have a body also whose wants are not to be neglected; but it is certain that they are merely secondary considerations in the scale of human excellence, still more in the great economy of Christian life; so much so indeed that we should not hesitate to sacrifice them altogether, if it were necessary to secure the eternal interests of the soul. These form the primary objects to which man should direct his thoughts and affections; the intellectual, moral and religious culture of his being is the foundation of his true greatness; all things else are subordinate; and if this is the case in regard to individuals, it is also true with respect to communities. The more they are characterized by those objects, institutions or pursuits which contribute to the spiritual and intellectual improvement of man, the more of true glory may they justly be said to possess. For this very reason also do thousands from every quarter of the world flock to Rome, not to see *fading* glory, but to contemplate and be enraptured with those countless wonders that are exhibited in the eternal city, and which have always made her a surpassing object of admiration among men. We might fill a volume with quotations from Protestant authors,

in support of what we have asserted, but we are compelled to be brief. A correspondent of the *Christian Watchman*, writing from Italy, has lately expressed the following sentiments :

"But I could not easily tell you those first feelings awakened within me, nor perhaps give a clear account of the several next succeeding days. They passed away more like the glad visions of a dream, than the sober passages of waking life. It is as if a new life begins within you in seeing for the first time a city, of which you have seen, and read, and heard so much from the earliest periods of your recollection, and which has been inseparably associated with your whole education. An utter stranger in a foreign city, you are yet in a city you have known long and well; nothing of all that is around you is really strange. You see with your own eyes the scenes that have been familiar to your thoughts and feelings, and cherished with sentiments of reverence and affection, in the midst of which your spirit was nurtured, and gathered its early strength, and whence have come the richest and most valuable elements of your intellectual culture. Goethe was wont to speak of the day of his entrance into Rome as a second birth-day, and his residence in it as the period of his education. Certainly in the life of any man, no event can be more fruitful in intellectual influence. There is indeed but one Rome in the world; but one place around which cluster such an assemblage of great objects, a place so rich in historical interest, in treasures of art and learning, in all that is grand, and beautiful, and valuable, that most intimately affects the life and being of man. It is a great school of study and high cultivation, for all who come with open eyes and earnest mind. The man of humblest capacity gets quickened and strengthened to somewhat of high effort and attainment, and no intellect so great and cultivated that finds not here enough to learn."

In the same strain of impartial testimony has Mariana Starke observed, that

"Reduced as this ancient mistress of the world now is, in size and population; reduced too, as her papal throne has been, in wealth and power, still the matchless frescoes of Raphael, Buonarroti, Danielo da Volterra, Giulio, Romano, Annibalo, Caracci, Guido, Domenichino, Guereino, &c., are unalienably

hers; still the master-pieces of Grecian sculpture adorn her museums, still her stately palaces, noble churches, beautiful fountains, gigantic columns, stupendous obelisks, and peerless coliseum, entitle her to be called the most magnificent city of Europe, and the unrivalled mistress of the arts!"*

Is it a fading glory that places Rome on this proud eminence? And when in connection with these enviable qualities, which led the poet to exclaim,

"Mother of arts! as once of arms; thy hand
Was then our guardian, and is still our guide,"

we consider her elevated position in a literary point of view, her unrivalled charities, the unceasing as well as extraordinary influence she has ever exerted in promoting the great cause of civilization, and above all that undiminished honor and singular glory which has devolved upon her as the metropolis of Christendom, have we any reason to draw an unfavorable contrast between the present and the ancient condition of Rome, or between the glory that distinguishes her, and that of other modern cities? Where is the city that can boast, like Rome, of her two universities and forty colleges and academies? What other can exhibit her eleven public libraries? What other, of the same extent and population, can equal her three hundred and seventy-two elementary schools for the gratuitous instruction of youth in the rudiments of knowledge? Where else do we behold a phenomenon of charity like that exhibited at Rome, where there are upwards of forty different hospices and other institutions for the relief of every species of human suffering?† Whence but from Rome also was the light of the Gospel diffused over

* Starke's *Guide through Italy*, 8vo, p. 125. Rome contains thirty basilicæ (churches of peculiar distinction), two hundred other churches, one hundred and fifty chapels, like churches, fifty remarkable palaces, sixty ancient temples, twenty villas, sixteen triumphal arches, thirteen obelisks from Egypt, a great number of museums filled with statuary, and a still greater number of galleries, stored with the productions of the most celebrated painters. To imagine the combination of the grand and beautiful which is here exhibited, would be impossible. Chaffard informs us that his description of the Vatican, in three octavo volumes, cost him sixteen years' labor.

† We believe that the author of the article in the *Merchants' Magazine*, is publishing a series of letters on Italy and the Italians. We hope that they will be characterized by that spirit of justice and impartiality which will present the lights as well as the shades of the picture, and not withhold from public admiration those characteristics of Italy which far outweigh in the balance its objectionable features.

the nations of Europe? Whence came the benign influence that tamed the barbarous tribes which threatened the destruction of civilization? And what portion of the habitable globe can rival the spiritual honors, the ecclesiastical pre-eminence of the eternal city? She no longer rules nations with a rod of power, but her sway is that of justice and peace, embracing people of every clime and of every tongue, forming the central point and the preservative principle of a church that has endured since the age of the apostles, and is destined to live and to flourish to the consummation of time. "When her carnal empire," says Archdeacon Hare, "had been stripped off from her, she came forth as the queen of a spiritual empire;" an empire which

not all the persecutions of pagan impiety, nor all the assaults of barbarian fury, nor the countless and formidable attempts of error in every shape, have been able to overthrow; an empire which is not more wonderful and glorious by its duration, than by its admirable success in the accomplishment of its sublime destiny, to preserve in its original purity and integrity the sacred deposit of revelation, and to prepare mankind for the consummation of their felicity in the eternal kingdom of Jesus Christ. St. Prosper, in the fifth century, did not exaggerate the high prerogatives of the Roman metropolis, when he said:

"Sedes Roma Petri, quæ pastoralis honoris
Facta caput mundo, quicquid non possidet armis,
Religione tenet."

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 948.

WHATEVER hopes of reconciliation with Great Britain had been entertained in Maryland prior to the declaration of independence, they were extinguished by that important measure, which was received with joy and great unanimity. The devotion to the common cause witnessed by the efficient services of her sons in many a gallant field made the name of the *Maryland line* conspicuous on the roll of fame.

Throughout the revolutionary war, the Rev. Mr. Carroll continued his labors as a missionary priest, attending the congregations at Rock Creek, and at Aquia in Virginia. His prayers were offered for the success of that struggle on which the happiness of America depended, and he watched its progress with intense interest, but with a firm reliance that the blessing of heaven would crown the patriotic exertions of his countrymen with success, and give liberty, peace, and happiness to his country. He expressed his sentiments freely in favor of the justice of the cause; and in his letters to some of his English correspondents who denounced the measures of this country

as unjust and impolitic, he vindicates the policy of the government, and the character of the leading actors of the revolution with the spirit of a true patriot.

In a letter of the 26th of September, 1783, addressed to one of the members of the late Society of Jesus who had been his companion in the college at Bruges at the time of the suppression of that institution, he uses the following language:

"I have often thought that an application to the emperor, and true statement of our treatment, at Bruges, &c., would procure an allowance, at least equal to the robbery committed on us: and I am glad that you had an audience and forwarded the memorial you mention. If the emperor is desirous of establishing indeed the character of justice and impartial administration, which he so much affects, he cannot refuse a demand so undeniably just. But perhaps his pretensions to the character of justice, affability, watchfulness over his ministers, &c., is only a cloak to cover his other designs against the rights of episcopacy and spiritual jurisdiction, and in-

deed of riveting still faster and faster on his subjects the chains of despotism: for I cannot help thinking that every prince, who strives so much to concentrate all power in himself; to destroy every other exercise of authority, however respectable and ancient; to render the condition of his subjects precarious by obliging many to relinquish the state they were engaged in under the sanction of all the laws, sacred and civil; I say that I cannot help thinking that every such prince is in his disposition a despotical tyrant. I cannot, therefore, abstracting from religious considerations, come into the fashionable language of extolling the emperor as a model of princes."

"You tell me that you perceived, that in my last I was afraid of entering into politics; but that you will force me into the subject. Indeed, my dear Charles, I had no such fears about me. I have the happiness to live under a government very different from that I have been just talking of (the Austrian); and I have never had any cause to fear speaking my sentiments with the utmost freedom. But when I was writing to you, I had so many other subjects nearer to my heart to talk of, that I suppose I left them to the public papers. You have adopted the language of some of the prints on your side the water, by representing us under imperious leaders, and the trammels of France; but alas! our imperious leaders, by whom I suppose you mean the congress, were at all times amenable to our popular assemblies, elected by them every year, often turned out of their seats, and so little envied, that as their expenses were often unavoidably greater than their profits, it has at all times been a difficult matter to get men disinterested and patriotic enough to accept the charge; and as to the trammels of France, we certainly never have worn her chains, but have treated with her as equals, have experienced from her the greatest magnanimity and moderation, and have repaid it with an honorable fidelity to our engagements. By both of us proceeding on these principles, the war has been brought to an issue, with which, if you are pleased, all is well, for we are certainly satisfied."

Replying to some severe remarks of his English correspondent against the American leaders and allies, he says:

"If your other kind letters never came to

hand, you have only to blame the unsleeping avidity of your own cruisers, whom I should call pirates were I inclined to follow your example of abusing the political measures of our adversaries. For, since the object of the war, on your side, the right of parliamentary taxation, is now confessedly, and by every moderate man on both continents acknowledged to have been unjust, surely every measure to attain that object must have likewise been unjust; and consequently your cruisers with all their commissions were nothing more than pirates. Thus much to retaliate for your stroke at our *faithless leaders* and *faithless allies*, after which we will be done with politics."

He had participated in the feelings of gratitude entertained by the people of America towards Lord Chatham for his course in the British parliament at the commencement of the disputes between Great Britain and her colonies, and having been informed by his correspondent of the rising greatness of the younger Pitt, expressed his satisfaction at it in a letter containing his indignant remarks upon the policy of England, and the illiberal tone of her writers on American affairs.

"I sincerely rejoice, that the son of my favorite, the late Lord Chatham, conducts himself with such ability and integrity. You did not expect so much, perhaps, from an American; and indeed, we should be excusable (if not as Christians, at least politically), for not bearing you much good will, in return for all the lies and misrepresentations which many of your soured and indignant countrymen are every day coining about us. You have certainly cramped our trade by some regulations not merely selfish but revengeful. Your merchants will find that without warfare we have immense resources, and the means of redress in our power; as soon as the establishment of our new federal government will allow these means to be called forth."

Whilst discharging the laborious duties of a missionary, in perfect harmony with the other Catholic clergy of Maryland, all of whom, like himself, had been members of the Society of Jesus, he did not participate with them in the use of the property, or the enjoyment of any portion of the revenue which had been derived from that society. This was owing to the decision of the Rev. Mr. Lewis, who had been superior of the Jesuits in this

country, at the time of the suppression of their order in 1773,* and being also vicar general of the Catholic bishop of London, retained in this latter character the authority of superior over all the Catholic clergy in the United States. His former brethren of the society continuing to regard him as their superior in the same manner as during the existence of their body, acknowledged in him the authority to apply the revenues of the common property as the superior had always done before. Although they were no longer bound by the vow of obedience to the superior, Mr. Lewis expected the acknowledgment of his authority to assign to the late members such stations as he thought proper. Rev. Mr. Carroll having located himself at Rock creek, and being unwilling to be separated from his venerable parent, then upwards of seventy years of age, was held by Mr. Lewis not to be entitled to any salary or emolument from the means of the former society. By the violent suppression of their establishment at Bruges, the Jesuits there, of whom Mr. Carroll was one, had been deprived not only of all the property belonging to the society, but also of the small personal effects, even to the books, of which they were individually possessed. Having no property in America, and his mother's circumstances being but moderate, Mr. Carroll's acquiescence in the decision of Mr. Lewis did honor to his filial piety; and by surrendering his share of the income from property in Maryland, held in trust for the benefit of the clergy, he thus early exemplified that disinterestedness which formed a striking trait in his character, throughout his long and useful life. In a letter written in 1779, to one of his former brethren of the society in the English province, he thus calmly alludes to the subject:

"No such division of property has yet taken place here as you mention in England; on the contrary, every thing has been conducted as heretofore. I think the English plan has too much of the *frigidum illud verbum*. I think we unfortunate inhabitants of the foreign houses are doomed to be the outcasts of every society. Robbed and plundered at Bruges, dismissed without any consideration, or reparation, excluded from a share in England, we must try if heaven will not make us amends

* It was erroneously stated in a former number that Rev. Mr. Hunter was superior.

hereafter for all our losses here. As you are shut out from a share in England, so am I here. I have care of a very large congregation, have often to ride twenty-five or thirty miles to the sick: besides which I go once a month between fifty and sixty miles to another congregation in Virginia; yet because I live with my mother, for whose sake alone I sacrificed the very best place in England, and told Mr. Lewis that I did not choose to be subject to be removed from place to place, now that we had no longer the vow of obedience to entitle us to the merit of it, he does not choose to bear any part of my expenses. I do not mention this by way of complaint, as I am perfectly easy at present," &c.

Accustomed for many years to the use of noble libraries with which the Jesuits' establishments in Europe were enriched, one of the great privations of his secluded residence at Rock creek was the want of books. Having been deprived of his own at Bruges, his collection was limited to the few works he had been able to procure in England. In one of his walks in London, he became possessed, at a store of second-hand books, of an ancient copy of the Bible which had been the companion of the celebrated Sir Walter Raleigh during his long imprisonment, and which contained upon a blank leaf the original copy of verses written by the illustrious captive the night before his execution.* This precious autograph is now in the rich collection of Robert Gilmore, Esq., of Baltimore.

His agreeable manners and instructive conversation made the Rev. Mr. Carroll a favorite in the limited society of his neighborhood, and imparted great attraction to the social circle of his mother's house. While his exemplary life won the admiration of all who knew him, his respect for freedom of opinion in others, excluded contentious controversy from the private circle, and made him the agreeable companion and sincere friend of men of every shade of religious opinion. Exact in his private devotional exercises, assiduous in the performance of his ministerial duties, and di-

* "Even such is time which takes in trust
Our youth, our joys, and all we have,
And pays us nought but age and dust,
Which in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days:
And from which grave, and earth, and dust,
The Lord shall raise me up I trust."

recting and regulating the concerns of his mother's property, he still found time to devote to the enlargement of his stock of information, not only by the perusal of the useful publications of the day, but also by reviewing such learned writings of former times, as were within his reach. He was well versed in the Hebrew and Greek languages, wrote Latin with remarkable purity and elegance, and in addition to the most critical knowledge of his own, read and spoke the French and Italian languages with facility and taste.

Among his friends and companions in Europe he had numbered men of high rank in society, and some of the most accomplished scholars of the age. Warm in his friendships and deeply interested in the career of his former brethren, Rev. Mr. Carroll kept up a correspondence with many of these in Europe who had been the companions of his youthful studies, and his co-laborers in the service of religion and learning during his riper years. From these correspondents he received valuable information of the progress of public events in Europe, and of the fate of the members of his beloved society. The war of the revolution diminished the facilities for this agreeable intercourse, so that he had no letters from the commencement of the war until 1779; but in the latter years of that stormy period he had the happiness to receive letters—and he never failed to avail himself of an opportunity for writing to Europe. Among his most frequent correspondents were distinguished members of the English province of the Society of Jesus, whose letters from Rome, England, France, and Flanders, while imparting valuable information, and conveying sentiments of the highest respect and affection for Mr. Carroll, were edifying evidences of the spirit of religion and submission to the divine will, and firm reliance on God which animated the virtuous authors.

One of his most constant correspondents was Rev. Charles Plowden, between whom and Dr. Carroll an early acquaintance had commenced in Flanders, both as students and professors. In Italy they were again united in the famous college of the society at Bologna, and were sufferers together at Bruges, when the Jesuits' establishment there was suppressed. His many important services to the Catholic church in Maryland, of which he was a bene-

factor, no less than his close intimacy and important and interesting correspondence for forty years, seem to make some further notice of this most cherished friend of Dr. Carroll appropriate to these memoirs.

Charles Plowden, a member of a family fruitful in religious of both sexes, was born at Plowden Hall, Salop, England, in 1743. After completing his collegiate course he joined the Society of Jesus at an early age, began the study of divinity at Liege, and was soon after ordered to Rome with the charge of a pupil, Sir Thomas Gage. He finished his theological studies at Bologna, and returned to Rome, where he was ordained priest in 1770. Called to the office of minister of the new college at Bruges, he was there until September, 1773, when, on the suppression of the society and the destruction of the college, he was, "by the mean suspicion and wanton despotism of the Austrian government,"* subjected to personal imprisonment for eight months. Soon after which the prince of Liege restored the house in that city to the members of the late society, and under the name of "*The Academy*," it served as a place of education for the English Catholic gentry, as well as a seminary for ecclesiastics. Here Mr. Plowden discharged the duty of spiritual prefect with superior ability. Subsequently he travelled on the continent, where he formed and renewed acquaintance with many leading characters in church and state. In 1784 he became tutor to Mr. Thomas Weld's sons, at Lulworth castle, at which place he remained until the reunion of his brethren at Stonyhurst, in 1794; where, after devoting his great abilities, for several years, to the training of those under his charge to the true spirit and practices of their venerable society, he was declared provincial of his English brethren, on the 8th of September, 1817, which office he filled until his death, three years later.

The following spirited sketch of this distinguished man, in the latter years of his life, is from the pen of the celebrated Irish orator, Mr. Shiel—himself a former student of Stonyhurst.

"Father Plowden was a perfect Jesuit of the old school; his mind was stored with classical knowledge: his manners were highly polished; he had great eloquence, which was

* Oliver, p. 152.

alternately vehement and persuasive, as the occasion put his talents into requisition; and with his various accomplishments he combined the loftiest enthusiasm for the advancement of religion, and an utter immolation of himself to the glory of the order of which he was unquestionably a great ornament. Though greatly advanced in years, he stood erect and tall, with all the evidences of strong and inextinguishable vitality about him. His cheek, though worn, had the hues of health upon it; and though his head was bald, the vivacity of his eyes that shot their light from beneath their broad and shaggy brows, exhibited a mind whose faculties it did not seem to be in the power of time to impair. His powers as a preacher were of a very high class. Students at a public school listen to religious instruction as if it were only a part of the mere routine of their ordinary occupations. When, however, Mr. Plowden ascended the pulpit, every eye and every ear was fixed in attention! His command of lofty diction; his zealous and forcible delivery; the noble port which he assumed as the herald of intelligence from heaven, and more than anything else the profound conviction which he manifestly entertained of the truth of the doctrines which he interpreted, and the strenuousness of his adjuration in calling men's hearts to God, gave him every title to be considered an orator of the first class. Certainly the belief that he was altogether devoted to the welfare of those whom Providence had, in his opinion, assigned to his tutelage, greatly enhanced the impressiveness of his exhortations. He was looked upon as a model of exalted virtue. It was not to the college of Stonyhurst that he confined his labors; he was also busy in the conversion of the population in the vicinity. It not unfrequently happened that he was informed, in the midst of a winter's night, that some person at a considerable distance from the college was on the point of death, and stood in need of his spiritual aid. The old man, who did not seem to know what hardship was, would leap from his hard bed, and having hurried on his clothes, he would go forth with a lantern, attended by a lay-brother of the order, and making his way over the fens and morasses by which the college was surrounded, hasten to the door of the expiring sinner, and arrive at his bed-side in time, as

he conceived, to speed his soul to heaven. This truly zealous and exalted Christian was the president of the noviceship; and certainly no man could be better calculated to infuse into the minds of others that self-abnegation, and that surrender of all the passions to the advancement of the society, which constitute the perfection of a Jesuit. If he could have contributed to the saving of the soul of a sinner, or to the promotion of the glory of St. Ignatius by laying his head on the block, he would, I am sure, have knelt down to it on the warning of an instant, and cried, 'strike!' Yet with all this extraordinary energy of zeal, and though he carried his enthusiasm to the highest point to which it could reach, he was, notwithstanding, wholly free from those weaknesses and credulities which are sometimes found in minds deeply imbued with religious feeling."*

In a letter from Rock creek, dated the 28th of February, 1779, after speaking of the miscarriage of some of their former letters, Rev. Mr. Carroll thus addresses Father Plowden:

"Believe me, my dear Charles, there is no person with whom I would choose holding a correspondence rather than yourself, and thus renewing the memory of those happy days I spent with you at Bologna, and should have spent at Bruges, had not public misfortune damped all sense of private happiness. For the future, however, now that we have opened a channel of correspondence, I hope we shall continue it uninterruptedly while we live; and indeed, I entertain some pleasing idea of making our correspondence personal for a few months at least, sometime or other of my life. I left so many dear friends behind me in Europe, that I am at times determined to return thither for a twelvemonth when peace is restored, and when I shall be enabled conveniently to bear the expense of a voyage thither and back again.

"You inquire how congress intend to treat the Catholics in this country. To this I must answer you that congress have no authority or jurisdiction relative to the internal government, or concerns of the particular states of the Union; these are all settled by the constitutions and laws of the states themselves. I am glad, however, to inform you that the ful-

* Recollections of Stonyhurst.

lest and largest system of toleration is adopted in almost all the American states; public protection and encouragement are extended alike to all denominations, and Roman Catholics are members of congress, assemblies, and hold civil and military posts, as well as others. For the sake of your and many other families, I am heartily glad to see the same policy beginning to be adopted in England and Ireland; and I cannot help thinking that you are indebted to America for this piece of service. I hope it will soon be extended as far with you as with us."

Full of grateful recollection of the kind attentions he had received from many friends in Italy, he enjoins his friend to testify to many individuals whom he names, his sentiments of affection and esteem for them; and proud of the valor of his countrymen, he requests Mr. Plowden to "tell Abbé Grant that my young countryman, of the name of Smith,* whom I accidentally met with and introduced to him at Rome, is the same who, now a lieutenant colonel, so bravely defended Mud Island fort in Delaware, the autumn before last."

Writing in 1780, he says: "As to myself, I continue as when I wrote last, living with my mother in a retired part of the country, and enjoying great domestic felicity. My brother resides at Annapolis, our capital city, being in public employ there. I still retain the same inclination as when I wrote last, to visit my European friends, but have little hopes of bringing it about."

He constantly evinced the strongest attachment for his former companions and friends in Europe, and his letters express the highest respect and veneration for the late Society of Jesus. Hopes began to be entertained of its re-establishment by some persons both in Europe and America; but, although no one mourned over the destruction of the society more sincerely, or would have hailed its revival with greater joy than Mr. Carroll, his sagacious mind was not biassed by his wishes to believe that the success of the corrupt politicians and infidel philosophers who had contributed to its overthrow, had mitigated their hostility to a body of men whose zeal and services in the cause of Christian education and religion, had made them the most formida-

ble barrier against infidelity and general corruption. Removed from the vortex of European politics, he was able from his retired position to contemplate with calm philosophy the aspect of public affairs, and he arrived at conclusions differing widely from those of many of his more ardent but less sagacious brethren both in Europe and America. Unfortunately for humanity and religion, the events in Europe of the succeeding ten years proved the accuracy of his opinions.

He thus replies, on the 20th of February, 1782, to a letter from his friend Plowden:

"I observe in your last letter that some events had happened and others were likely to follow that afforded hope to the sanguine of a re-establishment of the society; I rejoice indeed at these events, and particularly that it has pleased God to vindicate and make known so publicly the innocence of the poor sufferers in Portugal. This is a great step towards a complete justification, and with serious people, might be a sufficient reason to call in question, and examine the other scandalous aspersions which were cast upon our dear society. But I hope nothing beyond this: the spirit of irreligion, and, as I find from late proceedings in the Austrian government, of innovation, is still prevailing. The reigning principle among the people is a spirit of independence, not only of unlawful (which is commendable) but of all authority; and amongst your rulers in Europe, it is a spirit of concentrating all jurisdiction within themselves, that they may be uncontrollable in the exercise of every act of despotism. Add to this that the re-establishment, if otherwise probable, would be opposed by the united voices of all these plunderers who have enriched themselves with the lands, the furniture of the colleges, the plate and treasure of the churches and parishes. I can assure you that one of my strongest inducements to leave Europe, was to be removed not only out of sight, but even out of the hearing of those scenes of iniquity, duplicity, and depredation, of which I had heard and seen so much. This long war, which has raged between our western continent and your high minded island, at the same time that it deprived me of the pleasure of hearing from my friends, has at least afforded me the consolation that I have not been mortified with the recital of the rapines, the defamation and insults to

* The late General Samuel Smith of Maryland.

which those I love best, have been exposed.

"In my retirement here, I have scarce any other amusement than reading over and over the few books I have and can borrow from my friends, and amongst others I have been refreshing my memory by revising Muratori's account of the missions of Paraguay. What a dreadful havoc did irreligion make when it tore up, root and branch, that noble establishment, the triumph of zeal, of humanity, and Christianity? You will wonder, my dear Charles, how I could fall into this long dissertation; but really when I write to you, or think on my friends in Europe, my grief, and, I fear, indignation, get the better of every other consideration. In your late travels through Italy, your pleasures were always blended with some such reflections. I make no doubt but you were exceedingly happy to meet with our numerous and kind friends, the Scottis, Rozaleses, Signorettis, Canonicis, &c. but when you beheld those noble establishments and seats of learning and virtue overturned, in the most melancholy sense of the word, and perhaps their former inhabitants laboring under indigence and distress, you could find little enjoyment in any thing else."

Speaking of the probability of peace—in consequence of the then recent surrender of Lord Cornwallis's army—he hopes for a more frequent correspondence, and adds:

"I should likewise have an opportunity of renewing my sentiments of respect and veneration, or rather the declaration of them to my most honorable and noble friend, Lord Arundell, and his incomparable lady. I hope they will excuse me for my not writing to them by so circuitous a conveyance as my letters must now be subject to, but I request of you to find some way of communicating to them my grateful and unfading remembrance of their gracious favors and friendship. I was exceedingly happy to hear that my good natured and honorable pupil is blessed with so fair a progeny. If his grace, good Lord Stourton, be still living, assure them both of my best respects.

"It is said that the emperor of Germany is a lover of justice, as well as of innovations; perhaps for this very reason, since it is so new a thing for crowned heads to be just, or rather for them who govern under them. You see I

have contracted the language of a republican. If he really be just, ought not the ex-Jesuits who were at Bruges to present a state of their sufferings, representing that every thing belonging to them was seized, (though none of it had been granted by the country), and they left without the smallest provision; to be sure this has been thought of, and if there can be a hope of redress, should be attempted.

"I find by late advices from Europe, that that madman, Lord G. Gordon, is beginning again to raise disturbances; this must keep many people in dread, but God forbid that an ignorant multitude should be ever so deluded again. Pray, was the Dr. Brewer whose house was demolished at Bath, my good friend, John Brewer? I dare say he was as unmoved as Horace's steadfast man, *si fractus illabatur orbis*, &c. Old Mr. Challoner is by this time certainly no more: *Ejus memoria in benedictione erit*. God has given a great blessing to his labors: some of his writings, and particularly his Catholic Christian, do infinite service here. The clergymen here continue to live in the old form: it is the effect of habit, and if they could promise themselves immortality it would be well enough. But I regret that indolence prevents any form of administration being adopted, which might tend to secure to posterity a succession of Catholic clergymen, and secure to them a comfortable subsistence. I said that the former system of administration (that is every thing being in the power of a superior) continued: but all those checks upon him, so wisely provided by our former constitutions, are at an end.

"It is happy that the present superior is a person free from every selfish view and ambition; but his successor may not; and what is likewise to be feared, the succeeding generation, which will not be trained in the same discipline and habits as the present, will in all probability be infected much more strongly with interested and private views. The system, therefore, which they will adopt, will be less calculated for the public or future benefit than would be agreed to now, if they could be prevailed upon to enter at all into the business.

"What do you think of Abbe Raynal's work lately imported into America, called the history of its revolution? It is in every one's hands here. To me he appears the enthusiast,

I had almost said the bedlamite of liberty. When a person, especially a Frenchman, born under an absolute government, has got his head full of the sentiments of an English whig, he is sure to extend them, and push them to an excess; like a spring which being bent too much one way, recoils to the other with too great violence. He is moreover much mistaken as to facts, and even the geography of this country; and what I dislike most is his fashionable jargon of substituting every where almost, superstition for religion. You inform me that poor Zorzi was one engaged in an Italian encyclopedia; inform me further whether that work has made its appearance, and how it is relished. I fear the mischief of the first French encyclopedia, and other works of the same stamp on religious subjects, had operated too powerfully, and that the human passions are too much interested in countenancing them, to hope that any great revolution will happen in men's minds and hearts from the Italian publication. *They have Moses and the prophets, if they hear them not, &c.* Let us, my dear Charles, thank Almighty God for being brought up in a school, where we learned the principles, and saw the practice of those virtues which will, I hope, ever make us discover and despise the shallow sophisms of irreligion, and pretences of immorality.

"May God ever bless you, my dear friend."

Several circumstances during the progress of the revolutionary war had contributed to remove or diminish the prejudices entertained in many states against the Catholic religion. While engaged in the formation of constitutions, their citizens were led to study the principles of liberty in their practical application to government; and the injustice of proscribing men for their religious belief, or for their mode of worshipping the Almighty, was generally admitted. But long settled habits of intolerance still kept alive in many places, feelings of aversion to a religion which they only knew from the misrepresentations of their English ancestors—who, the spoilers of church property, sought to justify themselves in their ill-gotten possessions, by misrepresentations of the doctrines, and slanderous imputations against the morals of the plundered and proscribed Catholics. Until the revolutionary war, the worship of God, according to the rites of the Catholic church, had never been prac-

tised in New England. And the solemn farce in commemoration of the deliverance from the gunpowder plot, was performed in many places to keep up a holy horror for the abominations of popery. Even Rhode Island—the land of Roger Williams—had such exhibitions; and in Charleston, South Carolina, as late as 1774, the pope and the devil were made performers in the same pageant.* The alliance with France, however, and the aid of her Catholic armies to the cause of American independence, dissipated some of the mists of prejudice, and when the French fleet approached Rhode Island the laws against Catholics were repealed. When those who had been so far the dupes of misrepresentation and intolerance, as to believe that Catholics were as ignorant and debased as their calumniators had represented them to be—beheld the accomplished and respectable officers of the French army and navy, and the gallant Kosciusko, Pulaski, &c. &c. piously engaged in the most solemn exercises of the Catholic religion, they learned to respect what they had before scoffed at. The French regiments and ships were accompanied by priests as chaplains, and in the march through the country, Catholic worship was frequently performed in the meeting houses of other Christian denominations. The fact too that many Catholic citizens had contributed by their services and their labors to the achievement of independence, had established a claim to liberty of conscience that silenced the bigot and the persecutor, and justified Catholics in their exertions to place *their* church upon an equal footing with the members of other denominations. On the conclusion of the revolutionary war, and the restoration of peace by the treaty of 1783, the Catholic clergy were anxious to adopt regulations for their own government, and for the preservation and management of the property held for the benefit of religion, which being in the names of individuals in confidential trust, it was important to take precautions to guard against the alienation of it by death or any other cause.

A letter from several of the clergy having been addressed to Rev. Mr. Lewis, vicar of the bishop of London for Maryland and Pennsylvania, &c. &c., and superior at the time of the

* Drayton's Memoirs.

dissolution of the Society of Jesus, praying that he would attend a meeting which they conceived to be absolutely necessary for the preservation and well government of all matters and concerns of the clergy, and the service of religion in those countries, Mr. Lewis expressed his entire approbation of the design, and notice was accordingly given to the clergy generally of the time and place of meeting, and their attendance requested.

On 27th of June, 1783, the first meeting was held at Whitemarsh, Prince George's county, at which were present Revds. John Carroll, John Ashton, Charles Sewell, Bernard Diderick, Sylvester Boorman, who attended in their own behalf as clergymen in the service of this country; and Leonard Neale in behalf of himself and Ignatius Matthews, Lewis Roels, and John Bolton, residing at Port Tobacco, Maryland. The object was agreed to be, to establish a form of government for the clergy, and lay down rules for the administration and government of their property.

At this meeting, the first draft of a form of government was made, which was revised at a second meeting at the same place on the 6th of November following, by delegates of all the clergy; namely, Revds. John Lewis for the northern district, which comprised the whole of Pennsylvania and the eastern shore of Maryland; John Carroll and Bernard Diderick for the middle district, composed all that part of the western shore of Maryland which is north of Charles county; and Ignatius Matthews and James Walton for the southern district, composed of Charles and St. Mary's counties, and the regulations were completed at a third meeting at the same place, on the 11th of October, 1784, "and declared to be binding on all persons at present composing the body of clergy in Maryland and Pennsylvania."

These regulations were signed by Joseph Mosely, deputy of the Rev. Mr. Lewis, superior, Lucas Geissler, Robert Molyneux, of the northern district, Bernard Diderick, John Carroll, of the middle district, Ignatius Matthews, James Walton, of the southern district, members of the general chapter; Joseph Mosely, John Ashton, Sylvester Boorman, Charles Sewell, Francis Beeston, Francis Neale, members of the clergy in Maryland and Pennsylvania.

The form of government embraces nineteen articles, the first of which declares "there shall be one general procurator, and a chapter or representative body of the clergy with the powers hereafter respectively annexed to each." The chapter to be composed of two deputies from each of the three districts already mentioned. Two-thirds of the chapter to constitute a quorum. The procurator to be chosen out of the general body of the clergy by the chapter, is required to attend at chapter, but to have no vote unless he is a member. Two-thirds of chapter may depose the procurator.

Article IX. The general chapter shall be assembled at least every three years, and shall examine the general state of the temporal affairs of the clergy, the debts and credits, the improvements and losses on the different estates; they shall direct on all needful occasions the observance of the general rules of temporal government; and when circumstances point out the propriety of establishing new rules or altering those already established, such addition or alteration shall not take place till it be confirmed by the subsequent chapter, or in the meantime agreed to by a majority in the different districts. They shall hear and determine on complaints and appeals, and their determination shall be final.

Art. X. The chapter shall at all times have the power of judging of, and finally determining the necessary measures for securing the public estates from all danger of alienation, whether by causing them to be vested in trustees and taking ample and indemnifying bonds, or by some still more sufficient means, if any can be suggested: and the chapter shall always have right to call upon the trustees to surrender their trust, or to make deeds of conveyance to such persons as shall be named to them.

Art. XI. When the place of a member of chapter becomes vacant, the vacancy shall be instantly supplied by the district to which he belongs.

Art. XII. It shall be the business of the procurator general previous to the meeting to get information of, and report to the chapter the particular state of each estate, with the accounts thereof.

Art. XIII. When any person not before incorporated into the body of the clergy, desires to be admitted therein, the superior *in spiritualibus*, on being well certified of his doctrines,

morals, and sufficient learning, shall propose him to the members of the chapter of the district where his services are wanted, and in case of his being accepted by them, some members of chapter in that district shall lay before him the general regulations of the body of clergy, and require him to sign his submission thereunto, and direct him to repair to the place allotted for his residence. But if the members of the chapter do not agree to receive him into their district, then the said superior is to propose him to any other where there is need, and proceed in the same manner as above. If no district will admit him, he is to be informed that he does not belong to this body of clergy, that he owes no services to, and consequently is not entitled to any provision from them: and when any member of the body of the clergy through discontent, leaves his former place of residence without the approbation of lawful authority, and applies for another place, he is not to be imposed upon any district without their consent, expressed by their members of chapter.

Art. XIV. With respect to members actually forming part of the body of the clergy, there shall be no arbitrary power of removing them at will, or for greater convenience; but, when a vacancy happens, which the good of religion requires to be supplied, the members of chapter of the district in which the vacancy lies, shall endeavor to prevail upon the person they judge fittest to accept of the vacant charge, application having been first made to the superior *in spiritualibus*.

Art. XV. Provides, in case of misconduct in administration of any manager of an estate, for an examination of his accounts by the procurator and district chapter; and should there be no amendment after admonition, the general chapter, if sitting, if not, the members of his district, shall determine by a majority of votes, "whether he shall be continued in the administration of the estate."

Art. XVI. When the superior *in spiritualibus* has withdrawn his faculties from any clergyman, on account of his misconduct, or irregularity of life, the procurator general shall have power to deprive him of any maintenance from the estates of the clergy.

Art. XVII. Neither the procurator general, nor any person, shall have power to sell, dispose of, remove, or otherwise alienate the prop-

erty of any plantation, without the consent of the general chapter for real property, or of the district for personal property.

Art. XVIII. In extraordinary emergencies, the procurator general, or a majority of members of chapter, in any two districts, may convene the general chapter.

Art. XIX. The person invested with spiritual jurisdiction in this country, shall not, in that capacity, have any power over, or in the temporal property of the clergy.

The "rules for particular government of members belonging to the body of the clergy," were six in number.

They required every person admitted into the body of the clergy, to subscribe a promise "to submit to the common rules and regulations of government, as long as he should remain amongst them."

The 2d article prescribed, that when two or more clergymen reside together, a system of equality shall be observed, and every idea of dependence on, or subjection of one to the other, must be excluded. Every such person, besides being maintained out of the proceeds of the estates, was allowed thirty pounds—currency equal to eighty dollars—annually.

The 3d article provided, that any person rendered incapable by age or infirmity of the common duties of a clergyman, should be entitled to the same maintenance as laboring clergymen, "while he remains in one of our houses. But, if he chooses to retire to Europe or to live here with his friends, without giving disedification, he shall receive thirty pounds, currency, annually out of the public funds, and no more shall be allowed him: nor shall he be continued, or entrusted with the management of an estate."

No allowance for subsistence was made to any clergyman living in a secular house, unless placed there with the consent of the general chapter. All members of the body of the clergy were required to promise to submit any differences among themselves to the general chapter, or to a standing committee, appointed for that general purpose. This committee was Revds. John Lewis, Thomas Digges, and Ferdinand Farmer.

The 6th article was in these words: To preserve charity among the members of the clergy in this mission, every one must frequently pray for each other, and say ten masses for

every person dying in the service of this mission : and the members of the private chapters may direct what masses or prayers shall be said for other purposes in their respective districts. Every clergyman shall say one mass every year for the superior in *spiritualibus*, during his life time, and fifteen after his decease. And for the late superior, the Rev. John Lewis, after his death also fifteen, and particularly all shall be mindful soon after the 2d November, to say annually, one mass for deceased benefactors.

The "regulations respecting the management of plantations" were comprised in eight articles, and defined the duties and limited the powers of those having the management of the property of the clergy.

These regulations were completed and adopted on the 11th of October, 1784, and immediately after, the chapter entered upon the performance of its duties, and before separating, transacted much important business relating to the debts, funds, and property of the clergy. The chapter fixed the salary of the procurator general at £40, currency, one hundred and six dollars, and established the salaries of some of the priests, which were extremely moderate. The Rev. John Ashton was unanimously chosen procurator general. It was resolved, "that the two members appointed to the general chapter, together with a third, to be chosen by a majority of votes of the clergy of the respective districts, shall form a district chapter."

The chapter also resolved, "that the superior in spirituals, from the receipt of his faculties, be allowed the salary of £100 sterling,—\$444 per annum, together with a servant, and a chair and horse: that his salary continue to the next meeting of the chapter, and then be subject to their further determinations."

The session of the chapter concluded with the following important proceedings :

"The business of Mr. Thorpe's letter was next considered by the chapter, and the following resolves passed :

"It is the opinion of a majority of the chapter that a superior in *spiritualibus*, with powers to give confirmation, grant faculties, dispensations, bless oils, &c. is adequate to the present exigencies of religion in this country. Resolved, therefore,

1st. That a bishop is at present unnecessary.

2d. That if one be sent, it is decided by the majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy.

3d. That a committee of three be appointed to prepare and give an answer to Rome, conformable to the above resolution. The committee chosen to meet at Whitemarsh are Messrs. Bernard Diderick, Ignatius Matthews and Joseph Mosely.

4th. That the best measures be taken to bring in six proper clergymen as soon as possible, and the means furnished by the chapter out of the general fund, except when otherwise provided.

5th. It was declared by this chapter, as had been done by a former one, held the 6th November, 1783, in behalf of themselves, and as far as they are competent, in behalf of their constituents, that they will, to the best of their power, promote and effect an absolute and entire restoration to the Society of Jesus (if it should please Almighty God to re-establish it in this country), of all the property formerly belonging to it: and, if any person who has done good and faithful services to religion in this country, should not re-enter into the society, so re-established, he is, nevertheless, to receive equal maintenance whilst he continues to render the same services, and to be provided for, as others, in old age or infirmity.

The chapter having finished their present business, adjourned to the 10th of October, 1787.

Although no provision is made in the "form of government," for the election or recommendation of a successor to Rev. Mr. Lewis as superior in spirituals, steps had been taken by the clergy in this country for that purpose, before the final adoption of the regulations already mentioned. Although Mr. Lewis had been superior of the Jesuits, in America, at the time of the suppression of that body, in 1773, yet, as by the act of suppression, the Jesuits were secularized, his sole authority over the clergy of the mission, after that event, was in his capacity as vicar general of the bishop (vicar apostolic) of London.

On the final establishment of our national independence, the Catholic clergy in this country, solicitous to be placed under the jurisdiction of a member of their own body, and to adapt their ecclesiastical organization to the

political independence of the United States, desired that a superior in spirituals should be appointed directly by the holy see; and they had accordingly addressed a memorial to Rome, soliciting his appointment, with the faculties necessary for the exigencies of religion in this country. In the absence of a copy of this application, and of the record of proceedings, the writer assumes the date of application to have been November 6th, 1783; at which time, the second meeting referred to above, was held at Whitemarsh, and was composed of *five* delegates from the whole body of clergy. Several letters and circumstances which will be submitted in these pages, concur in fixing the date.

It does not appear to have been the wish of the clergy to have a bishop residing among them at this period. Indeed, many of them were opposed to having one. They preferred to have a simple arch-priest, or a superior of the mission, who should have power from the pope to administer confirmation, bless oils, &c., super-added to the powers heretofore granted to him as the bishop of London's vicar.

It is not a little remarkable, that while the clergy of Maryland were deliberating on the proper plan of organization, for the new political circumstances of their country, measures were actually in progress in Europe, to establish, or to commence, a hierarchy for the Catholic church in the United States, and the same individual who was desired by the clergy here, for superior, was in contemplation in Europe, for the office of bishop in the United States.

The account of this transaction cannot fail to interest those who desire to know the history of the Catholic church in the United States.

The successful termination of the war of independence, accomplished against the powerful nation of Great Britain, exalted the character of America in the eyes of all Europe; and while the liberal spirit of our political institutions attracted the adventurous and enterprising, and charmed the enlightened of other countries, the fact that we had defeated the most haughty, if not the most powerful of modern nations, produced favorable sentiments towards the new republic, in the courts of Europe. In France, especially, this was the case. As our allies and partakers in the glory of our

achievements, they were bound to us by a fraternal feeling. And the character of our Washington, which had won the enthusiastic admiration of the French officers who had served in America, and the union of brilliant talents, with the stern virtue, and admirable simplicity of Dr. Franklin, who then represented us at the court of France, produced enthusiasm towards America in the whole French nation. The court of Rome, looking to the benefits likely to result to religion from the liberal principles avowed by the new nation, which contrasted so favorably with the intolerance of England, while she controlled the destinies of America, was desirous to place the Catholic church in America upon a more independent footing, than had been practicable under the stern rule of English intolerance. And, with a frankness and respectful deference to the government of the United States, Cardinal Doria, the pope's nuncio, at Paris, addressed the following note to Dr. Franklin, our minister to France:

"The nuncio apostolic has the honor to transmit to Mr. Franklin, the subjoined note. He requests him to cause it to be presented to the congress of the United States, of North America, and to support it with his influence.

"*July 28, 1783.*"

NOTE.—"Previous to the revolution which has just been completed in the United States of North America, the Catholics and missionaries of those provinces depended, in spiritual matters, on the vicar apostolic, *residing* in London. It is now evident, that this arrangement can be no longer maintained; but, as it is necessary that the Catholic Christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation de Propaganda Fide, existing at Rome, for the establishment and preservation of missions, have come to the determination to propose to congress to establish in one of the cities of the United States of North America, one of their Catholic brethren, with the authority and power of vicar apostolic, and the dignity of bishop; or simply with the rank of apostolical prefect: the institution of a bishop vicar apostolic appears the most suitable, inasmuch as the Catholics of the United States may have within their reach the reception of confirmation and orders in their own country. And, as it may sometimes happen, that among

the members of the Catholic body in the United States, no one may be found qualified to undertake the charge of the spiritual government, either as bishop or prefect apostolic, it may be necessary, under such circumstances, that congress should consent to have one selected from some foreign nation, on close terms of friendship with the United States."

However well intended by the holy see, the proposition to appoint a bishop was not favorably received by the clergy of Maryland; who having obtained the first information of it, through the proceedings in congress, were not prepared to appreciate the liberal views and enlightened policy of the pope: but, apprehended that the enemies of the Jesuits, were prompting measures which would tend to the subversion of their interests in this country. Besides the objections of some to be under episcopal control, there were others who would have been content with an ordinary bishop, but were decidedly opposed to the proposed appointment of vicar apostolic, or bishop *in partibus*, as was the custom in England and other Protestant countries, whose governments either withheld liberty of conscience from their Catholic subjects, or refused to permit or recognise Catholic bishops. Such an arrangement was held to be unsuitable to this country; because Catholics did not exercise their religion by toleration of the civil authorities, but by constitutional right, as completely as the professors of any other religion: and, therefore, if a bishop were necessary, no valid objection could exist to the appointment of a bishop with ordinary powers, instead of a bishop *in partibus infidelium*, or vicar apostolic.

The relentless spirit of hostility with which the Jesuits were still pursued in Europe, and the rapacity with which their property had been confiscated and appropriated by several of the civil governments, made the late members of the society watchful to protect from foreign influence or control, the possessions reserved for the benefit of religion, and remaining in the custody of the secularized Jesuits in the United States. It was apprehended by some, that a vicar apostolic would be too much under the control of the Congregation de Propaganda Fide, whose members being natives of different countries, might be influenced by the hostility of their respective governments to the Jesuits. While an ordinary or national

bishop, by being more independent, would be beyond the circle of political intrigue, and safe from the influence of the politicians of royal courts, who were regarded as the deadly enemies of the Jesuits.

The Catholic clergy of the United States, having been members of the society of Jesus of the English province, were still regarded with fraternal feeling by the English ex-Jesuits: who watched with jealous eyes, movements that might be detrimental to the interests of their ancient brethren, whether proceeding (as they imagined) from hostility to their late order, from cupidity, or from the apprehended intrigues of politicians. The negotiations for appointing a vicar apostolic, having been carried on in France, caused the measure to be regarded with suspicion by the English Jesuits: who, notwithstanding the harsh treatment received at home, always testified their loyalty by remaining staunch Englishmen in all other countries, even in their national and hereditary opposition to French politics.

That their fears were groundless, and their suspicions of improper influence in the affairs of the American church unjust, will appear conclusively, as well from the frank and liberal conduct of the holy see in its first measures, as from the deference uniformly paid to the sentiments of the American government and people, and to the wishes of the clergy, as soon as they were understood. These explanations will elucidate some passages selected from the numerous letters of Rev. Mr. Carroll and his correspondents on the subject of the organization of the Catholic church in the United States.

One of the most useful of his correspondents was the venerable F. John Thorpe, an ancient English Jesuit, who resided at Rome, from 1756, until his death, in 1792; of whose life and character, as connected with these memoirs, some further notice may be given hereafter. In a letter to Rev. Mr. Carroll, dated Rome, 31st August, 1785, he thus refers to the condition and hopes of the ex-Jesuits in Europe.

"Mr. Porter and I are the only Jesuits here who have lived in the English college, in which house we now are utter strangers. Men with our mark, are not received there. Our hopes of better days are vigorous, because they are fixed in Almighty God alone. The death of the vicar general of the society in

Russia, has not any ways disconcerted them. The character of F. Gabriel Lenkiewicz who now presides, comforts our hopes, and raises our expectations. The series of miracles, by which that portion of the society has been preserved, goes on completing the chain by which we expect a general re-establishment to be fixed. I am sure that it would please you to see the exemplary religious lives, to which these hopes excite many among our exiled brethren of every nation, and others who suffer in the same cause. I wish to be like one of these, and ever, my dear sir,

"Your sincere friend,

"J. THORPE."

It was to this gentleman, that the American clergy confided their application to the chief pastor for the appointment of a spiritual superior. Their memorial, it is believed, was dated in November, 1783; but, when it reached Mr. Thorpe, he found the subject was already under consideration in Rome. The nuncio's letter of July, 1783, to Dr. Franklin, is proof that the holy see had taken measures to provide for the wants of religion before the clergy in this country had determined on the application. In fact, the measures for an independent organization of the Catholic body in the United States, were adopted at Rome soon after the conclusion of the treaty of peace between England and this country. Mr. Thorpe wrote to the Catholic clergy in Maryland, and informed them of the proposition to appoint a vicar apostolic, and it was this letter that caused the proceedings of the chapter in October, 1784.* The plan, however, having been made known to some of the clergy, previously, was thus alluded to in a letter from Rev. Mr. Carroll to the Rev. Charles Plowden, dated April 10th, 1784.

"Dr. Franklin has sent into congress a copy of a note delivered him by the nuncio at Paris, which I shall enclose in this. I did not see it before congress had sent their instructions to their minister in answer thereto; and the answer, I am well informed, is, that congress have no answer to give, the matter proposed not being in their department, but resting with the different states. But, this you may be assured of, that the Catholic clergy and laity here know that the only connexion

they ought to have with Rome, is, to acknowledge the pope as the spiritual head of the church." He then proceeds to state that the appointment of a bishop *in partibus*, to act under the Propaganda at Rome, would be very much at variance with the wishes and views of the clergy in America; that a bishop in ordinary, and immediately responsible to the pope, would be more likely to promote the good of religion in the United States.

In a letter from Lulworth castle, in England, September 2, 1784, Mr. Plowden says:

"Although I know you to be incapable of mistaking the right line of conduct upon this occasion, yet, I think it the part of a friend to send you whatever information I can obtain. My meaning is not to advise or instruct you, but only to enlarge your prospect. I must repeat that there are certainly some oblique views, most probably directed to the property of the American mission, and to the obtaining superiority over the missionaries. The note delivered to the nuncio proves their wish to exclude every Jesuit from trust or honor, and equally betrays the policy of the French ministry ("the nation most friendly to congress"), who, by bringing forward a Frenchman, or perhaps an Irish-Frenchman, would use religion as an instrument to increase their own influence in America. Our friend Thorpe's memorial, delivered to the pope, along with your petition, by Cardinal Borromeo, convinced the propaganda that the introduction of an alien would overthrow the mission. I wish you may quickly be turned into an ordinary from a bishop *in partibus*, and am persuaded the pope could not refuse you the powers, &c., if your election by your own clergy, were abetted by your provincial assembly. We wish you to be as free as the bishop of Quebec, or the new archbishop of Mohilow. I wish to know in what light the leading men in the states consider your appointment. If they are disposed to tolerate it, surely they would be more willing to admit a bishop only dependent on the holy see, than one who must be subject to the prefect and secretary of a congregation. If they can be brought to relish such a prelate, it is but one step more: you want not talents or spirit to take it, and all difficulties are at once removed. The business has been hitherto treated at Paris, with uncommon secrecy, by the nuncio.

* See above, p. 373.

"Mr. Thayer, who lives in Navarre college, wrote lately thus, to our friend Thorpe: 'With respect to the views of Rome upon America, all that I can tell you is that there is a treaty on foot to establish a vicar apostolic for the thirteen states, which treaty, I suppose, is near conclusion. I know not what the Americans will think of this plan, whether they would fear a too great dependence on Rome. This I know, that many English priests whom I have the honor to know here, think that apostolic vicars are the ruin of Catholicity in England, and that bishops properly established, would be the fit instruments of building a solid edifice, both there and in America.' Make your own comments, my dear friend, on this extract, substitute a less violent word to *ruin*, and we shall easily agree with the writer. He is noticed by the archbishop of Paris and other dignified clergymen of the greatest merit, and much commended by the superior of Navarre college, in whose house he lives gratis. He appears to be sincere, and zealous for the promotion of religion in America, and we hope he will not be misled, &c.

"If your friends here were better informed of your concerns, they might occasionally yield you service. Upon the first rumor that a vicar apostolic was to be appointed, I prevailed upon Mr. Hoskins to write to Dr. Franklin to expose to him the degree of respect and consideration due to the missionaries now in America, and to desire that no proposals might be admitted without the participation and consent of you in particular, of the other missionaries, and the principal Catholic gentry in the country. At Mr. Thorpe's desire, the same has been written to him by Messrs. N. Sewell and Matingly,* with other information relative to the origin and actual state of the American missions. Mr. Thorpe is all alive in your service; and wishes that his endeavors may be useful to the common cause, and approved by you. The Romans have got scent of your promotion, and according to their custom have strangely distorted the whole business, even your name. They bring in the French king to figure in it, and talk of congress and your provincial assemblies

as if they were so many *conseils souverains* in France."

The Mr. Thayer mentioned in the preceding letter, was a native of Massachusetts, formerly a Protestant minister at Boston, who, indulging an inclination to travel, visited France at the close of 1781, and Rome in 1782, where he became a convert to the Catholic religion, and subsequently a priest. We shall find him, hereafter, performing a conspicuous part at Boston, when some notice of his extraordinary and eventful life may be found interesting.

From these extracts it appears to have been regarded as certain that Rev. Mr. Carroll was to be appointed bishop immediately. The information gave him great anxiety, as appears from his letters of that period; in one of which, to Mr. Plowden, dated the 15th of September, 1784, he says: "I do assure you, dear Charles, that nothing personal to myself, excepting the dissolution of the society, ever gave me so much concern; and if a meeting of our gentlemen, to be held the 9th of October, agree in thinking that I can decline the intended office without grievous inconvenience, I shall certainly do so." Remarking upon the plan of appointing a vicar apostolic, instead of an ordinary bishop, he adds: "To govern the spiritual concerns of this country as a mission is absurd, seeing there is a regular clergy belonging to it; and with God's assistance there will be in time a succession of ministry to supply their places as they drop off.

"Nothing can place in a stronger light the aversion to the remains of the society, than the observation made by you of a negotiation being carried on, relative to the affairs of religion, with Dr. Franklin, without ever deigning to apply for information to the Catholic clergy in this country. You have my sincere thanks for all the zeal you exert and express in our concerns. Continue to do so, and God will be your reward. . . .

"When I first heard that the nuncio was treating with my old friend, Dr. Franklin, I had thoughts of writing to him, and should certainly have done it, had I not been afraid of placing myself in a conspicuous point of view, and brought upon myself what I now find is come to pass. Had I received timely information, before congress sent their answer, I flatter myself it would have been even more satisfactory to us than the one which was

* Two ex-Jesuits, natives of Maryland, then in Europe.

sent, though a good one. My brother's triennium in congress had just expired; and Mr. Fitzsimmons, the only Catholic member beside, had just resigned; these were unfortunate circumstances."

But whilst the letters of the English Jesuits had caused great anxiety among the clergy in this country, and apprehensions of some improper influence in their affairs, the holy see was actually engaged in carrying out the views of the American clergy, with a perfect deference to their expressed wishes; and the most affectionate interest for the promotion of religion in the new republic was manifested, both at Rome, and by the nuncio at Paris. Far from being influenced by the intrigues of European courts, or politicians, the sacred congregation took the most effectual means to guard against such influence, and to promote the permanent interests of religion in this distant country, whose government, laws and institutions, so dissimilar to those of the nations of the old world, were imperfectly understood in Europe. Hence information was sought, in the first place, through the American minister at Paris, as to the dispositions of his government, and a frank and courteous official intercourse established. Application was then made to the American clergy for such information as was necessary to be able to understand the situation of Catholics, and the state of religion in the United States; and while the immediate wants of religion were attended to, by granting all that the clergy had solicited, the holy see suspended the execution of the plans it had in contemplation before the reception of the clergy's memorial.

Seven months before the proceedings of the chapter at Whitmarsh,* the pope's nuncio had written the following letter:

"PARIS, May 12th, 1784.

"The interest of religion, sir, requiring new arrangements relative to the missions in the United States of North America, the Congregation of the Propaganda direct me to request from you a full statement of the actual condition of those missions. In the meantime, I beg that you will inform me what number of missionaries may be necessary to serve them, and furnish spiritual aid to Catholic Christians in the United States; in what provinces there

are Catholics, and where there is the greatest number of them; and lastly, if there are among the natives of the country fit subjects to receive holy orders and exercise the functions of missionaries. You will greatly oblige me personally by the attention and industry which you will exercise in procuring for me this information.

"I have the honor to be, with esteem and consideration, sir, your very humble and obedient servant,

† J., *Archbishop of Seleucia,
Apostolical Nuncio.*

To Rev. John Carroll, Maryland."

This letter, with several others, was received through the French minister at Philadelphia, but did not reach the hands of Mr. Carroll until the 8th of November, 1784; and it was accompanied by the following

Extract of a memorandum of Mgr., the Nuncio.

"1. To have exact statements of the conduct and capacity of the ecclesiastics and missionaries who are in the different provinces of North America; who among them might be the most worthy, and at the same time agreeable to the members of the assembly of those provinces, to be invested with the character of bishop *in partibus*, and the quality of vicar apostolic. It is thought that it will be convenient for him to fix his residence where there is the greatest number of Catholics.

"2. If among these ecclesiastics there is a native of the country, and he should be among the most worthy, he should be preferred to all others of equal merit. If otherwise, choice should be made of one from some other nation. In default of a missionary actually residing in those provinces, a Frenchman will be nominated, who will go to establish himself in America, in the province above designated.

"3. To know the probable number of the ecclesiastics and missionaries, as well as how many that of the Catholics in the different provinces, and their standing, would render necessary. We think that it is in Pennsylvania and Maryland there is the greatest number; it would be to the purpose to know if there are also any in the other provinces.

"4. To know if in these provinces there are schools where Latin is taught; such that the young men of the country who might wish to prepare for the ecclesiastical state,

* See ante, p. 374.

could study their humanities before passing to France or Rome, there to enter at once on their philosophical and theological studies."

Within a month after the date of the nuncio's letter, the holy see had appointed Mr. Carroll spiritual superior, as requested by the American clergy. This event was announced to him by his friend at Rome, in the following letter:

"To Mr. John Carroll,

"DEAR SIR,—This evening ample faculties are sent by the Congregation of the Propaganda, empowering you to confer the sacrament of confirmation, bless oils, &c., until such time as the necessary information shall be taken in North America, and sent hither for promoting you to the dignity and character of a bishop. On their arrival here, you will

be accordingly so nominated by the Pope, and the place determined for your consecration. Cardinal Borromeo sent for me to give me this intelligence, on the veracity of which you may entirely depend, though you should not, by any mistake, have received it from other hands. When the nuncio, M. Doria, at Paris, applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own name in the last place of the list. I heartily congratulate your country for having obtained so worthy a pastor. Whatever I can be ever able to do in serving your zeal for religion, shall always be at your command.

"I am ever most affectionately and most respectfully yours,

J. THORPE.

"ROME, 9th June, 1784."

TO BE CONTINUED.

THE PHILADELPHIA ANTI-CATHOLIC RIOTS.

OUR readers will readily appreciate the feelings of mingled indignation, shame, and sorrow, which the topic before us, of necessity, awakens. Living in the American Union, in the middle of the nineteenth century, we cannot yield ourselves, without some bitterness and sadness of spirit, to the conviction that we are to be thrown back upon the darkest days of heathenism, or the tender mercies of the Hun and Vandal. The Catholic population of this country have had some little experience, heretofore, in the matter of persecution. They have been accustomed to taunt, reproach, and insult, from those who make a trade of such things. They have learned to know how easily the most comprehensive schemes of Christian charity, can be made compatible with hatred and uncharitableness towards them and theirs. They have been shown that to despise a "Papist" is held by many, as equivalent to half the "armor of righteousness." They have been taught that patience, and tolerance and peace, upon their part, can give them no security for the enjoyment of their worship and faith unmolested. Hitherto, however, the demonstrations

against them have been, for the most part, confined to windy denunciation, which has had, in some degree, the property of correcting itself. Now and then they have had a nunnery threatened or destroyed, in a moment of blind rage, or hasty fanaticism—but the spirit of religious heroism which prompted such achievements, has generally spent itself in a brief orgasm, and the sudden violence of mobs has yielded place to the deliberate injustice of legislatures. We confess, therefore, that the news of the Philadelphia riots came upon us like a sudden earthquake. In spite of the lesson which may still be read, upon the blackened walls of Mount Benedict, we had thought, that under the guaranties of the American constitution, even a Catholic might worship God without being shot for it, and build a church, without danger of its being burned, because of the sacrifice at its altar. We had believed that in the second city of the Union, populous, wealthy and educated—there was a civil government, with laws protecting life and property—with officers and means to render such protection sure. We had deemed it an impossible thing for a band of ruffians,

during three days, to trample under foot things sacred to God and holy amongst men, with a population of two hundred and fifty thousand American freemen looking on, in silence or encouragement. It has been our fate, however, to learn from our new experience, the folly of our confidence and hope. We have lived to see persecution for opinion's sake triumph, with red hands, over the moral sense, and the physical force of a proud and intelligent community. The time has come, when freedom of conscience has been overwhelmed in the wreck of social order, and when there was no man, or body of men, in a great and populous city, to stand firm for the one, or raise a hand in defence of the other. Of such a state of things then—we must needs speak plainly, if at all. We have no disposition to transgress the limits which should strictly confine us—writing for a religious periodical—nor would we, by a single breath, contribute to fan the excitement which has spread so wildly. Our mission, however, is of truth, as well as of peace. If justice demands severity we must still be just.

With the origin of the riot on the 6th of May, we have no concern. With the offenders, be they Catholic or Protestant, we can have no sympathy. The right of our citizens peaceably to assemble, for lawful purposes, is one which no honest man would venture, and no ruffian must be permitted, to invade. On the other hand, that mode of assembling is not lawful, which will probably lead to a disturbance of the public peace. Let the law, then, punish the guilty, to the uttermost extent of its penalties. But the riot was no religious matter. What had taken, by midnight, the guise of an anti-catholic foray, had begun, in the afternoon, as a mere political quarrel. The cry—"to the nunnery!" was started in the midst of a conflict, with which the creed of the combatants had, in reality, no more connexion, than the fashion of their garments. The seeds of intolerance, so studiously and thickly planted in the public heart, by "no-popery" associations and sectarian cant, were, however, quickened, suddenly, into poisonous growth, by the heat of civil broil. Upon the ensuing morning, men were not wanting, to turn the tide of popular violence into the channel of religious frenzy. We are told by a daily paper of the time, that, by some of the presses, were committed the

absurdity and crime of calling on "Americans 'to arm—to arm'—'the bloody hand of the pope was upon them'—'the modern St. Bartholomew had commenced'—and the 'Irish Papists had risen to murder them.' " The mild and Christian counsel of the bishop of the diocese to his flock, "to follow peace and have charity"—was treated with brutal insult by the mob, who tore the placards containing it, with scoffing, from the walls. An American banner, with a motto exciting indignation against the "Irish Papists," was paraded through the streets. In the afternoon of that same day (May 7th), while fire and murder were desolating one portion of the city, and the madness of intolerance was bursting forth there, a public meeting was held in another part. Of that meeting, one Protestant clergyman was a prominent officer. By another individual of the same cloth, a string of resolutions was introduced, among which the following were conspicuous :

"*Resolved*, That we consider the Bible in the public schools as necessary for a faithful course of instruction therein, and we are determined to maintain it there, in despite of the efforts of naturalized and unnaturalized foreigners to eject it therefrom.

"*Resolved*, That this meeting believe that *the recently successful efforts of the friends of the Bible in the district of Kensington, was the inciting cause which resulted in the murderous scenes of the sixth instant.*"

What the Bible and the public schools had to do with the questions before that meeting, at such a time, it would not be easy to imagine—unless it were to press the anti-catholic prejudice to its wildest enormity, by recurring to the most inflammatory of its common-places of wrath. The object of the reference, may, however, be seen, readily, in the fact that, immediately upon the passage of the resolutions, the meeting adjourned "by acclamation," "to the scene of the riot," where they took part, no doubt, in encouraging "the friends of the Bible," to the most Christian possible use of torch and musket. At all events, blood and conflagration cursed the "scene" to which they repaired. Houses in ashes—women and children driven forth to the woods, naked and hungry—miserable men, burned in the ruins of their dwellings, or murdered at their blazing thresholds—or shot

down, upon the other side, in the street—such were the fruits of the vineyard, in which these godly laborers toiled! Such were “the successful efforts of the friends of the Bible, in the district of Kensington!”

On the morning of May 8th, riot and death were again on the whirlwind. Two hours of the afternoon had not passed by, before the Catholic church of St. Michael was in ashes. The champions of religious freedom shouted as it burned, and the papers tell us, that “when the cross at the peak of the roof fell, they gave three cheers, and a drum and fife played the Boyne water.” All through the town, the inhabitants found it necessary to protect themselves from violence, by writing on the doors, “No Popery here!” or some other evidence of their anti-catholic titles to immunity. In two hours more, a Catholic female seminary was in the dust. Before nightfall the ancient church of St. Augustine was blazing from foundation to summit—the mob still cheering, as the flame went up, and again shouting with exultation, when, from the topmost spire, the emblem of their Redeemer’s passion fell, dishonored, at their feet! In that same spire, we learn, was the old clock, once belonging to the state house. It had told the hours while, in 1776, the Declaration of American independence grew into form and life beneath it. It had proclaimed the moment when that Declaration went forth, bearing the tidings of civil and religious emancipation. Alas! that it should have been fated to such a fall—that so precious a memorial of ancient honor should have perished, on American soil, among the desecrated shrines of Christian devotion! Beside the church of St. Augustine, was burned the dwelling of the parish priest—devoted, during the prevalence of the cholera, as the citizens of Philadelphia might have remembered, to the uses of a hospital for the victims of the pestilence. Little could it then have entered into the mind of its benevolent occupant—now no more—that the very building—his own home—which he dedicated to charity, and in which he ministered at the bed sides of his suffering brethren, alike Protestant and Catholic—would so soon and so disgracefully be surrendered to the torch of persecution, in a land boasting of its Christianity! Not content with proving that “Papists” are intolerant, by shooting them and burning their

churches, “the friends of the Bible” proceeded to a further and equally civilized demonstration. They conclusively established the hostility of the Catholic communion to education and learning, by burning, in a separate pile, the rare and priceless library belonging to the clergyman of St. Augustine’s! The enlightened intelligence of an Omar must needs be added to the humanity of an Attila, before the “city of brotherly love” was satisfied with its title to renown for ever! These joint laurels, however, once woven—the work was done. There was glory enough. The city councils met. The city was put under martial law. The commanding officer of the soldiery ordered the mob to disperse in five minutes, and the terrible array, which, for three days, had held hundreds of thousands in awe, did, accordingly, in five minutes, disperse as directed. The entertainments being over, the curtain was dropped at discretion. The danger being past, every one straightway waxed valiant. There was marching and countermarching—with meetings and resolutions—general orders and proclamations. Indignation being quite too late, every one made it a matter of conscience to be indignant. Sheriffs and major-generals, governors, mayors, and all others in authority, were in a tempest of activity. Aide-camps cantered through the streets, bearing important tidings. Plumes, and music, and burnished arms, were in high requisition and gorgeous display. It grew most speedily to be a wonder, how, in so exemplary a community, such things could have happened, as murdering men and burning churches. Without question it would have been easy, before the week was out, to have mobbed any one, who might, audaciously, have been sceptical, as to the virtuous and tolerant character of the enlightened population of Philadelphia!

Our readers will perceive that we meddle with but a small part of the many things, which, on the days in question, made food for God’s retribution. There is a sickening detail of outrages—of want and desolation—of graves robbed and dwellings plundered—the living made wretched and the dead defiled—a record which, we are happy, we need not open. We have referred, in brief, to what specially comes within our sphere. We propose to do nothing more, than offer the reflections, which the history we have given suggests to us.

How faithfully... 34* ... and ...
 from (Dec 1848) ...
 American ...
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Far be it from us to insinuate, for a moment, that the proceedings of the Philadelphia mob have met or can meet the approbation of Protestants generally, throughout the country, or in the city of the riots. That there are many men, to whom assassination and arson, when brought to bear on "papists," wear the livery of very pardonable offences, we must be blind not to know. But we believe that the mass of liberal men, let their tenets be what they may, concur with us, in abhorring a resort to the weapons of persecution. We have had occasion often, and our brethren in Philadelphia have particular occasion, now, to feel, how little a difference of creed can weigh, with true hearted men, against the dictates of humanity and the feelings of Christian brotherhood. But we are free, nevertheless, to admit, that we cannot understand the apathy of the great mass of the Philadelphia population, without pre-supposing a most singular and disgraceful condition of public sentiment. One alternative only is left to us—and that, we are sorry to say, is a strong one—the inefficiency, and culpable, criminal inertness of the constituted authorities. Either public opinion had fallen to the level of the demoralization which stimulated the riots—or the proper officers of the law were too weak and unworthy, to be a nucleus for the elements of conservation. Between these two views rests the solution of the problem. We fear that it requires something from them both. Not all that the most feeble demonstrations on the part of the authorities could avail, to bring the laws into contempt, would have been sufficient to drive the citizens into silence and disreputable acquiescence, had not the poison of religious antipathy been widely and banefully at work.

We must concede, however, that the conduct of the public officers furnished, by its utter weakness and folly, an ample pretext, if not an apology for the course of the citizens. We do not mean absolutely to impugn the motives of the individuals in authority, whether civil or military. But, so far as we can see, there is no choice left us, save between their unfitness for their places, or their unwillingness to assume the responsibilities which their duty imposed. Some of them—many no doubt—were prepared to execute their trust at all hazards. To such as these, the delay and imbecility of those, without whose authority

they could not act, must have been deeply galling. They owe it to themselves, therefore, to vindicate their characters from the reproach of participating, willingly, in a dereliction of duty, without a parallel, even in the copious annals of municipal incapacity. A recurrence to two or three facts will satisfy any reasonable man, that the language which we use, strong as it may seem, does not go a line beyond the merits of the case. It will be remembered that the riots commenced on the afternoon of Monday, May 6th, and that, until the morning of Thursday, May 9th, there was no resort whatever to the decisive use of means demanded by the crisis. The military who refused on Monday to make their appearance, until provision should be made for their pay, did nevertheless waive the matter of compensation on the ensuing day, and—from that time until the termination of the tumults—they were under arms. But of what, save of ridicule, was their appearance productive? The cavalry charged up one street and down another—the mob making way for them to pass—cheering them in admirable glee, but never, for a moment, desisting from their work of slaughter and destruction. One detachment of infantry made warlike demonstrations upon the multitude, with muskets charged and bayonets fixed. The rioters dared them to the use of their weapons, and pressed upon their bayonets. The soldiery cried out, in sentimental sadness, "How can we shoot our brethren?" and the commanding officer stepped forward, with a gracious speech, begging the ruffians as "American citizens," to oblige him by stopping their ravages! All the time, however, death and the flames were going on with their awful work. At St. Michael's, the keys were given to an officer, stationed with his company for the protection of the church. Through the files of his men, and the very doors of which he was the keeper, three rioters, openly and boldly made their way into the building. There, in his presence and the view of his soldiers, a bonfire was made of the ornaments taken from the altar, and there, without a blow or a struggle upon his part, the whole edifice was given to the flames. Some of the reports state that this outrage was perpetrated, while the captain and his corps had *gone to their dinners!* If such be the truth, it certainly bears most reputable testimony

ny to their capacity, vigilance, and digestion. But the fact, which, we confess, has given us more astonishment than all others put together, is the inquiry addressed by the sheriff and the mayor, on Thursday morning, to the attorney general. In the year of our Lord, one thousand eight hundred and forty-four, in the United States of America, after nearly three days of riot, bloodshed and conflagration—the laws in the dust and a mob triumphant—the civil authorities of a city, containing two hundred and fifty thousand inhabitants, address themselves to the law officer of the state, to know, whether they can use force in putting down the insurrection, and if so, how much! Since the offices of mayor and sheriff were invented, this is the first time, we believe, that so original an event has occurred. And the attorney general, in a long opinion, replies, that just as much force as is needful, may, he thinks, be used. He is aware that the “power has been sometimes questioned,” but on the whole, he thinks that he would use all the force which might be “indispensably necessary!” We had thought, really, that the right of the law to vindicate itself had never been “questioned,” by any one, sufficiently respectable, to be alluded to in an attorney general’s opinion. Does not every man, who knows any thing of law or of the theory of government, know, as familiarly as his alphabet, the maxim, that allegiance and protection are correlative—the citizen rendering the one, being entitled to demand the other? Was it ever doubted, by any sane man, that the law, securing rights, secures the means of their defence? Did any one ever suppose that public officers are sworn to preserve the public peace, and yet have no right to use the necessary means for doing so? Does not every tyro know, from the horn-books, that under our system there is a progressive recourse—as to the means of forcibly sustaining the laws against “domestic violence”—from the power of the county, which the sheriff has a right to summon, up to the whole army and navy and militia of the union, under executive control? By whom then have such things ever been “questioned”—and how can a public functionary be justified, in saying to a tumultuous population, that the very means, which he advises for the restoration of public tranquillity, have been subjects of dispute? We must

repeat that we are lost in wonder at the whole affair—if, indeed, at this day, there be any thing strange enough for wonder.

There are many other matters upon which we might dwell—such for instance as the endeavor to create an impression that the whole of the tumults had been the work of a few boys—and the proclamation, requesting parents and guardians to keep their dangerous juveniles at home! These things and a host of others, like them, would be fair themes for comment, did not the ridicule which they deserve appear too much like levity, for so serious and solemn an occasion. We write, our readers may well imagine, in no spirit of satire—in no mood of jest. We feel that our sorrow for the past, is tempered by anxiety for the future. To what extremities the excited passions—the burning prejudices—of bad or misguided men, may hereafter lead them, who can know? The feet which have once trampled upon religious freedom, with impunity, may endeavor to keep themselves in the same path. Nothing is so contagious as the lust of license. But that the contagion must be stopped—that the violation of right must have an end—that the altars of God, and the hearths of men must not be polluted further—is, beyond all doubt, the conclusion, to which every free mind must come. There must be an end of these things, once and forever. And how are we to arrive at it? The question is a very grave one, but it must be answered, and that too, satisfactorily. The present state of things cannot last—for human patience has limits, though persecution may have none.

For our own part, we have no hesitation in saying that the remote and substantial cause of the outrages at which we have shuddered, is very palpable to us. A little prudence, a little sense, a little charity, would very readily remove it. Every one knows the character of the warfare which is waged against the Catholic faith, by those individuals and presses, whose interest, or amusement, or ambition, brings them into the field of controversy. While the members of the Catholic communion, under the teachings of their church, endeavor to go on in peace—criminating no one—molesting no man in his worship—tearing down no pulpits nor schools—meddling with no man’s relations to his God, but only endeavoring to discharge their duties, as citi-

zens and Christians—they are accused on every side, of holding doctrines unfavorable to the perpetuation of our free institutions—conspiring with the pope and his emissaries, to prostrate this fair republic! In vain they point to the best fields of the revolution, where the blood of their fathers flowed as profusely, as any that made red the soil of freedom. In vain they point to the standard of religious toleration, first, in the known world, planted upon the shores of the Catholic colony of Maryland. In vain they direct attention to the very constitution of their church, which makes its highest offices accessible, equally, to the humble and the lofty. All in vain they challenge the designation of a single case, wherein they have done otherwise than uphold, with their capacity as public servants and their means as private men, the welfare of this people, and the integrity of the laws and the constitution. Their literary institutions—their seminaries of learning—their establishments of public charity—are all before the world, (those that are left of them), and they invite and have invited public scrutiny, to show in what, they have fallen from their duty to advance, according to their means, the cause of intelligence, humanity and peace. To arguments such as these, there is but one mode of reply. The pope—St. Bartholomew—and the Spanish inquisition, are the premises—the Bible is brought in by way of illustration—“idolatry and mummery” furnish the rhetoric, and that “popery must be suppressed!” is the sapient conclusion. Prejudice, such as these things beget, is instilled from childhood. Men are taught, that, if they admit “papists” to be Christians, they are in the extreme of liberality—and they are followed, forever, by the suggestion, that their “liberties” are in danger of being kidnapped, bodily, wherever a cassock or a cross may appear. There should, we most seriously urge, be an end put to such modes of argumentation. They are disgraceful to the intellect of the guides and the guided; they do discredit to the hearts of both. Let us suppose the case were altered. Let one single Catholic periodical denounce any Protestant denomination, as hostile to public freedom.

Let one single Catholic mob tear down a meeting house—or burn a bible society’s office—or drive a Protestant minister, with his wife and children, from the ruins of his dwelling—and where would the matter find an end? Would it last three days, in triumph, do our readers think? Or would public functionaries require three days and a legal consultation, to know whether it would be lawful, by force, to put it down? Alas! alas! the questions are too easily answered. Can then misrepresentation and uncharitableness—murder and arson—be sins or crimes more heinous, on the one side than on the other? And is it not time for public intelligence and the spirit of enlightened toleration, to put an end to such things altogether, by discountenancing the efforts of bigotry, and denouncing those who resort to them? We appeal to men of sense—we speak, not as Catholics, but as men. We appeal to them as citizens of a common country, to rectify a condition of public sentiment, which is unjust, unreasonable and oppressive—which has cost blood and treasure heretofore, and which may be, if it grows, far more costly hereafter. We speak neither in anger, nor with a thought of returning evil for evil—but, most solemnly we press our views upon every man, who has the good of his country and his kind at heart, and who believes in the justice of God. Left upon the dishonored walls of the church of St. Augustine—still visible amid the traces of flame and pollution—are the warning words, “THE LORD SEETH!” When, on the Sunday following the riots of which we have spoken, the bells of the Catholic temples were silent—no throng of worshippers at their gates—no voice of prayer beneath their arches—no incense rising before their altars with songs of praise—those solemn words must have stricken with humiliation and awe, the heart of every ingenuous man, upon whose sight they fell! Would that the consciousness of an omnipotent presence, seeing all things and judging heart and thought, may have its influence, in saving our country from that terrible catastrophe, which must ensue, when the people shall forget, that liberty dies with law—despotism commences with license!

HUMAN PRIDE.

I have unlearned contempt. It is the sin
That is engendered earliest in the soul,
And doth beset it like a poison worm,
Feeding on all its beauty. As it steals
Into the bosom, you may see the light
Of the clear, heavenly eye grow dim and cold,
And the fine, upright glory of the brow
Cloud with mistrust, and the unfettered lip
That was as free and changeful as the wind,
Even in sadness redolent with love,
Curled with the iciness of constant scorn.
It eats into the mind till it pollutes
All its pure fountains. Feeling, reason, taste,
Breathe of its chill corruption. Every sense
That could convey a pleasure is benumbed,
And the bright human being that was made
Full of rich warm affections, and with power
To look through all things lovely up to God,
Is changed into a cold and doubting fiend,
With but one use for reason—to *despise!*
Oh, if there be one law above the rest
Written in wisdom—if there be a word
That I would trace as with a pen of fire
Upon the unsunned temper of a child—
If there be any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill—'tis *human love*.
God has made nothing worthy of contempt.
The smallest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments have passed away.
The law of heaven is love, and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time,
Still, the eternal principle is pure;
And in these deep affections that we feel
Omnipotent within us, we but see
The lavish measure in which love is given,
And in the yearning tenderness of a child
For every bird that sings above its head,
And every creature feeding on the hills,
And every tree, and flower, and running brook,
We see how every thing was *made to love*;
And how they err, who, in a world like this,
Find any thing to hate but Human Pride.

H. J. B.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 315.

CHAPTER IX.

LORENZO resumed in these words: "Towards morning, the jailer brought me some nourishment; he remained, with arms folded, standing opposite to me. I took a cup of broth, which he had placed before me, and drank half of it. He presented me a piece of fowl. 'My wife,' said he, 'sends you this; eat, you must preserve your strength.' I kindly thanked him. Taking my hand, he said: 'it seems that the visit you have received, has rendered you more reasonable.' 'I have made the sacrifice,' I answered, in a low voice, and stifling a sigh.

"He looked at me in great astonishment, and I can conceive his surprise at the sudden change, believing that the same person was in prison. My situation was not to be compared with Henry's, devoid as he was of religion, which gives comfort in the midst even of the greatest misfortunes. I declined eating, but finished the cup of broth, and reiterating my thanks to the jailer, said, 'give my thanks to your wife; tell her to pray for me to Him who takes account even of a glass of water offered in His name.' He urged me still to partake of the fowl, but seeing me resolved to eat none of it, 'I will leave it with you,' said he; 'perhaps, at a later hour, it will be acceptable.' Then, taking my hand, which was burning, 'if you do not eat,' said he, 'you will scarcely be able to bear the punishment, which you have to suffer. Think too,' he exclaimed, with earnestness, 'that you have a soul to save or lose forever.' He then left me. I reflected a long time on his words. I knew that I was to be deprived of sight; but was ignorant of the manner. I had read and heard of criminals having their eyes torn out, and that they often died during the infliction of the punishment.

I would have preferred death to the future which opened before me, and I began to look upon my approaching end as a favor, and I prepared myself, with calmness and resignation for the judgment of God, who made me feel a thousand times more of love than fear.

"I was on my knees, buried in my thoughts, when the jailer returned; he held in his hand a light and a book. 'I think,' said he, 'that this evening your sentence will be executed; here is a book to engage your attention in the interval. I did not bring you a light before, because you were so unreasonable that I feared you would have abused the privilege; but, truly, religion has gained the upper-hand. I wish then to give you this last consolation, whilst you are yet in a condition to receive it.' I took the book, and thanked him; it was the lives of the first martyrs, and a collection of hymns, bound together. Whilst I was looking over the book, he regarded me with an earnestness, which alarmed me, I was afraid that he guessed my secret; but I soon discovered that it was through mere curiosity, and that not having until then visited Henry and me, except with a dark lantern, he had not known our features—'You are very young,' said he, sighing.

"I continued reading, but all my thoughts were concentrated on my position. I knew that on demanding to see the Duke of Medina, I should be saved. But probably Henry was still in Spain; the condition of Count Tancredi might have delayed his departure; I should endanger his life, and baffle my undertaking.

"I asked if it were possible to obtain a delay of five or six days. I learned that I could not, and that already three days had passed, since my sentence should have been put in execution. I blessed, in my heart, the adorable designs of

Providence, who had wished to save Henry, and I insisted no more. I read, for some time, the lives of the martyrs, and my heart became inflamed at the thought of the rewards which were promised me. I offered myself, with rapture, in sacrifice to Him, who had died for me upon the cross; and faith and love elevating my soul, I even longed, ardently, to survive the execution of my sentence, in order to prolong a life of trouble and destitution, which an eternity would crown with so much the more happiness, in proportion to the length of my sufferings.

"Whilst my soul was exalted even to heaven, my body felt fatigued and exhausted. I slept soundly, and was only awakened by the noise of the door opening. Several persons entered.

"Convinced that my hour had arrived, I raised my soul to Him, who alone sustained me, and offered no resistance, as two men tied my hands behind my back, and placed me on the bed.

"I understood, in their Spanish tongue, that they were astonished at my youth and resignation. One made the sign of the cross on my forehead, 'Suffer for our Saviour Jesus Christ,' said he, 'you will have a recompense.'

"This thought animated anew my courage, and destroyed all idea of suffering. A bandage was bound tightly across my eyes. It was, I thought, of herbs, and contained something so damp and cold, and so penetrating, that I was unable for a long time to recall my recollection.

"At last, my chains, the darkness which surrounded me, made me sensible of my unhappy fate. 'O mighty God!' I exclaimed, 'have you abandoned me?' I was alone: six hours, which appeared an age to me, passed.

"After this, the jailer entered, and without changing my position, he gave me some broth, mixed with wine. 'I have obtained,' said he, 'that this means should be employed to deprive you of sight, because neither your life, nor health will be endangered by it.' 'I thank you,' I replied; 'for although this life may be burdensome to me, I owe it to you. May heaven recompense you!' 'They have bound you, only that you might not tear away the bandage, which must remain upon your eyes for twenty-four hours.' 'If I promise not to remove it, would you trust me?' 'Yes, for after all, you would but expose yourself to a more cruel

punishment.' 'That consideration is not necessary to induce me to keep my word.' He unbound my hands, and left me. It was then about nine o'clock.

"I fell upon my knees, and passed several hours in prayer; consolation and peace took possession of my soul. I, a thousand times, blessed divine Providence, and don Silva, who had been the instrument in guiding me to the knowledge of truth, and to whom I owed my resignation, and my future and eternal hopes.

"Towards evening my jailer and some other persons entered; they untied the bandage. God has placed in the heart of man a ray of hope, which does not abandon him even in the greatest distress; and which he often entertains against the clearest evidence. I felt it, alas! in my frightful state, and without wishing to acknowledge it even to myself, I dared still to hope that my misfortune was not consummated. But as they uncovered my eyes, and I felt the mild warmth of the lights, which they held near, yet nevertheless, found myself involved in total darkness, a cold sweat covered my face, and I became insensible. When I recovered, I was on my bed; the surgeon of the prison near me; for the jailer, having discovered my wound, which I had disregarded, and which was much inflamed, had promptly sent for the surgeon. He asked me if I had been wounded before or since my abode in prison. I made no reply. He placed a bandage upon it, and took the greatest care of me. I then occupied myself with the sole desire of completing my sacrifice, by the sanctification of the remainder of my life. I inquired to which I was condemned, perpetual imprisonment, or the galleys? They told me, that it depended on my choice. I did not hesitate. Don Silva had proved to me, and I had myself seen, what good could be effected among the slaves, by one of religious principles. The humiliation of this state was a further motive to determine me, for I had no longer any other ambition, than to increase by earthly afflictions, the eternal glory towards which all my thoughts were directed.

"I was then, together with six convicts, sent to —. My companions laughed, sung, and related the causes of their condemnation; as for me, I kept profoundly silent. Nature did not always second grace; I prayed at intervals; at other times my mind dwelt upon

the thought of my life but just begun, and yet, already lost; my friendship for Don Silva, and the renunciation of my brother Arthur, which, of all my sacrifices, afflicted me most.

"Arrived at —, we were placed in a galley; then conducted, two by two, to the work for which we were destined. My companion was to teach me to be useful to him in his labors. My companion soon became attached to me, as I worked unceasingly, often doing his task with my own. He had little sense of religion, but his soul was not dead to gratitude. I spoke to him of God, of his goodness, his mercy, and love; and I applied myself to confirm within my own soul, a settled peace, which rendering my temper more equal, would give to those around me a higher idea of religion, to which I owed all.

"A clergyman occasionally visited us. It was with inexpressible happiness that I received the sacraments of penance and the holy eucharist. To avoid scandal, and all embarrassing questions on the nature of my crimes, I told the chaplain that I had approached the sacraments only twelve days previously. This was true, for I had communicated in the morning of the day, on which I was attacked in the forest; but he no doubt supposed that I had received communion since my apprehension; Henry's arrest being much anterior to this period.

"By degrees, I became accustomed to my new life; I began even to enjoy myself, in the midst of my misfortunes. God gave me grace, to have Him almost always present to my thoughts; my soul only lived on earth to diffuse the divine peace and love, with which it was filled. My companion became fervent, and manifested the most lively repentance for his sins. A short time after, he fell sick, and died in sentiments the most consoling for his eternal salvation. I scarcely quitted him for a moment; I felt his loss as that of a real friend; so true is it, that religion makes difference of conditions disappear, and supplies, by her unspeakable charms, the want of education, delicacy, and grandeur of soul.

"I had been several months at — when a part of the slaves were about to be sent to Bayonne. The name of this city made my heart palpitate. They were going to occupy that vessel to which Don Silva had conducted me. They would enter the chapel, where, for

the first time, I had been present at mass. Perhaps Don Silva was still the consoling angel of the place. I asked to be of the number of those who were going to leave, and obtained permission without difficulty.

"During the journey, we suffered a great deal from the excessive cold of the mountains we had to traverse; my wound opened afresh; it had never been entirely healed, and now caused me great pain. I found an inexhaustible source of consolation in Him, who disposed of me, according to the adorable designs of His providence, and who deigned to sustain my patience and my courage. Arrived at Bayonne, we were soon established in our new abode.

"The following morning, I inquired if Signor Don Silva was still in Bayonne; and upon receiving an affirmative answer, I experienced such violent emotion at the thought of again meeting my friend, the only being in the world to whom I could confide my troubles and open my heart, that I fainted. Alas! I felt but too well that nature was not annihilated in me; and that I still loved Don Silva with all the ardor which had ever been natural to me. On reviving, I felt my hands pressed with affection, and I believed myself the sport of a dream; but, my name, pronounced in a low voice, made me start. I was in the arms of Don Silva. Recovering immediately my presence of mind, 'I pray you,' said I, 'respect my secret, and see in me only the unfortunate Lorenzo (I had taken this name on quitting my prison), little worthy of being distinguished from the mass of convicts.

"Don Silva was too much affected to reply. We were alone. 'Great God!' he exclaimed, 'hast thou abandoned this soul, redeemed and saved by such multiplied graces! What have you done, dear and unhappy Hidalla?'

"I threw my arms around him: 'Don Silva, condemn not your friend, without hearing him,' and assuring myself that we were alone, I fell at his feet: I made the confession of my life, since our separation, and I concealed from him no circumstance of it. He raised me with emotion; urged me to discover the truth, and return to my family: to this I objected. 'Each day,' said I, 'I renew my sacrifice in the depth of my heart; it is the pledge of an eternity of happiness and glory. I live but for that future life. Permit me, encourage me to finish my

career, as it has been commenced. I have not deserved the unspeakable joy of again meeting you. Heaven is too kind to me; I know not how to be sufficiently grateful.'

"Don Silva was bound by the secrecy of confession; he acceded to my request. I returned to my task with a soul overflowing with gladness, and replenished with consolations. Don Silva saw me every morning. He said mass; and I often had the happiness of receiving the holy communion. He came daily to read to me, whilst I worked. I had, as it were, received a new existence. This abode of shame and misery became to me a paradise of delight. 'Yes, Sidney, I was the happiest of men, with a pure conscience; remote from the tumult and agitation of the world; a profound obscurity, and occupations all elevated by supernatural motives; not a sigh, not a step, which may not have been profitable for the future life, and all the charms of a most holy friendship. Ah! Sidney, when shall it be given you to know the ineffable joy of the continual presence of God; and the delight which the thought of immortality gives.

"I learned, through Don Silva, what had become of Henry Walsingham, and although I had not named him, for whom I bore captivity, I saw that he was informed of it, when he told me that Henry was converted, and had made his abjuration to him. I obtained from him, a promise that he would never give Henry any intelligence of me; and I wrote to him the two notes which he received, by means of a merchant who was going to pass Walsingham castle.

"However, if adversity elevates the soul, strengthens it, and detaches it from passing things; friendship and its delights, how pure soever they may be, enfeeble and diminish more or less, our spiritual strength. This, I experienced. Accustomed, with Don Silva, to rise to the contemplation of celestial things, I supposed myself disengaged from the earth, and all its miseries and vain attachments. Alas! the death of my friend showed me what I was, a reed shaken by the tempest, and as though swallowed up in the waves of tribulation."

Here Lorenzo covered his face (which was wet with tears), with his hands. Then, deeply sighing, "There are griefs which time can never weaken, and of which, religion seems

pleased to let us fathom the whole extent, in order to purify us, and to serve to the glory of Him who sends them.

"Two days passed without my seeing Don Silva; during two years he had rarely missed a day. I learned that he was sick; my prayers were unceasing, but too eager, too little resigned; they were not worthy of being heard.

"My angelic friend had filled the measure of his good works; he was called to an eternal recompense. Feeling his end approach, he obtained permission for me to be led to him; I fell on my knees at his bedside, and burst into tears. He asked to be left alone with me:—

"'Hidalla,' said he, 'the moment of our separation draws near; I bless and adore the will of Him, who calls me. I regret life only on your account. I feel all, that the loss of your sole confidant, of the only friend of your misfortunes will cost you; but He, who takes him from you, can give you another. But, perhaps, he wishes to possess your heart without any division. Calm yourself, then, my beloved Hidalla,' he continued, observing me almost suffocated by my sobs; my friend, my brother, I leave you but for a very short time, which will pass as a dream, to be followed (I confidently hope) by unchanging and eternal happiness. You are still free to seek consolation in your family. I do not, however, require it. If God sustain your courage, it will be well for you, who have sacrificed all for Him; Arthur, Silva, and the world. Never forget the grace of your conversion, and all that the infinitely good and merciful being has done for you. To Him, I confide you. I could wish to have labored more faithfully in his service. Oh! that I could describe the joy which shall gladden your last hour, when you will be able to produce before his throne of justice sacrifices, nothing less than the total abandonment and renunciation of all the pleasures of this world.'

"Don Silva's words filled my soul with new courage; I pressed his hand to my lips. 'Yes,' I exclaimed, 'I will finish the work which the Most High has begun in me. I resign myself to every suffering. Pray for your friend, that he may obtain strength and perseverance.'

"He promised never to forget me, and desired my prayers for the repose of his soul. I remained near his bed during the administration of the sacraments, and whilst the last prayers were said, to which he responded with great recollection.

"At the conclusion, his voice became weak; he pressed my hand, and blessed me, making the sign of the cross on my forehead. 'Adieu,' said he, 'until the day of our eternal reunion. Remember that I shall await you, and that it depends upon yourself to rejoin me.' These were his last words. They left me with him, until feeling his hand cold and icy, and calling without receiving any reply, I was certain of my earthly desolation. My strength forsook me. I remained motionless near him I had lost. The attentions of my companions were not able to restore my disordered mind. I cannot give you an exact account of what befel me after the death of Don Silva. Finding their care useless, it was determined to transfer me, with some others, to the maritime town of T. . Robert was one of the number. Change of air restored me by degrees to a calmer state. The continual fever, which I before had, left me. My strength was re-established. I recovered the peace and joy of a soul entirely resigned.

"Nevertheless, when I understood that the Marquis of Rosline was at T——, nature again disturbed me. I was troubled by the idea that Arthur would look upon his brother with contempt, indifference, or at most a humiliating compassion, without knowing him; and whilst his voice would make me leap for joy, I could never behold him.

"I passed the night in a strange agitation, and shedding many tears, urged by the desire to embrace Arthur, make myself known, and return to my family. Grace, however, triumphed. I renounced this enjoyment, and promised myself in exchange for it, a more solid joy in heaven, as the price of my renewed sacrifice. I slept, and dreamed that I saw my brother. I found myself on my knees in a church. Arthur appeared above the altar, with a smiling countenance, holding a palm in his hand. He blessed me. 'Your prayers have been heard,' he said, 'I am a Catholic. Adieu, 'till eternity.' I awoke, calm and consoled. Again, for an instant, I thought that in discovering myself to Arthur, I should bring him to the truth; but very soon, I reflected that God has need of none in the execution of His designs, much less of so weak a creature as myself.

"Arthur's conduct occasioned me new combats. Determined to keep an inviolable silence about my name, I foresaw, at the same time,

all the violence of the assaults my heart would have to sustain. You know what has passed since this time. I feared only the presence of the Marchioness of Rosline, the only one of my family who knew me personally; Lord Donovan having been several years dead, and the Duchess of Salisbury, my mother, from whom I have been separated almost since my birth, and who would never have recognized her son in the person of Lorenzo."

CHAPTER X.

LORENZO having closed his narrative, added with a profound sigh, "I have but one wish upon earth: it is the conversion of my beloved Arthur—and of you." He then remained some time with his head resting upon his hands, and profoundly recollected. I was sensibly affected. His conversion, the particular graces he had received, his conduct in the trying situations in which he had been placed, all made upon me an impression which I did not wish yet to acknowledge. Agitated and struggling with my various emotions, I arose and walked with rapid strides along the room. I was buried in my reflections, when, raising my eyes, I saw the marquis of Rosline standing before me, leaning upon the mantel-piece. His eyes were steadily fixed upon me. Struck by his unlooked for presence, I was about letting an exclamation escape, when he, by a sign, withheld me.

At the same time, the voice of Lorenzo recalled me to his side. "Do me the kindness to tell me," said he, "if Arthur has spoken to you in private since the other day, on the subject of your reading, and if he has made any prohibition."

"None; but I wish, on my part, to respond to his generosity; without, however, resisting that interior voice which inspires me with esteem for your religion, and with the resolution to search into it. I have disclosed my intention to the marquis."

Lorenzo appeared to feel great satisfaction. "Persevere in this just design, my dear Sidney, and request my brother to be present at your spiritual conferences; this will be a mark of your confidence in him; he will feel it, and perhaps heaven will hear my prayer, and grant me the happiness of seeing Arthur open

his eyes to the truth. Oh! then I shall have nothing to regret."

The whole soul of Hidalla animated his words. I felt great embarrassment at the presence of the marquis, and the impossibility of acquainting his brother of it. A moment after, perhaps through pity for me, or delicacy, he put an end to my trouble by touching the lock of the door, which was open, and pretending only then to enter, he came near Lorenzo and inquired after his health. After some minutes he left the room, making me a sign not to betray him. I kept his secret. In the evening, Lorenzo came to sup with us. Henry was not yet informed of anything that had passed. The marchioness of Rosline and Caroline kept up a cheerful conversation. Arthur, absorbed in his reflections, took no part in it. The next day, while seeking Lorenzo, I went to the chapel, thinking to find him there, but what was my astonishment at beholding there, on his knees, and so profoundly thoughtful that he neither saw nor heard me, the marquis of Rosline! His example induced me to pray a moment to the God who, my friend said, was present in the sanctuary. I then went to the garden, where, meeting Lorenzo, I apprised him of what I had just seen.

He pressed my hand. "God is all powerful and infinitely good. He will hear me. I feel assured of it."

The marquis called me, but perceiving Lorenzo, he joined us. "Hidalla," he said, "I am going to deprive you, for a moment, of Sidney, to whom I have something to say; but solitude is not unpleasant to you, for you are never alone."

These words, and the subdued air which accompanied them, added to the astonishment which Arthur's conduct occasioned me. "I have bad news to tell you," said he; "political affairs are in a grievous state. The queen (Mary Stuart) has numerous partisans. Lord Murray also. Peace will not be established without trying events. I have no intelligence from Lord Seymour, who has left the kingdom. Many are expatriating themselves, and passing into France and Spain. You can either do likewise or remain with us; but this is the moment to decide, whilst yet affairs permit deliberation."

"I do not hesitate," I interrupted, "and unless you are certain of my being either use-

ful or necessary to my uncle, I entreat you to let me share your lot, your opinions and dangers; and still continue over me your mild and valued guardianship."

"My son Edmund, is not dearer to me than you, Sidney," affectionately resumed the marquis. "You will ever have a family tenderly attached to you, in the members of mine. Henry lives unconnected with affairs of state. If you lose a friend, it will be myself, who from my position must follow the different political movements. But Lord Walsingham and my brother Hidalla will ever be to you safe guides, enlightened, and perhaps more capable of advising well. If you desire to remain in Scotland with us, I consent, and even urge you to continue your examination of the Catholic faith. Apply to Henry and my brother. Mr. Billingham, too, will greatly assist you. Do not lose your precious time. God alone knows what is reserved for us; and as Hidalla has well said, we should not live for this transitory life, but for another which will never end." The marquis hastily left me; I observed that he feared betraying some strong emotion, which he would not, perhaps, have been able to command, had our conversation been prolonged.

I rejoined Lorenzo, whom I found with Henry, to whom he had made himself known, beseeching him earnestly to conceal from Arthur the part which he had had in his sufferings. In the afternoon, the marquis took his brother apart with me. He confessed to him that seeing the door of his room open, he had entered just at the commencement of his recital, and that he was too deeply interested to withdraw, or to make his presence known. He promised that he would appear entirely ignorant before Lord Walsingham as to what personally concerned him.

Lorenzo's health was fully re-established. He resumed all his cheerfulness. But few strangers visited Remember Hill since the troubles at the capital, a great many families of which were exiled, or had voluntarily left the country. We were confined to our family circle; and were extremely happy in that agreeable solitude. We entered earnestly into the study of religion, to which we devoted two hours daily. Mr. Billingham presided, in order to resolve our doubts and objections, and to explain obscure or difficult points. Lord

Arthur, who was present at all our meetings, maintained an unbroken silence, never venturing either a question or a remark. Sometimes he pretended to read, but he lost not one word of the conversation; and I—such is man and the perverseness of his mind—since I had greater liberty in my search for truth, pursued the inquiry with less ardor, and was disposed to urge a thousand difficulties.

One morning I found the marquis alone in the breakfast room, engaged in reading. He closed his book on seeing me, and laid it on the mantel piece. When all had withdrawn, I had the curiosity to look at the title of this work, which I had already seen several times in his hands. I was not a little surprised on recognizing the title to be “*A Treatise on the Contradictions of the Protestant Church*,” this was the book which had so much excited his displeasure when he saw me reading it to Lorenzo. I began to think that Lord Arthur was thinking seriously of his conversion.

Some weeks passed. We did not allow ourselves to be much alarmed by the civil troubles, but kept our reflections to ourselves. In our little community, opinion was divided. Henry, his wife, and sister, were attached to the queen (Mary Stuart), whose religion was theirs. The marquis of Rosline was of the Protestant party, at the head of which was Lord Murray, natural brother of Mary Stuart, then regent of Scotland, and the active persecutor of that unfortunate queen.

At breakfast, one morning, Arthur was handed a note. He changed color several times while reading it, and hastily tearing it, he said, “I must repair without delay to Edinburgh; do you remain here, and tranquilly await my return, or some intelligence from me. I shall write to Mr. Billingham, and to you, if time permit.”

He rose and left the room. My grief for this sudden departure was equalled by the surprise which the promised correspondence of the marquis with Mr. Billingham caused me, with whom I had never seen Lord Arthur even converse; and who, until then, I supposed, was least known to him of any resident at Remember Hill.

The marquis’ wife and sister were exceedingly alarmed at this hurried journey; but he was so little communicative, that neither ventured to ask any particulars. Lorenzo took it

upon himself, and we learned that the condition of the queen was frightful; the number of her friends much diminished; and the capital abandoned to the horrors of civil war.

After dinner, the marquis embraced Matilda and Caroline. Then addressing himself to Henry, he said: “I commit to your charge my dear brother and Sidney,—I resign to you all my authority over the latter; I recommend him to you as my own son. And you, dear Walsingham, be cautious; do not take part in affairs for which you are not called. If I should give advice, it would be that you profit by the first opportunity to proceed to the continent—to France or Italy.”

“Without you?” interposed Lorenzo, with emotion, throwing himself into his brother’s arms.

The marquis, deeply affected, pressed him to his breast; then, seeing our tears flow, he gently disengaged himself, and pressing his hand, said to him: “You have religion; confide in the divine assistance and pray for me.” He tore himself, precipitately from our embraces, threw himself into the coach which was waiting for him, waved his adieus and departed.

Ten days passed without bringing any news of Arthur. Political affairs were desperate. The queen was detained at the castle of —, with very little probability of escaping from her numerous enemies. The evening of the eleventh day, Mr. Billingham said he was going to communicate a letter from the marquis. “It will much afflict you,” added he, “but God is there; he will not abandon his own.” He requested Henry to read it. It was as follows.

“MY DEAR AND RESPECTED FRIEND,—I converse with you, perhaps for the last time, and without knowing whether this letter will ever reach you. I owe to you the details of my conduct; may it afford you subject for thanks to Divine Providence, and be some consolation to my friends at Remember Hill. I arrived at Edinburgh after a journey of three days, and repaired to Lord Kilcardy’s, one of the most zealous partisans of the queen. I perceived, from his reserved conversation, that he supposed me still of the opposite party, a Protestant, and government minister. I took his hand. ‘My lord,’ said I, ‘you distrust me, and prudence requires it. Let me remove an impression which pains without surprising

me. I have left my family; and my voluntary arrival in the capital, at the time of the near crisis, is the effect of the confidence of the illustrious prisoner, who honors me with the title of her defender. I then informed him that before leaving Remember Hill, I had received a letter from Lord Maitland, the faithful secretary and friend of Queen Mary, in which he retraced our intimate friendship at the university; spoke feelingly of the virtues and misfortunes of our sovereign, of the justice of her cause, and the atrocity of the calumnies invented to destroy her; and there was added to his letter, a little note, containing these few words, written in pencil by the hand of the queen: 'If it be true, as Lord Maitland assures me, that the marquis of Rosline espouses my unfortunate cause, may Heaven, the protector of the just, remove far from him all the evils of which I am the victim!' I then told Lord Kilcardy, that Baron Dunbar, my relative, was also of our party; that his assembled vassals were going to make a last attempt to rescue the queen. Lord Kilcardy affectionately embraced me. We visited Lord Maitland, who received me with transport. We succeeded in seeing, for an instant, the queen. I fell at her feet. 'I then have friends still,' said she, with all the warmth of her generous soul, 'and the marquis of Rosline is of the number! Alas! you will perhaps pay with your life this noble devotedness! But there is a God— You are a Protestant,'

she added. Here I concealed no longer. 'I am a Roman Catholic,' I exclaimed, with ardor, 'and if I have not made my abjuration on arriving at Edinburgh, it was in the sole fear lest such an action would but further expose the small number of your majesty's faithful servants.' The moments were short. We parted with the queen, never again, probably, to see her in this world. A few days after, several engagements overthrew our feeble hopes. Lord Kilcardy and his friend, the valiant Monteith, were taken and delivered up to the worst punishment. They have preceded me, I indulge the sweet hope, into the land of recompense. The partisans of Lord Murray fill the capital. The Catholics are massacred and exiled under a thousand different pretexts. For thirty-six hours I have inhabited the state prison; where so many defenders of the same cause have been enclosed until the moment of going to the scaffold, to seek the price of honor, of religion, and of courage. My soul is tranquil; the queen and her danger alone occupy my mind. I made my abjuration, the day on which the last engagement took place, in presence of the army. What have I to regret? Faith is my defence, my hope and strength, the pledge of my crown. Adieu; bless me; pray for the queen, instruct Sidney, console my friends. Congratulate yourselves, all, on the fruit of your prayers, of your kind solicitude, and on the happiness of

ARTHUR OF ROSLINE."

TO BE CONTINUED.

ST. ALOYSIUS.

JUNE 21st.

ALOYSIUS GONZAGA, the wonder and the bright ornament of these latter ages, the unspotted mirror of innocence and purity, was born in the year of our Lord 1568. His father was a prince of the Spanish kingdom and enjoyed a very high post of honor at that court, under the title of marquis of Castile (Châtillon): his mother was descended from one of the most distinguished families in Piedmont. Although they derived lustre in a worldly

sense from the high station which they occupied, their principal merit was derived from the sincere piety which they displayed in the rearing and educating of their family in the fear of God. Aloysius, like the prophet Samuel, was the fruit of his pious mother's prayers; in all the sincerity of her heart she besought the Almighty that he would grant her a son, who would consecrate himself in after life to his especial service. This ardent

prayer was soon heard by the Almighty, as she had every reason to expect; for we learn from ecclesiastical history and even from the holy Scripture, that such pious petitions are very agreeable to God and easily granted. This favor was, however, obtained through the intercession of the Blessed Virgin; for the physician having declared that the child and mother, during the pangs of her delivery, could not both survive, the marchioness had recourse to the mother of God, and vowed to perform with her son a journey to Loretto, if a safe deliverance were granted to her. It was with this marked predilection of God that our saint was born, and it will hereafter appear, that he proved himself by no means unworthy of the high favor which had been conferred upon him. His pious mother was deeply impressed with the vast importance of giving to her children a Christian education; she considered this as the very first of all her duties; she looked upon it as one which necessarily had a very direct and immediate influence upon the character and future career of her children; she, therefore, endeavored to impress continually upon their tender minds the vast obligations under which they were in their relations with God. She endeavored to instil into them, from their tenderest years, the happiness of loving God with their whole heart, the great obligation of serving him faithfully. She taught them as soon as they could speak, to say the "Our Father" and the "Hail Mary," and, whilst saying those beautiful prayers, she bade them elevate their little hearts to God, to thank him and to love him for his goodness. Aloysius was attentive to all these lessons, and was determined to profit by them. Scarcely could he articulate, when his pious mother made him reverently pronounce the sacred names of Jesus and Mary: she taught him how to make the sign of the cross, and so well did he profit by her lessons that this relish for piety continued with him during the remainder of his life. As soon as he could walk alone, he endeavored to hide himself from observation: when found he was always on his knees, profoundly adoring the majesty of God. Even at this tender age he distinguished himself by his compassion for the poor: he gave all his pocket money to them, he could not even look upon a beggar, without desiring to give him something. Such bright inclinations in the

dawn of his life, gave hopes that its meridian would be still more brilliant, and it was well argued that the bud which promised so well would not fail to produce in its due season rare and admirable fruit. His father, ignorant of the designs entertained by Providence in his regard, was anxious that he should embrace a military life. With a view to further this object, he carried Aloysius whilst but four years of age to Cascal, where he had assembled a considerable force to assist the king in his expedition against Tunis. It was here in the midst of the licentiousness, more or less prevalent in the camp, that he was exposed to many dangers both of soul and body; it was here that he made use of language, till then unheard from him, and which proved to him, during the whole course of his after life, a prolific source of regret: although, certainly, his then tender age and ignorance of the meaning of such language entirely excused him from blame. Having arrived at the age of seven years, he gave himself entirely to God, and wished to live only for the service of the divine majesty; this he was accustomed to call the "epoch of his conversion;" he ever after considered it as one of the most signal favors of Almighty God that he was permitted to know and to love him in so tender an age. Even at this early period, he recited daily the little office of the Blessed Virgin and the seven penitential psalms, and although attacked with a violent fever which lasted for eighteen months, he omitted none of his customary prayers. Such were the first foundations of that spiritual edifice which Aloysius commenced to rear at a time when many children can scarcely distinguish evil from good, but whose perfection after completion, has never ceased to command the admiration of all succeeding ages. After the expedition into Tunis, Don Ferdinand spent more than two years at the court of Spain, from whence he went to Chatillon. He found Aloysius on his arrival no longer fired with the same martial spirit, the same fondness for military affairs with which he had left him, but quite altered, and appearing to be totally occupied with pious exercises. Surprised to see such a maturity in a child of but eight years of age, he already looked upon him as one worthy to inherit the honors, and capable of sustaining the dignities of his house. But Aloysius had already

by the grace of God formed far different projects : he began to entertain secretly, though without daring to mention it to his parents, scarcely to himself, the thought of consecrating himself to the service of God. His father, the marquis, however, destined him for the world : he took him, therefore, to Florence in order that he might receive an education whilst at the court of the grand duke of Tuscany, Francis of Medicis. Whilst at Florence, Aloysius made very great progress in the spiritual life : he felt an ardent desire to perform some act in honor of the Blessed Virgin which should be pleasing to her, and he thought that it would be highly agreeable to the queen of heaven, if in order to imitate as much as he could her spotless purity, he should consecrate to her his own virginity by a vow. Prostrating himself, therefore, in prayer, before a miraculous image of the Blessed Virgin, he solemnly made to God, in her honor, the vow of perpetual chastity. This vow he afterwards kept with such a remarkable fidelity, that his spiritual director, and particularly Cardinal Bellarmin who knew well the state of his interior, declared even upon oath, that this holy young man never during the whole course of his life experienced the least revolt of the flesh, and that he never was exposed to the least thought or imagination contrary to the vow which he had made. He was not, however, idle in endeavoring to guard from danger the precious treasure of chastity which he carried in a frail and mortal vessel; on the contrary he endeavored to co-operate to the best of his ability in the preservation of this signal favor. For this purpose he watched over himself with the greatest vigilance, particularly over his eyes ; he never permitted them to rest upon any object which could give him the least disquietude. Modesty became his handmaid, and if at any time he found himself alone with a person of a different sex, he would beg to be excused, and immediately retire. After two years residence at Florence, his father removed him to Mantua, and here, at the age of eleven years, Aloysius took the generous resolution of casting aside the high honors to which he was called by his birth, and of embracing the ecclesiastical state. The world which threw wide open to him its riches and pleasures, he looked upon only to despise ; he had tasted and he had seen " how sweet is the Lord to

those who love him ;" he had felt his heart intensely burning with the pure and ardent flame of divine love, and estimating " the things that are seen " as but gilded baubles, he resolved, in the singleness of his heart, to trample all under foot, in order that he might gain Christ. It was here that he first experienced the ravishing delight of a soul engaged in pious meditation ; the treasures of divine grace seemed to be poured out plentifully upon him during this holy exercise ; he felt in it such an excess of heavenly consolation that he could scarcely contain himself, and frequently whilst wrapt in an ecstasy of delight, he appeared immoveably fixed to the earth, as if spell bound, or as if life itself had departed from him. He gave nearly the whole of his time to the meditation of the sacred mysteries of our redemption, or to the contemplation of some of the divine attributes. The interior consolation which he experienced, seemed almost to cause his soul to melt away with excessive tenderness : when profoundly immersed in the sufferings of his Divine Redeemer, torrents of tears would flow from his eyes, to such a degree as to bedew the earth immediately around him. It was principally on this account that he loved solitude so much ; he even feared to go out, though but for a short time, lest the sweet consolation of his soul should be in any manner disturbed, fearing, moreover, lest others by his appearance abroad should become the witnesses of his ecstatic communications from God. Those who attended upon him became aware of this fact : they, therefore, watched through the openings of the doors, and could not but express their profound astonishment at the wonderful prodigy of devotion which they there beheld. They saw him remaining for whole hours prostrate before a crucifix, sometimes with arms extended, at other times crossed upon his breast, whilst at intervals, heavy groans of grief and love would escape from his breast. Frequently he was so profoundly absorbed in the divine essence, that his governor and attendants would enter the apartment and make a considerable noise, in order to attract his attention, without causing him to make the smallest sign to show that he was at all aware of their presence.

Through the exhortations of Cardinal Borromeo, archbishop of Milan, who arrived at Chatillon in 1580 as visitor apostolic of his

suffragan bishoprics, Aloysius was induced to prepare himself for his first communion. He had now attained his 12th year, and justly looking upon this as the most important and, at the same time, as the happiest act of his life, he endeavored, with all the diligence and devotion of which he was capable, to prepare the habitation of his heart for the reception of his divine Lord. He swept and garnished it with the precious pearls of humility, faith and confidence in God, and with the languishing sighs of the heart transfixed with the fiery dart of divine love, he earnestly besought the "heavens to drop down dew from above, and the clouds to rain down the just one;" even that the "earth should be opened and should bud forth a Saviour." When the happy day of his first communion arrived, the joy of his heart scarcely knew bounds, and when at length "the desire of all nations" had bowed down the heavens, and entered the pure and innocent heart longing intensely for his arrival, it appeared as if flesh and blood no longer constituted a part of his existence, but that, like a burning seraph, he had flown on the wings of the wind, and plunging into the immense ocean of the divine essence had re-appeared upon earth to astonish men with the brilliancy and beauty of another world. This intense devotion after receiving the most blessed sacrament was not confined solely to its first reception, but whenever afterwards he received the holy communion, it was with similar tender sentiments of piety. The excessive mortifications, the fasts and abstinence which Aloysius practised, render it truly astonishing that he did not contract some grievous infirmity. He imposed upon himself many fasts during the course of the week; he took no other refreshment but bread and water on Saturday, in honor of the Blessed Virgin, and also on Friday in honor of the passion of our Saviour. It was his custom to fast on Wednesday, but besides these ordinary and other extraordinary fasts according as his devotion or the occasion prompted, he commonly took so little nourishment, that many persons of the court declared positively that it would not amount to one ounce per day, a quantity so small that it is impossible to conceive how nature could have been sustained without a miraculous act of preservation on the part of Almighty God.

In the autumn of the year of our Lord 1581,

Maria of Austria, daughter of the Emperor Charles V, and wife of the Emperor Maximilian II, set out from Italy in order to spend some time with her brother, Philip II of Spain. As she was desirous that the marquis and marchioness should accompany her on her journey, they resolved upon taking Aloysius with them. Learning upon the way that there was danger of being captured by the Turks, he exclaimed: "Would to God that we might have an opportunity of becoming martyrs." Having arrived at court, he found that he had not sufficient time to attend to his ordinary pious exercises: hereupon he resolved to rise above all human respect, and henceforward he went regularly to confession and received the holy communion, performing daily his mental prayer, his mortifications, &c. nor could he be prevailed upon on any account to put on clothing of a costly material or which savored in the least of magnificence or display. He had now remained in Spain for one year and a half, when the irresistible attractions of the spirit of God, began to work powerfully on his heart. He had long felt a secret desire to consecrate himself entirely to the service of God: the flame had hitherto burnt with a constant but mild and steady light, now it burst out in its power, and consuming all terrestrial affections, itself remaining unconsumed, made visible by its own light the insignificance of surrounding objects, pointing out at the same time the path which was to be followed in order to arrive at the full splendor of this unearthly brightness. The great difficulty was to determine into what religious community he should enter. The delicacy of his constitution did not permit that he should enter an order devoted to any exceedingly painful austerities, and it was only after the most fervent prayers that Almighty God would conduct him upon the right path, that he determined upon entering the society of Jesus. He was principally induced to this, because he considered that this society was established for the purpose of relieving poor distressed human nature, of devoting itself to works of charity, and he therefore believed that he could not attach himself to any more perfect religious body than that which so nearly resembles the active as well as the contemplative life of Jesus Christ. In the prosecution of this the desired object of his heart he had to encounter many and very

grievous difficulties, which would have seemed to one endowed only with an ordinary courage absolutely insurmountable; but, like the tender reed, he bowed to the blast which would have prostrated a more haughty spirit, and gathering courage from the obstacles which presented themselves, and armed with prayer and confidence in God, he met boldly the difficulty, and conquered by his humility, where he would have been defeated by an intemperate opposition. His father upon hearing of the resolution he had taken of abandoning the world and of entering the Society of Jesus, opposed it most violently and even ill-treated his son in order to force him to abandon his design. He tried every expedient, proposed every measure that he believed calculated to divert the heart of this holy youth; he spoke, he threatened, but all in vain; like a towering rock which faces the storm as it approaches, and looks calmly at the foam and fury of the waves as they dash against its sides, Aloysius stood nobly defying the scoffs, the raileries, the rude treatment of all even of his beloved parents, in order that he might fulfil what his upright conscience told him was the will of God, in his regard. Conquered at last by the meek spirit, the intrepid constancy of his son, Don Ferdinand gave his unwilling consent: immediately upon receiving it, Aloysius applied for admission into the Society of Jesus, and hearing soon after that he would be admitted, he gave way to the most unbounded joy, renouncing all right and title of succession to the marquisate, in the presence of his father and with the consent of the emperor. When the time for his departure from the home of his childhood arrived, when he was to tear himself from the endearing affection of his parents and most intimate friends whom he so tenderly loved, Aloysius alone remained unmoved, amid the deep groans and lamentations of his whole family, more especially of his father who was almost heart-broken at the loss of his beloved son. Having arrived at Rome, Aloysius entered the novitiate immediately, and here amid the retirement and silence peculiar to a religious life, he passed the remainder of his days in such a manner as to secure to himself not only an eternal crown in heaven, but even upon earth, to send forth a sweet odour of virtue, which has extended itself gradually, until at length it has become diffused

more or less throughout the whole Christian world. Like the brilliant diamond which shines not the less beautifully because concealed in some dark recess, Aloysius having chosen the better part which shall now never be taken from him, led thenceforward the hidden life of the humble novice, retired indeed from the gaze as well as the praise and favor of men, but receiving from the Almighty such treasures of grace, that by his faithful correspondence to them, he had ascended in a very short time the mountain of perfection, diffusing his light far and wide, and presenting to his companions, as far as human nature can do it, a perfect example for their imitation. Humility, obedience, simplicity, in union with the precious pearl of chastity, were his constant attendants, and although clothed with mortal flesh, such was his angelic devotion at prayer, such purity and meekness did he practise, so deeply absorbed did he seem when contemplating the majesty of God, that, like Moses when descending from the mount after his forty days converse with the Almighty, men almost imagined that rays of light issued from his countenance, so fair and heavenly did it then appear. The bud which had bloomed with such promise, did not fail, as has been shown, to produce fruit in its due season, but as its opening had been in advance of its fellows, so it continued on the start which it had obtained, until it gave rich indications of a premature but full and perfect growth. The angelic life which Aloysius led among men, rendered him worthy to be called away at an early period to the mansions of the blessed. About one year before his happy death, it pleased the Almighty to indicate to him by a special revelation, that he would very soon bestow upon him the crown which he had acquired in a few well spent years. Whilst making upon a certain occasion his morning prayer at Milan, it was clearly made known to him that in one year he should be called away from his devotions upon earth to join the choirs of angels in heaven, and that he must spend this last year in still greater fervor, and in a still greater detachment from created things. This revelation produced in him so great a change that he appeared to have become already in reality an inhabitant of heaven. A pestilential disease having ravaged all Italy, and especially Rome, on account of

the numbers congregated there, Aloysius devoted himself with the greatest assiduity to the attendance of the sick; he consoled them, he exhorted them; he proved himself a ministering angel in their regard, and what was most remarked in him was that the most revolting, the most disgusting victims of this disease were always the objects of his most tender solicitude. At last the happy day arrived when he was to be freed from the bonds which had kept him from his God as a stranger and a pilgrim upon earth. For many long weary years had he sighed for the wings of the dove that he might fly away and be at rest. Like the caged prisoner, through the iron bars of his cell, looking upon the cheering sunbeams which he cannot enjoy, and watching the beautiful flowers springing into existence upon the way-side to refresh the weary traveller as he passes by, sighs for the moment which shall loose him from his bonds, and admit him to freedom and to life; or as the poor hart which has been pursued by the hunter, breathlessly pants for the refreshing fountain and a covert for rest, Aloysius had long thirsted for the mighty "river of living water, clear as crystal, proceeding from the throne of God and the Lamb, and sighed for the day which should "lift up for him the eternal gates," and permit him an entrance to the

King of glory. The excessive joy of his heart, on that long desired day, was shown on his countenance to those who were immediately surrounding his bed-side. At length, after the reception of the holy viaticum, his angelic spirit winged its flight to that land whence "sorrow and mourning shall flee away," to join the band of the highest seraphs in the "Amen, benediction, honor and glory to Him that sitteth on the throne, and to the Lamb, for ever and ever. Amen."

The death of this holy youth, who has constantly been proposed as a model for the young, took place on the 21st of June, 1591, in the twenty-fourth year of his age; he was beatified, in 1621, by Pope Clement XV, and canonized by Benedict XIII, in 1726, about one hundred and thirty years after his death. In a very short time the devotion to St. Aloysius became universal. The general persuasion existed, even before the act of canonization had passed, that he was truly an elect of God, and although the devotion just mentioned was at first confined to particular cities or dioceses, it is now observed everywhere with singular demonstrations of piety, and in some places with the greatest solemnity, particularly in such religious communities as have selected him for the especial patron of the youth committed to their charge.

INTELLIGENCE.

FOREIGN.

ROME.—Conversions.—On the morning of Holy Saturday, in the basilica of the Lateran, and at the baptistery of Constantine, Card. Patrizzi, vicar of his holiness, administered the sacrament of baptism to two Israelites, named, the one, E. Goldemberg, aged twenty-two, and the other, J. Forti, aged nineteen. They were supported at the font by the commander, Louis Moutinho de Lima, envoy extraordinary of the emperor of Brazil, and the Viscount Gaspard de Clermont-Tonnerre. The sacrament of confirmation was conferred upon them after the ceremony of baptism.—*Tablet*.

Mr. Douglas and Mr. Scott Murray.—About two years ago, Mr. Scott Murray and his friend, Mr. Douglas, were at Rome, and of course went frequently to see the pomp of the Catholic service in

St. Peter's, the cathedral of the Christian world, "Christ's mighty shrine, above his martyr's tomb." On one of these occasions, Mr. Scott Murray, to get rid of the incumbrance of his umbrella, placed it in one of the vacant confessionals, and when the service was over, found it was locked, and his umbrella of course not forthcoming. On inquiring of one of the sacristans, he learned that the good old clergyman to whom the confessional belonged had, as usual, taken the key to his convent with him, and would not return to his confessional till the following morning, when, if Mr. Murray sent his servant, or left his address, the umbrella should be forwarded to him. It so happened that Mr. Murray was to leave Rome for England that evening, or early the next morning, to attend to his duties in parliament, and requested his friend, Mr. Doug-

las, to look after the umbrella. Accordingly, following the instructions of the sacristan, he directed his steps towards the convent, and, having reached it, inquired for the *padre confessore*, in whose confessional the umbrella lay a prisoner. The father received him most kindly, handed him the key of the confessional, and sent two of the younger religious to accompany him to St. Peter's to release the prisoner, and thus the umbrella found its home. Mr. Douglas was so charmed with the urbanity, piety, and superior information of the venerable religious, that he begged to be allowed to repeat his visits. His enlightened conversation soon cleared away all his religious doubts and prejudices, and showed him in full evidence the truth of the Catholic religion, which, after due preparation, he cordially embraced, and after some time returned to England. Mr. Scott Murray was surprised to find his friend thus become, from conviction, a sincere Catholic: this led him to examine more fully into our Catholic doctrines, and the result, on his enlightened and impartial mind was a full conviction of their truth; and as he and his mother, and sister proposed to spend the last winter in the south of Europe, and to visit Rome, he requested a letter of introduction from his friend, Mr. Douglas, to the good religious above-mentioned, as also to one of the canons of St. Peter's, and then proceeded on his tour through Italy, Sicily and Malta. He remained but a short time in Malta, at the princess royal hotel, and returned again, through Sicily, to the Eternal City, previous to Lent. Arrived there, he lost no time in becoming acquainted with the worthy clergyman, the engine of his friend's conversion, followed up his religious researches, and having perfectly satisfied his mind on every ground, was received, a few weeks ago, into the bosom of the Catholic church by his eminence, Cardinal Franks. It may be satisfactory to know that this distinguished ornament of our senate, who was returned on high Tory interest as one of our county members, is now in his twenty-fifth year, with a noble fortune of about twenty thousand pounds a year, and this gives an additional proof of the remark in the Protestant *British Critic*, that "the Catholic system in this country (England) is just now beginning, after a long interval of torpor, to lay hold both of the gifted minds and the most energetic spirits of the time." The religion which the great Sir Thomas More believed must ever command the respect and claim the attention of every honest enlightened Englishman.—*Malla Mail*.

The Rt. Rev. Dr. Baggs.—His lordship set out to-day (April 19th), to take possession of his be-reaved district. He is accompanied by Prior Park by two new priests—Dr. Fergusson, lately of the Propaganda, and the Rev. Joseph Prendergast from the English college in this city. About six weeks

since, his holiness was pleased to appoint Dr. Baggs, as likewise Dr. Collier, V. A. of the Mauritius, bishops assistant at the throne; and this kindness was doubly enhanced by the very flattering expressions of his holiness' esteem and regard with which it was accompanied. Dr. Baggs was further honored by celebrating high mass before the Pope, in the Sistine chapel, on Passion Sunday.—*Tablet*.

A correspondent at Rome, of the *Dublin Evening Mail* communicates the following gratifying intelligence, dated Rome, April 3, 1844: "An English lady of rank is to conform this week, and many more, I hear, are in preparation for the same ceremony. The male converts have generally received the rudiments of their education at Oxford. The females appear to have been well imbued with Tractarian views, previously to their joining the church of Rome. On Candlemas day, a number of officers, wearing the queen's uniform and their different decorations of honor, appeared at St. Peter's, and each of them, on his knees, received from the pope's own hands, a *blessed candle*, and then walked in the procession, holding the same lighted in their hands."—*Ibid*.

FRANCE.—*The University*.—*Debate in the Chamber of Peers*.—On the 24th of April, M. Rossi defended the university, and the Count Beugnot pleaded most eloquently and most successfully for free education as the foundation and guaranty of all the liberties of Frenchmen. On the 25th, M. Merilhou, the Baron de Brigode, and M. Guizot spoke for the university. On the 26th, M. Montalembert returned to the charge with stronger steel and sharper lance even than before. He apologised for his youth in the language of Pitt; condemned bad laws in the language of Burke; and told his hearers that not one in ten of the youth of France left the university college Christian, with a spirit wholly his own. The result of the vote will be in favor of government and infidelity—*hypocritical* infidelity; but the result of the discussion will strengthen the moral tone of Catholicity in France, and make its enemies pause before they go further. Several remarkable conversions have taken place on this question. Baron Seguiet, first president of the court of appeal (lord chief justice), one of the most ardent enemies of Rome and the Jesuits, has joined himself to Count Beugnot, and Marquis Barthelemy, the elder, to propose a series of amendments in favor of religious freedom in education; and the Duke of Harcourt, head of that illustrious house, a liberal of the old school, has gone so far as to propose an amendment to allow Jesuits to have colleges of their own.

The archbishop of Paris has addressed a memorial to the chamber of peers in favor of liberty of teaching, in which Mr. Cousin is roughly handled. This and the use of the word "liberty," in his

speech to the king, on the 1st of May, procured for the archbishop a frown, and the absence of that good will which generally characterizes his majesty.

On the king's fête day, the eve of St. Philip, M. Louis Veuillot and M. Barrier, of the *Univers*, were summoned to appear at the court of assizes of the Seine, on Saturday, the 11th May. Whether for the old or a new offence, is not stated.—*Ibid*.

Education.—One of the great arguments which the friends of the university, or the education monopoly, adduce in support of their views, is the relative weakness of classical studies in ecclesiastical establishments. The Abbé Dupanloup has addressed a letter to the Duke de Broglie, in which he thus vindicates the scientific reputation of the body to which he belongs.

"For the last thirty years the direction, the progress, the literary and ecclesiastical studies, the system of sacerdotal recruiting by ordination, the general government and private administration of the French church, all and each of these things are in a regular and almost immutable order.

"There is not one single see without its bishop, and I do not believe that, for hundreds of years, the attitude of the French episcopacy has been stronger, graver, or more peaceful altogether. There exists not one dissentient voice among the vast multitudes who proclaim our bishops to be apostles of charity, their patience equal to their zeal; and I maintain that their respect for government is ever sincere and religious; their conscience stronger than their opinions. Their affections ever concentrated on the sacred interests of religion; I proclaim their disinterestedness evangelical, their poverty borne with dignity, their generosity ever active and ingenious to relieve the distressed and the indigent.

"I must also add with the utmost truth, that many of them gloriously cultivate the inheritance of the doctors, and every one of them unexceptionably has at his command a degree of ecclesiastical information sufficient to satisfy and shed lustre upon the happiest days of the church.

"In point of sacerdotal learning, the episcopacy of the eighteenth century was inferior to ours. Even the seventeenth, at least in the latter part, and excepting Bossuet, Fenelon, and a few other illustrious names, the seventeenth century could not boast of an episcopacy similar to our own. A simple glance at the ecclesiastical memoirs of the times would suffice to prove the assertion. We should be obliged to go so far back as Louis XIII, and the minority of Louis XIV, to meet with a whole body of bishops so respectable for its scientific proficiency; but at that period, Cardinal Richelieu and St. Vincent de Paul had combined their efforts to that purpose.

"Such are our bishops."

M. Dupanloup then proceeds to show the state of the inferior clergy. In a short time there will not be a single parish in France without a priest, that is to say, without a man remarkable for his virtues, his charity, the purity and gravity of his conduct, who will preach the Gospel to his auditors. The following is a tolerable estimate of the whole French hierarchy.

First—Eighty bishops, with their grand vicars and chapters, or about five hundred vicars, and twelve or fifteen hundred titular vicars, who form the most enlightened part of the clergy, and are the natural advisers of the bishops.

Second—The pastors of forty thousand parishes.

Third—Four religious congregations: the Sulpitians, the Lazarists, the priests for foreign missions, and the Christian Brothers.

The Sulpitians are the very expression for modesty, wisdom, and moderation. They are no less eminent for their science. Since the Concordat of 1802, they direct the sacerdotal education in twenty-five dioceses, and they have obtained great influence; in Paris there is hardly a priest who has not been instructed by them; and the same may be said of the bishops.

The Lazarists, founded by Vincent de Paul, superintend the seminaries in about ten or twelve sees; they are also the direct superiors of five thousand Sisters of Charity. In fine, their important missions in the Levant are not to be forgotten.

The priests belonging to the Foreign Missionary Society are beyond all praise; they have one hundred and twenty missionaries in India, China, and Cochin-China.

The Christian Brothers have become so popular in France that it is impossible for them to satisfy the constant applications made to their order. Their number amounts to about two thousand, one hundred and thirty-six, their schools to four hundred, their pupils to about two hundred thousand, gratuitously instructed, without reckoning the others. One hundred and thirty towns have offered to make provision for the brothers, but up to the present moment the latter have found it out of their power to grant the precious boon.

From this general delineation of the French clergy, M. Dupanloup goes on to show the course of studies to which the clergy is subjected. His observations form such a lively picture of the preparatory schools or seminaries, that they admit of no curtailment.

"There is not one single diocese in France unendowed with an under seminary (school), where the whole course of classical studies is not completely organised; where a serious taste for antiquity, grounded on good sense, respect, gravity, and constant application, does not prevail through the general instruction; not one single establish-

ment where history is not studied, both with care and zeal; where the mathematical and natural sciences are not gone through with the serious attention due to them.

"In the under seminaries the general run of the studies comprehends at least eight years. This course is followed and directed with the greatest regularity. The pupils evince an assiduity, the masters a devotedness which would be vainly sought elsewhere. This is, indeed, important, M. le Duc.

"In regard to the more profound studies belonging to clerical education, every diocese in France has a large seminary where the youths who aspire to priesthood regularly and unexceptionably go through at least one year of philosophical, and three years of theological studies. In many of these establishments two years are devoted to philosophy, and four to divinity. In some, again, the series of historical, scientific, scriptural, and patrological classes, last during six or seven years; so that altogether our literary, philosophical, and theological occupations are extended to twelve or thirteen years.... I may therefore safely affirm that few indeed are the professions, few the callings prepared with such sedulous care as the clerical vocation. There are few educations more vigorous, more adapted to enlarge the mind.... Such are the schools where the French clergy is formed to its sublime office.....

"But these regular studies once perfected, the clergy does not stop there; the most humble curate continues to apply; and I believe we must turn to the magistracy alone before we find one single profession where conscientious studies are prosecuted with so much vigor and constancy. One example will suffice.

"In a great number of dioceses ecclesiastical conferences have been established; every month the curates of each canton assemble at the residence of their dean, and under his presidency. The matters which are to be discussed are determined upon beforehand by the diocesan bishop. They are usually selected amongst the most important points of dogma, morals, discipline, and liturgy. A printed list of the questions is sent to all the cantons in the beginning of every year, to give due time for study. Besides, a month's interval is prescribed between each conference, to insure sufficient preparation for the meeting. The graver matters are ordered to be couched in writing, and read in public; after which an oral discussion takes place upon every question. The dean manages the debate.

"Each conference elects a secretary, who, after the questions have been solved, takes care to draw up a report upon the occasion. By this very simple organization the same questions are treated at one and the same time by all the clergymen of a diocese.

"The reports are sent to the bishop, and in some dioceses, such as in Paris for instance, a *central conference* is established, and formed of all the presidents and secretaries belonging to each local conference. Here the bishop himself presides, attended by his vicars-general and his council. Each individual solution is again sifted in this central conference, and receives the stamp of a final solution.

"In the course of four or five years all dogmatical, moral, historical, disciplinary, or liturgical questions, have thus undergone the most thorough investigation in all the dioceses of France."

SPAIN.—Notwithstanding the unfavorable state of the weather on Holy Thursday—raw, gusty, threatening a tempest all the afternoon, and heavy drops occasionally felt amidst the dust that was driven about in whirlwinds from the Guadarama mountains—the whole court, with the royal family at its head, walked in procession from the palace this afternoon, to visit the appointed stations in the parishes of Santa Maria, San Justo, Santo Domingo, and Santiago; also entering the convents of nuns of the Sacrament and Santo Domingo, and the royal chapel of the incarnation, all within a short circuit of the palace. The streets were lined with troops, as usual, from an early hour; but the procession did not sally forth till half-past four o'clock, probably expecting that the rain would fall each moment. Queen Isabel, dressed in white, walked first of the laity, and alone. Her mother and sister, similarly attired, followed next, and then a long array of functionaries in uniform, civil and military, including many of the *corps diplomatique* residing in Madrid. It was an afternoon in which no senora in Madrid would have ventured out on foot unless compelled by some necessity; and it is needless to mention, that the whole procession bore a truly penitential aspect.—*Ibid.*

IRELAND.—*Conversion*.—On Tuesday last Dr. Sweeney, M. D., his lady and seven children were received into the bosom of the Catholic church at their house in Bruff, by the Very Rev. R. Cussen, P. P. and V. G., assisted by one of his curates, the Rev. Mr. Blake. The ceremony was most imposing and truly affecting. All read aloud and distinctly their profession of the holy Roman Catholic faith, after which they received the sacrament of baptism according to the rites of the Catholic church.—*Lim. Reporter*.

Alleged conversion of a Prussian minister.—The *Cologne Gazette* has the following from Hanover, 24th ult.—"There is a report that the Count d'Hardenberg, chamberlain of the king of Prussia, and his ambassador at our court, has become a Roman Catholic, and this is assigned as a motive of his recall. M. Schultze, the present minister of finance, will, it is said, be his successor."—*Ibid.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—Consecration.—On Sunday 5th of May, St. Patrick's church, F. Point, in the city of Baltimore, was solemnly consecrated by the Most Rev. Archbishop, according to the form prescribed in the Roman Pontifical. The ceremony commenced at 7 o'clock, A. M. and terminated about 10, when the high-mass was sung by the Very Rev. Dr. Deluol. After the gospel, the Very Rev. James Ryder preached on the Christian sacrifice. The same gentleman preached also in the afternoon, at vespers.

Retreat.—On the same day was closed at St. Patrick's, the spiritual retreat for the laity, commenced on the Sunday previous, and conducted by the Rev. John McElroy. The retreat, we understand, was well attended and produced much good.

Confirmation.—This sacrament was administered by the Most Rev. Archbishop, at Taney Town, Md. on Sunday the 19th May.

Fair.—A fair was held at Calvert Hall, Baltimore, during the two weeks ending May 11th, for the benefit of St. Mary's Female Orphan Asylum and other religious purposes, which yielded a net profit of about \$1600.

The Young Catholic's Friend Society.—We publish below the interesting report of the president of this institution, relative to its objects and operations, and we do so the more willingly as we believe it to be one of the most useful associations that have ever been formed in this country, having in view to provide all Catholics with the means of securing to their children a truly Christian education. This the members of the *Young Catholic's Friend Society* endeavor to effect, by supplying clothing to those children whom poverty would otherwise prevent from attending the Sunday school and other places of instruction. They also contribute to the purchase of the necessary books for the use of the children. In the prosecution of these noble objects the members of the society have been actively and zealously engaged since its formation, and their very benevolent efforts have a strong claim upon the fostering patronage of the clergy and laity.

Gentlemen of the Young Catholic's Friend Society :

"About to retire from the office which through your kindness I have occupied for the last half year, it becomes my duty, to lay before you a statement of the operations of the society during that time, which I shall do by presenting to you the reports of the various officers to whom you have confided the government. Before doing so, however, I shall avail myself of the privilege extended to your first officer, of making such suggestions, as have presented themselves to me in the course of our administration. We have great cause to be thankful to Almighty God, for his protection over

us during the past year; for although more than one of our number has been brought to the bed of sickness, yet in His own time they have been restored to us, to become more faithful servants to him, and more useful members to us.

"An account of the rise and progress of the society having been given you by my worthy predecessor in his annual report, it is scarcely necessary for me to revert to it now. Then it was in its infancy, but little had been done on account of its recent formation, and the want of means for the fulfilment of the objects for which it was instituted; still that little band who first conceived the idea of forming such a society in our midst, undismayed by the difficulties which presented themselves and as has been before remarked 'with no other card to usher them into existence, save their own exertions and the objects they had in view,' have persevered in their undertaking and have seen their expectations fully realized. In addition to this we have the gratification to know that we were instrumental in some degree, in the formation of a similar society for the benefit of indigent girls, by the pious ladies of our city, who seeing the destitute condition of many of the female portion of our children, immediately came to their assistance, and are now spending not only their means, but also their time in the cause of the unfortunate. I bespeak for them that countenance and assistance, they so much deserve. The main object of our society, as set forth in the preamble of our constitution, to aid in the support of Sunday schools, by furnishing destitute children with books and clothing, has been carried out in part to the extent demanded.

"Owing to insufficiency of means and an apparent misconception of the constitution, by some of the members, no books have as yet been furnished to any of the schools; but I trust the day is not far distant, when it shall be said, that the Catholic young men of Baltimore not only clothe the naked, but also furnish to the rising generation of our city, food for the mind, which will make them an honor to themselves and useful members of society.

"An alteration in the constitution has been agitated, to strike from it altogether, the furnishing of books, which if carried out, would destroy perhaps the greatest sphere of our usefulness. It was never contemplated by any, to undertake the support of Sunday schools, but only to aid them, and surely the mind is more worthy of care than the body; if we clothe a child in order that he may go to school, we do a charity; but if when he is at school, we furnish him with books, and instruct him in the duties of his religion, we do a greater, and I conjure and entreat those, who favor these changes, to think over the consequences more seriously. Let not our charity be too restricted, but let us embrace

that Catholic, that universal charity that knows no bounds; 'whatever you do to one of these my little ones you do also to me.'

"There was another object in regard to Sunday schools, which although not expressed in the constitution, it was hoped, would be gained by the formation of this society; I mean the furnishing of teachers. Many of our members are already engaged in the different schools, but many more are needed.

"By referring to the several reports, it will be seen, that we have cause for congratulation upon the success of our undertaking, notwithstanding the many obstacles which presented themselves in our commencement.

"Our numbers have increased from thirty-five to one hundred and nineteen since May last. There has been paid into the treasury from the initiation fees, and monthly contributions of members, and the proceeds of a lecture delivered during the winter, \$155.86, which with the balance on hand November 4th, of \$166.83, would make the sum with which the season commenced, \$322.69, out of which there has been paid for suits of clothing, caps, shoes and stockings, &c. besides the incidental expenses of the society \$289.07, leaving a balance of \$33.62.

"Believing that the objects we had in view in the formation of this society, need only be known to be appreciated, I would urge upon you to use your best exertions to procure new members; there is one fact, however, in connexion with the admission of members, to which I wish to call attention; it is, that there are many who are elected, and yet never comply with the requisitions of the constitution; this can be avoided, if the person proposing a member, will use a little exertion and prevail upon him to attend at least one meeting. He will then see a body of Catholic young men, many of whom were before utter strangers to each other, but who have now become as brothers engaged in a holy cause. This alone I should think would be sufficient to induce every young Catholic of the city to join us.

"I would recommend the adoption of some plan at an early day for the increase of our treasury, to enable us to extend our usefulness during the next winter. Before closing these remarks, which I fear have been to you rather desultory, but which I have made in the fulness of my heart, for the deep interest I feel in the society, I have to return you my sincere thanks for the kindness extended to me whilst occupying this chair, and to assure you that in retiring to a situation, which is far more congenial to my feelings, and better suited to my capacity, I shall lose none of the interest I have ever felt for its welfare, but shall, if possible, use still greater exertions for its advancement.

Your obd't serv't, GEO. W. WEBB.

"BALTIMORE, May 5th, 1844."

DIocese of PHILADELPHIA.—*Anti-catholic Proceedings.*—Our readers have, ere this, mourned over the sad events which recently afflicted the Catholic church in a sister city. We deeply sympathise with our brethren in Philadelphia, and we believe that there is no intelligent American of Christian feeling, that does not deplore the lamentable doings of which they and theirs have been the object. All condemn the violence that has been committed; but as American journalists we feel it our duty to record our view of the late proceedings, and we refer the reader for this to the article on the Philadelphia riots which has been published in the present number of the Magazine. It is a communication from a gentleman of high standing at the Baltimore bar, who, though not a member of the Catholic church, has witnessed the recent violation of the laws with those mingled sentiments of sorrow and indignation which must have arisen in the breast of every true American. The press in general has denounced it; but we are not a little surprised that the *N. York Churchman*, *Banner of the Cross*, and *Southern Churchman* (Episcopalian journals), have been altogether silent in reference to the matter, at least so far as we could perceive. If there is any thing which the press ought to consider a worthy object of its loud denunciations, it is an assault upon that religious freedom which we have so much reason to prize as the chief blessing of our republican government, and which cannot, without crime, be abridged of its happy influence.

The accounts which have appeared in the different papers, both secular and religious, have varied, as it was natural to expect, in regard to the immediate occasion as well as the remote cause of the late disturbances. Some have censured the Irish Catholics, as having designedly interrupted a meeting of so-called Native Americans, and subsequently assailed their opponents by the use of fire-arms; others have denied these charges, particularly the second, and contend that the Irish, throughout the whole proceeding, acted only on the defensive, for the protection of themselves, their families, and their property. Among the first acts of riotous conduct has been ranked the meeting itself of a party hostile to foreigners, held in the very midst of those who were obnoxious to them. As to the remote cause of the impulse which gave the riot an anti-catholic direction, several papers have justly traced it to the bitter feelings excited and fostered by the continual clamorings of fanatical or ignorant preachers and writers in reference to the tenets of the Catholic religion. (See article.) We shall add nothing on the subject at present, except that the opponents of Catholicity, even supposing their charges against it true, have not shown the superiority of their own principles or practice, by the late inglorious triumph at Philadelphia. But, in

alluding to this subject, we cannot refrain from expressing our surprise and regret that the *Christian Observer* should have suffered himself to be betrayed into so many erroneous impressions. He says: "The efforts of certain party leaders to suppress the reading of the Bible in our public schools are intimately connected with these murderous riots." In the first place no effort has been made in Philadelphia to suppress the reading of the Bible in the schools. All that was desired by the Catholic body was, that their children should use their own edition of the Scriptures. Was not this reasonable? Moreover, even if a wish had been expressed for the exclusion of the Bible as a school book, could such a wish, as long as it was presented in a legal and peaceable way, be made the just ground of anything like violence and persecution? Let it be shown that Catholics ever sought the redress of their grievances in any other than a legitimate way. Our cotemporary has also observed that the late outrages exhibit the *spirit of Popery* the same now as it always was. We are at a loss to see how the spirit of popery had anything to do with the outrages. It was not the *spirit*, it was the *material* of popery that had to bear the brunt of a mob. The Irish Catholics did not defend themselves, because they were Catholics, but because they were living beings, with wives and children dependent on them for support. Let us not speak of past intolerance; we should all be willing to draw a veil over the acts of illiberal times, and no candid scholar would say that if a comparison were instituted between Catholic and Protestant power, the latter would have any reason to boast of its tolerant spirit. In another remark of the *Christian Observer*, it is said that the "religion of Rome does not prepare men for self government." If this is the case, how does it happen that the oldest republic in the world is exclusively Catholic? How is it that so many other Catholic republics are in a very flourishing state? To illustrate his observation the writer states that the foreign *Papists* have always been the prominent actors in the riots on the public works. This we do not believe; but if many of the agents in those disturbances were Catholics, let it be remembered that they became rioters by yielding to the influence of a party spirit altogether unconnected with religion, and by turning a deaf ear to the spirit and maxims of their religion, which inculcates peace with all men and a faithful observance of the laws of their adopted land. We repeat that we have read with pain the remarks of the *Christian Observer*, and trust that the motives and actions of those who differ from him in faith, will be judged hereafter, more according to the rules of fair and dispassionate criticism, and the dictates of a spirit which "thinketh not evil."

The Churches.—The Catholics of Philadelphia

are now permitted to worship God according to the dictates of their conscience.

DIOCESS OF NEW YORK.—Spiritual Retreat.—There was held at St. John's college, under the direction of the Rt. Rev. bishop of New York, a spiritual retreat of three days, ending Ascension Thursday, for the students of the college. Several of the youths were prepared for and received their first communion, on Ascension Thursday. At the same time the right reverend prelate gave confirmation to a large number.

Confirmations.—On Sunday last, May 12th, at St. James' church, the Rt. Rev. bishop of New York gave confirmation to beyond two hundred and twenty-five persons, a considerable portion of whom were adults and converts. During the ten o'clock mass, the right reverend prelate preached on the necessity and virtues of prayer at all times, but especially in those of adversity.

On the same day, at the cathedral, the Rt. Rev. coadjutor bishop of New York confirmed beyond two hundred persons, of whom, as at St. James', many were adults and converts.

The sermon (on Prayer), was by the same right reverend prelate.

Bishop Hughes' Letter.—A letter having been sent to bishop Hughes by some individual in New York, threatening him with assassination, he has taken occasion from this circumstance to explain the course which he has pursued in his public capacity, and he does so not through the fear of any expected evil that has been menaced, but to discharge a duty which he owes to his fellow-citizens, and which seems to require that he should vindicate his conduct from the false charges that have been brought against it, and have been renewed since the late deplorable transactions in Philadelphia. We are rejoiced to perceive that the press in general admire the bishop's letter, as an able document, and a triumphant refutation of the calumnies which he has suffered on the part of unprincipled men. The tone of firmness and sincerity which pervades the letter, and the invincible arguments which it develops, could produce no other impression on a candid mind.

DIOCESS OF CHARLESTON.—Confirmation.—We learn from the *U. S. Catholic Miscellany* that this sacrament was administered by the bishop at the cathedral, on Low Sunday, to seventy-one persons; at St. Mary's church, on the 21st April, the same was received by nearly forty, and on the 29th in Charleston Neck, by forty-two.

Ordinations.—On Friday the 19th of April, Messrs. Jeremiah O'Connell and Patrick Coffey, received the tonsure: and on Thursday, the same gentlemen, with Mr. John Kirby—all students of the seminary—received full minor orders. On the 24th May, the same gentlemen were ordained subdeacons.

and on the morning of the 25th, they will be elevated to the priesthood.—*Ibid.*

Fair.—We learn from the same source that the net proceeds of the fair lately held at Charleston for the benefit of the house of the Sisters of Mercy, amounted to three thousand seven hundred and five dollars and sixty-one cents.

Clerical Retreat.—The retreat of the clergy closed on last Tuesday morning, May 7th, when the Rev. J. F. O'Neill celebrated high-mass, during which, the bishop delivered a most eloquent discourse, and the clergymen received communion. The celebration of mass was succeeded by a solemn benediction of the blessed sacrament, and the whole closed with a *Te Deum*, sung in the most impressive and affecting tones. Several of the clergymen have already started for their respective missions.—*Ibid.*

DIOCESS OF VINCENNES.—Retreat, &c.—An ecclesiastical retreat commenced on the 28th of April under the direction of the Very Rev. Father Timon, C. M., in the cathedral of Vincennes.

At the close of the retreat on the fifth instant, a diocesan synod was opened by the Right Rev. bishop of Vincennes. The sacred ceremonies prescribed by the ritual, were solemnly performed. It lasted three days. Wise regulations and statutes were proposed and adopted for the maintenance of ecclesiastical discipline.—*Cath. Advocate.*

DIOCESS OF NATCHEZ.—Episcopal Visitation.—On the morning of Wednesday the 24th April, the bishop of Natchez arrived at the interesting town of Yazoo. The city of Yazoo, as it is now called, formerly Manchester, is situated on the Yazoo river, about one hundred miles from its junction with the Mississippi. It is a promising town, filled with an active and industrious population, amounting to about one thousand souls. The stores are numerous and well stocked, and furnish supplies to a very considerable extent of country. The exports of cotton from this town last year was from fifty to sixty thousand bales. This export must necessarily increase every year in proportion as the fertile banks of the Yazoo and the country around are brought into cultivation. The Catholics in this town are not very numerous, but earnest and zealous. As soon as it was known that the bishop had arrived, the honorable E. C. Wilkinson invited him to his residence, where he received the visits of the gentlemen Protestant as well as Catholic, of the city. He was invited to preach in the evening, and the Methodist meeting house was obtained for the purpose. The bishop complimented them for their zeal—dilated on the importance of religion, and announced that the next day he would discuss the grounds upon which Christianity was founded. The next evening the Methodists refused the use of their meeting house, so did the Presbyterians, so that the gentlemen

were obliged to have recourse to a large hall at the Phoenix house. On Friday the bishop preached on transubstantiation. It was an able argument and produced a great effect upon the people. On Saturday he preached on the sacrament of penance with equal effect. On all these days the rooms were very much crowded. The Catholics, assisted by several liberal Protestant gentlemen, are determined to build a church at once. The choice of four or five lots has been offered to the bishop, and a subscription raised of more than four thousand dollars. How much good could not an active and zealous priest do here! The people are just prepared to receive instruction and are willing to do so. How great would be the fruit of his labors. The bishop celebrated mass on Sunday morning at the residence of Judge Wilkinson, in the presence of from forty to fifty Catholics; he administered the holy eucharist to several persons, and baptized several children. After mass the bishop started, accompanied by judge Wilkinson, for the town of Benton, where he was expected to preach. He preached in the Methodist meeting house, and though the weather was bad, his audience was large. This is the first time that a Catholic bishop has been seen in these quarters, and his reception is every where most flattering and promising.—*Ibid.*

DIOCESS OF CHICAGO.—Ordination.—Right Rev. Dr. Quarters arrived at his new see on Sunday, the fifth inst. On the feast of the Ascension, sub-deaconship was conferred by him on Messrs. P. McMahon, and B. McGorisk: deaconship was to be conferred on the same gentlemen on last Sunday.—*Pittsburg Catholic.*

SINS OF OMISSION.—We thank our friend of Pittsburg for his disposition to avoid these inadvertencies. They may be trifles in one sense; but so long as it is considered by the press in general a rule of editorial etiquette to give credit for borrowed matter, we think it but right to observe the rule. After all it is based upon a principle of justice.

TO CORRESPONDENTS.—We have received No. I of a Review of *Prescott's Conquest of Mexico*, which will appear in our next. The learned author will accept our thanks for his very valuable contribution.

We acknowledge also the receipt of *Protestantism, its Tendencies and Effects*, No. III; which arrived too late for insertion this month.

Augustine is accepted, though we should prefer in metrical compositions, more unequivocal signs of the muse's inspiration.

A communication has been received from Norfolk, Va. which we shall publish with pleasure in our July number.

OBITUARY.

DIED at Rome, on the 19th April, his eminence, Cardinal Pacca, senior member of the Sacred College, in the 88th year of his age.

NOTICES OF BOOKS.

D'Aubigné's History of the Great Reformation in Germany and Switzerland reviewed; or the Reformation in Germany examined in its instruments, causes, and manner, and in its influence on religion, government, literature, and general civilization. By Martin J. Spalding, D.D. Baltimore: John Murphy. 12mo, pp. 379.

Without reference to the character of the work which is here announced, it may be truly said that some publication of the kind has always been a very great desideratum in our English Catholic literature. We have many historical and able sketches of the great revolution which wrested from the arms of Catholicity so many thousands of her children; but little has been said to meet that popular though erroneous idea of the reformation which attributes to it the glory of having given us all the light, liberty, and happiness, that are enjoyed at the present day. Mr. Merle D'Aubigné has not a little contributed to disseminate and strengthen this impression, however unfounded in fact. His work is written in a pleasing and romantic style, touches upon those parts in the great religious drama of the sixteenth century which are better adapted to the inculcation of its principles, and either omits or but slightly calls up those events which would counteract all that is apparently plausible in it, and even present it under a very unfavorable aspect. Numerous editions of his history have been published in this country, and in that cheap form which has caused it to be circulated throughout the length and breadth of the land. In fact, this book has become of late, one of the principal instruments that the adversaries of the Catholic church make use of, to confirm the principles of the reformation in the minds of those who already profess them, or to proselytize others who from want of instruction in their own faith may be easily led astray from the ways of truth. As Mr. Spalding justly observes in his preface, "it is found in the steamboat and the hotel, in the city residence and in the country." The friends of Catholicity, therefore, will hail with pleasure the appearance of a work which is intended to be an antidote against the mischievous influence of Mr. D'Aubigné's history and others of the same character; particularly when they learn that it comes from the able pen of Dr. Spalding, whose eminent talents and extensive learning have so well qualified him for the task. We cannot enter at present upon an analysis of the work, as we intend to furnish a more extensive view of it hereafter; but we may observe, after an attentive perusal of its pages, that the reader will find in them a faithful and forcible exposition of the main facts connected with the reformation, and what forms the larger and more valuable portion of the volume, the examination of the influence which the reformation has exerted in regard to religion, liberty, literature and civilization. These remarks of the author on the effects of the reformation, are embodied for the first time in the English language, and present a vast amount of most desirable information, peculiarly interesting at the present day. If some readers find too much point in the style, they will

overlook it after the following declaration of the writer:

"Though we have been compelled to allege strong facts and to use plain language, yet we hope we have carefully abstained from employing any epithets unnecessarily harsh or offensive. God is our witness, that we have not meant wantonly to wound the feelings of any one."

In issuing this work from the press, Mr. Murphy has acquired an additional claim to his already well-earned reputation for typographical excellence. Besides the general neatness of the book, it is adorned with a fine emblematical engraving on steel. We understand that it is sold at a very moderate price, and thus an additional inducement is offered, not only to purchase it, but to place it in the hands of all who are willing to be correctly informed on a subject of so much importance.

The End of religious controversy in a friendly correspondence between a religious society of Protestants and a Catholic divine. By Rt. Rev. John Milner, D.D. New York: E. Dunigan. 12mo, pp. 318.

We have no hesitation in saying that this edition of Milner's *End of Controversy* is equal if not superior in every respect to those which have preceded it in this country; and considering the good style of the publication, it is decidedly the cheapest book of the kind yet issued from our Catholic press. The single copy, we understand, may be had for thirty cents, and twenty-five copies for five dollars, a price which will suit all. The merits of this work are well known, and now that the price is no obstacle to its circulation, let it be widely spread for the information of those who are in search of truth.

Sanctissimæ Trinitatis Laudes et Invocatio: carmen, auctore Stephano Theodoro Badin, Prolosacerdote Baltimorensi, probante, &c. Ludovici-villæ: typis B. J. Webb. 18mo. pp. 12.

The venerable author of this Latin poem in honor of the B. Trinity, is the first priest ordained by Archbishop Carroll. In this production of his pen, it is easy to recognize the zeal which has distinguished his long labors for the honor of God and the salvation of souls. After having led so many into the ways of truth and piety, and everlasting life, he may well exclaim:

"*Merces magna nimis mihi eris! Tibi gloria landis!*"

Our Republic; a Lecture delivered before the Eagle Artillery, Feb. 22, 1844, by John R. Kenly, Esq. Published by request. Baltimore: John Murphy, printer, pp. 32.

This Lecture of Mr. Kenly is distinguished by the sound thought that every where strikes the reader, and the very practical view which he has taken of his subject. In permitting its publication, he has not only gratified the wishes of a few friends; we conceive that he has rendered a service to society at large. After having spoken of the excellence of our republican institutions, he alludes, in a truly patriotic strain, to several of the difficulties which they have to contend with. From the many useful

lessons which he inculcates, we extract with pleasure the following paragraphs :

"The questions for our consideration now are, how shall this unexampled state of national greatness be preserved, for there is no one who is not aware, that the seeds of future trouble have taken deep root in our affairs. The first is, the want of respect to the *laws of the land*, not only a want of respect, but an absolute disrespect. It is needless to surmise from whence this feeling arises, but it is most disgraceful to each and every citizen of the republic. Who make the laws? The representatives of the people; consequently, if there be bad laws, it is the people's own fault, and yet they sneer at their own acts. There is one axiom in civil policy which has never been denied—it is this, that there can be no government without laws, and without an obedience to which, it cannot exist. Yet there are some who think that an opposition to the laws betokens a love of liberty and a proof of independence of character. There is too much of this, and it now requires the united exertions of all good citizens, not to protect the laws, for this is easily done, but to restore confidence in those which exist, or to make such as will command confidence. You have the power, exercise it, if you wish to see your republic endure.

"To effect this, it requires but the strictest enforcement of such laws as exist, or that hereafter may be made. Let it but once be known and BELIEVED throughout the length and breadth of this republic, that he who does a wrong will be punished, no matter who or what he may be, and let this be *proved* by a dozen or so of examples, and then you will have an obedience, the result of confidence, and which will do more to perpetuate our institutions than a thousand Gibaltars in our midst. The certainty of punishment is well known to be much more powerful in the prevention of crimes, than its extent; and under no form of government should it be more certain than in a republic. For from the greater degree of personal liberty which its citizens enjoy, there arises a proneness to disregard rules or laws which in a measure circumscribe it, and which requires a just, permanent, and strict administration of them to inspire respect and fear. To preserve our laws, we must *respect* them, and to insure that respect, demands a high degree of public virtue, and a hearty, sincere co-operation, from all those who participate in the advantages of a republican form of government. Let us reflect that, if evils exist, we have the power to remedy them: we cannot shift the blame upon others, for it has been the result of our own willfulness. Then let us cease this eternal tirade against the laws, which is disgraceful to us as a people, and one and all unite to render them just and impartial, and to *maintain their supremacy*."

White's confutation of Church-of-Englandism, and correct exposition of the Catholic faith, on all points of controversy between the two churches, translated from the original (Latin), by Edmond W. Mahoney, Esq. Philadelphia: Henry M'Grath. 12mo, pp. 342.

We have been politely favored with a copy of this work by Mr. Murphy of Baltimore. It exhibits the result of the author's researches into Christian antiquity, when compelled by the doubts arising in his mind in relation to the orthodoxy of the Anglican faith, he investigated the subject of religion, with a view to embrace the truth wherever it would present itself. For this purpose he consulted

the eminent doctors of primitive times, and from the comparison of their teaching and that of the holy Scripture, with the tenets and worship of the Catholic church, he was led to consider the latter as the church established by Christ and perpetuated by the apostles. To impart to others the benefit of his researches, the author published the testimonies of the fathers which he had collected; arranging them according to the order of the thirty-nine articles, which are refuted separately. The voice of the ancient church thus deposes in favor of Catholicism as it now exists throughout the world, and well deserves a serious and attentive hearing from those who are separated from its communion, only by the false idea that it has departed from its ancient purity. Let them read dispassionately the passages from the primitive fathers and early historians, which are quoted in the work before us, and they will perhaps discover that the Roman Catholic church at the present day, is characterized by the same criterions of truth, that formed the test of her orthodoxy at a period which is universally admitted to have been pure. The chapters devoted to the discussion of the thirty-nine articles are preceded by valuable observations on the nature of heresy and schism. In regard to the mechanical appearance of the work, it is highly creditable to the publisher.

A golden treatise on mental prayer, with divers spiritual rules and directions, for all sorts of people; first composed by the venerable and blessed father Fr. Peter de Alcantara, of the seraphical order of St. Francis: translated into English, by Giles Willoughby, &c. Philadelphia: M. Fithian. 18mo, pp. 216.

The devout Catholic will find in this work, an excellent guide in the practice of mental prayer or meditation, which is known to be in general the fruitful source and the infallible safeguard of piety. The method which the blessed author proposes, accords with that commonly in use, and is exemplified by practical meditations, which are presented as models for the Christian. The treatise on prayer is followed by another on devotion and the means of acquiring it. A large portion of the volume is devoted to a biographical sketch of the illustrious author, which will furnish abundant matter for the edification of the reader. So much for the substantial qualities of the book. We would prefer that it were more free from typographical errors, which are particularly observable in the Latin quotations, and that the style were of a little more modern complexion: in other respects, however, it is well gotten up, handsomely executed, and will more than repay the purchaser by the benefit to be derived from its use. For sale at Murphy's.

Tract No. II, on the Invocation of Saints, compiled from the works of Bossuet. Baltimore: Metrop. Press.

This is a continuation of Tract No. I, on a subject which is admirably elucidated by the illustrious bishop of Meaux.

The Child's Prayer and Hymn book, for the use of Catholic Sunday Schools throughout the U. States. Baltimore: John Murphy. 82mo.

We have been much pleased with this little work, as particularly adapted to the use of Sunday schools. The devotions and hymns are well selected; the numerous engravings are attractive for young persons, and the price is extremely moderate.

ECCLESIASTICAL CALENDAR.

- 1 *Saturday.* † *Ember day.* Of the octave, semid. as yesterday. *Fast. White.* Vesp. of fol. com. of Sund. At Complin, *Salve Regina.*
- 2 *Sunday.* † First Sunday after Pent. Feast of the Most Blessed Trinity, doub. 2 cl. 9th less. of Sund. of which com. and of SS. Marcellinus, &c. in Lauds and Mass. At high mass the 3d com. is omitted. *Gl. Cr. Pref.* of Trin. and Gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund.
- 3 *Monday.* † St. Gregory VII, PC. doub. (26th May.) In hymn, *Mer. sup. White.* Vesp. from ch. of fol. com. of preceding.
- 4 *Tuesday.* † St. Francis Caracoli, C. doub. *White.* Vesp. from ch. of fol. in hymn, *Mer. sup. com. of prec.*
- 5 *Wednesday.* † St. Philip Neri, C. doub. (26th May.) *White.* Vesp. of fol.
- 6 *Thursday.* † Corpus Christi, a fest. of obligation, doub. 1 cl. with oct. In Mass, *Gl. Sequence, Cr. and Pref.* of Nativ. during the oct. unless otherwise directed. *White.* Vesp. of the same.
- 7 *Friday.* † Of the oct. semid. In Mass, 2 Col. *Concede, 3 Eccl. or Pro Papa. White.* On Friday, *Abstinence.* Vesp. on Sat. from ch. of Sund. com. of oct. and SS. Irimus, &c.
- 8 *Saturday.* † Second after Pent. Sunday within the octave. semid. com. of oct. and SS. in Lauds and Mass, in which *Gl. Cr. &c. White.* In Vesp. com. of oct.
- 9 *Sunday.* † Of the oct. semid. *White.* Vesp. of fol. com. of oct.
- 10 *Monday.* † St. Barnabas, Ap. gr. d. com. of oct. in Lauds and Mass, in which *Pref. of App. Red.* In Vesp. com. of fol. and oct. and SS. Basilides, &c.
- 11 *Tuesday.* † St. John, & S. Facundo, C. doub. 9th less. of SS. com. of oct. and SS. in Lauds and Mass. *White.* Vesp. of fol.
- 12 *Wednesday.* † Octave of Corpus Christi. doub. In Mass, as on the feast. Vesp. of the same.
- 13 *Thursday.* Feast of the Sacred Heart of Jesus, gr. doub. In Mass, *Gl. Cr. and Pref. De Cruce. White. Abstinence.* In Vesp. com. of fol. and SS. Vitus, &c.
- 14 *Friday.* St. Norbert, BC. doub. (6th inst.) in hymn, *Mer. sup. 9th less.* (the two in one) and com. of SS. in Lauds and Mass. *White.* Vesp. from ch. of fol.
- 15 *Saturday.* Third after Pent. St. John Francis Regis, C. doub. 9th less. hom. and com. of Sund. in Lauds and Mass, in which Gosp. of Sund. at the end. *White.* Vesp. from ch. of fol. (in hymn, *Mer. sup.*) com. of prec. and Sund.

- 17 *Monday.* St. Anthony of Padua, C. d. (13th inst.) *White.* Vesp. from ch. of fol. (in hymn, *Mer. sup.*) com. of prec. and SS. Mark, &c.
- 18 *Tuesday.* St. Basil, BCD. doub. (14th inst.) 9th less. and com. of SS. in Lauds and Mass, in which *Gl. and Cr. White.* Vesp. from ch. of fol. com. of prec. and SS. Gervasius, &c.
- 19 *Wednesday.* St. Juliana de Falconieri, V. doub. 9th less. and com. of SS. in Lauds and Mass, in which *Gl. White.* In Vesp. com. of fol. and St. Silverius.
- 20 *Thursday.* St. Ubaldo, BC. semid. (16th of May.) In hymn, *Mer. sup. 9th less.* (the two in one) and com. of S. in Lauds and Mass, 3 Col. *A cunctis. White.* Vesp. of fol. com. of prec.
- 21 *Friday.* St. Aloysius Gonzaga, C. doub. *White. Abstinence.* In Vesp. com. of fol. and St. Paulinus.
- 22 *Saturday.* St. Mary Magd. de Pazzi, V. semid. (27th of May), 9th less. of hom. and com. of Vigil, and St. Paulinus in Lauds and Mass, in which *Gl. and Gosp. of Vigil* at the end. *White.* Vesp. from ch. of fol. com. of prec.
- 23 *Sunday.* Fourth after Pent. semid. In Mass, 2 Col. *A cunctis, 3 ad lib. Green.* Vesp. of fol.
- 24 *Monday.* Nativity of St. John the Baptist, doub. 1 cl. with oct. *White.* In Vesp. com. of fol.
- 25 *Tuesday.* St. William, Abbot, doub. com. of oct. in Lauds and Mass. *White.* Vesp. from ch. of fol. com. of prec. and oct.
- 26 *Wednesday.* SS. John and Paul, MM. doub. Less. of 1 noct. *Fraxus, detiores;* com. of oct. in Lauds and Mass, *Red.* In Vesp. com. of oct.
- 27 *Thursday.* Of the 4th day in the oct. semid. In Mass, 2 Col. *Concede, 3 Eccl. or Pro Papa. White.* Vesp. of fol. com. of oct.
- 28 *Friday.* Vigil of SS. Peter and Paul; St. Irenaeus, BM. doub. 9th less. of hom. and com. of oct. and Vigil in Lauds and Mass, with *Gl. and Gosp. of Vig.* at the end. *Abstinence. Red.* Vesp. of fol.
- 29 *Saturday.* † SS. Peter and Paul, App. d. 1 cl. with oct. In Mass, *Gl. Cr. and Pref. of App.* In Vesp. com. of Sund. only.
- 30 *Sunday.* † Fifth after Pent. Commemoration of St. Paul, Ap. doub. 9th less. of Sund. and com. of St. Peter, Sund. and St. John in Lauds and Mass, in which *Gl. Cr. and Pref. of App. and Gosp. of Sund.* at the end. *Red.* The high mass on this Sunday should be that of SS. Peter and Paul, with com. of Sund. only. *Cr. Pref.* of App. and Gosp. of St. John at the end. *Red.* Vesp. from ch. of fol. com. of App. and Sunday.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.

D.M.	R.	S.	Boston, &c.	New York, &c.	Washington, &c.	Charleston, &c.	N. Orleans, &c.
1	Satur.	4 25 7 29	4 31 7 34	4 36 7 18	4 53 7 1	5 0 6 55	
2	Sund.	4 24 7 29	4 30 7 34	4 36 7 19	4 53 7 1	5 0 6 55	9 25A
3	Mon.	23 30 25 35	29 35 30	25 35 30	25 35 30	25 35 30	10 9
4	Tues.	23 31 29 28	29 28 35	29 28 35	29 28 35	29 28 35	10 44
5	Wed.	23 32 29 28	29 28 35	29 28 35	29 28 35	29 28 35	11 16
6	Thurs.	23 33 29 27	29 27 34	29 27 34	29 27 34	29 27 34	11 49
7	Frid.	23 33 28 28	29 28 34	29 28 34	29 28 34	29 28 34	11 49
8	Satur.	23 34 28 28	29 28 34	29 28 34	29 28 34	29 28 34	0 9m
9	Sund.	4 23 7 35	4 28 7 39	4 34 7 23	4 52 7 5	5 0 6 59	0 34m
10	Mon.	23 35 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 36m
11	Tues.	23 36 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 37m
12	Wed.	23 37 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
13	Thurs.	23 37 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
14	Frid.	23 38 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
15	Satur.	23 38 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
16	Sund.	4 23 7 38	4 28 7 39	4 34 7 23	4 52 7 5	5 0 6 59	0 34m
17	Mon.	23 38 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 36m
18	Tues.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 37m
19	Wed.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
20	Thurs.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
21	Frid.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
22	Satur.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
23	Sund.	4 23 7 40	4 29 7 35	4 34 7 23	4 52 7 5	5 0 6 59	0 34m
24	Mon.	24 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 21m
25	Tues.	24 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 21m
26	Wed.	24 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 21m
27	Thurs.	25 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 21m
28	Frid.	25 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 21m
29	Satur.	25 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 21m
30	Sund.	4 25 7 40	4 31 7 35	4 36 7 18	4 53 7 1	5 0 6 55	0 34m

MOON rises or sets. Mean time.

D.M.	R.	S.	Boston, &c.	New York, &c.	Washington, &c.	Charleston, &c.	N. Orleans, &c.
1	Satur.	4 25 7 29	4 31 7 34	4 36 7 18	4 53 7 1	5 0 6 55	8 32A
2	Sund.	4 24 7 29	4 30 7 34	4 36 7 19	4 53 7 1	5 0 6 55	8 32A
3	Mon.	23 30 25 35	29 35 30	25 35 30	25 35 30	25 35 30	9 16A
4	Tues.	23 31 29 28	29 28 35	29 28 35	29 28 35	29 28 35	10 6
5	Wed.	23 32 29 28	29 28 35	29 28 35	29 28 35	29 28 35	10 10
6	Thurs.	23 33 29 27	29 27 34	29 27 34	29 27 34	29 27 34	10 41
7	Frid.	23 33 28 28	29 28 34	29 28 34	29 28 34	29 28 34	10 11
8	Satur.	23 34 28 28	29 28 34	29 28 34	29 28 34	29 28 34	11 12
9	Sund.	4 23 7 35	4 28 7 39	4 34 7 23	4 52 7 5	5 0 6 59	11 49
10	Mon.	23 35 28 29	29 29 34	29 29 34	29 29 34	29 29 34	11 49
11	Tues.	23 36 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 9m
12	Wed.	23 37 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 10m
13	Thurs.	23 37 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 10m
14	Frid.	23 38 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 10m
15	Satur.	23 38 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 10m
16	Sund.	4 23 7 38	4 28 7 39	4 34 7 23	4 52 7 5	5 0 6 59	0 34m
17	Mon.	23 38 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 36m
18	Tues.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 37m
19	Wed.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
20	Thurs.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
21	Frid.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
22	Satur.	23 39 28 29	29 29 34	29 29 34	29 29 34	29 29 34	0 41m
23	Sund.	4 23 7 40	4 29 7 35	4 34 7 23	4 52 7 5	5 0 6 59	0 34m
24	Mon.	24 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 36m
25	Tues.	24 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 37m
26	Wed.	24 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 41m
27	Thurs.	25 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 41m
28	Frid.	25 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 41m
29	Satur.	25 40 30 35	35 29 35	35 29 35	35 29 35	35 29 35	0 41m
30	Sund.	4 25 7 40	4 31 7 35	4 36 7 18	4 53 7 1	5 0 6 55	0 34m

SUNDAYS AND FESTIVALS IN THE MONTH OF JUNE.

FIRST SUNDAY..... Rom. ill. 3. 2. Matt. xxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

SECOND SUNDAY..... Rom. ill. 3. 2. Matt. xxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

THIRD SUNDAY..... Rom. ill. 3. 2. Matt. xxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

FOURTH SUNDAY..... Rom. ill. 3. 2. Matt. xxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

FIFTH SUNDAY..... Rom. ill. 3. 2. Matt. xxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

PHASES OF THE MOON.

Last quarter, 7 3 9 PM.
 New moon, 15 7 17 A.
 First quarter, 23 10 16 M.
 Full moon, 30 1 8 M.

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

JULY, 1844.

PRESCOTT'S CONQUEST OF MEXICO.

ARTICLE I.

History of the Conquest of Mexico, with a Preliminary View of the Ancient Mexican Civilization, and the Life of the conqueror, Hernando Cortez. By William H. Prescott, author of the History of Ferdinand and Isabella. In 3 vols. 8vo. pp. 488, 480, 524. Harper & Brothers: New York, 1843.

THIS is truly a splendid work on a splendid subject. Much as we expected from the accomplished historian of the magnificent reign of Ferdinand and Isabella, our expectations have not been disappointed in the present work. It not only fully sustains, but it even elevates the character of Mr. Prescott as a historian. We view his second as far superior to his first production both in matter and manner; and we have not a doubt that if he persevere in the career upon which he has happily entered, he will rank ere long among the very first, if not as the first, of our writers, and will stand very high even in proud and jealous England.

The style of the present work is chaste, polished, dramatic; and it compares favorably with that of any American writer with whom we are acquainted, not excepting even the exquisite Washington Irving. It combines something of the chaste smoothness and delicate taste of Irving, with the liveliness of Paulding and Stephens; while it is, to a great extent, free from the carelessness and occasional bad

taste of the two last, and of Cooper; and it is far superior, in every respect, to that of the inflated and transcendental Bancroft. The constant sweetness of Irving cloy. After perusing one of his works, you feel as if you had spent a day in a rich flower garden, laid off with exquisite taste, and filled with the choicest plants: you are delighted with every thing; you behold nothing to find fault with, but, in the evening, your head is wearied, and aches with the excessive fragrance.

The atmosphere in which Mr. Prescott moves is less aromatic, but is, perhaps for this, all the purer and more refreshing. His Conquest of Mexico loses little by comparison with the Life of Columbus and Astoria, perhaps the best historical works of Irving—productions which do not appear to come under the remark just made. In other respects, however, Prescott falls greatly below Irving in modesty, in good humor, in freedom from undue prejudice.

Still it would be exaggerated eulogy to say that Mr. Prescott's style is wholly faultless. The severe critic will perhaps find it too stiff and labored in the introduction, and occasionally too tame or careless in the body of the work. The former evidently smells of the lamp; in it the writer appears ill at ease and *gêné*; he treads the stage clad in the buskin and uniform. In the latter he descends, puts on a graceful deshabille and intermingles carelessly

in the stirring scenes of life. And as far as style is concerned, we are free to acknowledge that we greatly prefer too much carelessness, to too great rigidity.

The introduction, comprising two hundred pages on the Aztec civilization, is one of the most highly wrought and elaborate essays we have ever read. This, together with another essay in the appendix to the third volume, on the origin of the Aztec civilization, the author assures us, "cost him as much labor, and nearly as much time, as the remainder of the history."* The inquiry into the origin of the Aztec civilization furnishes a very learned, though somewhat skeptical, view of the various theories of antiquaries for explaining what Mr. Prescott calls, "the riddle of the Sphinx, which no Œdipus has yet had the ingenuity to solve."† And the result of his labors proves that he himself is no Œdipus: he reaches a conclusion which strongly reminds us of that of Johnson's *Rasselas*, "in which nothing is concluded."‡

The introduction embodies in a highly condensed form, whatever Clavigero, Sahagun, Torquemada, Boturini, Veytia, Camargo, Ixtilxochitl,§ Baron Humboldt, Lord Kingsborough, and other learned antiquaries had written on the interesting subject of the Aztec civilization. From it we gather, that however advanced the nations of Anahuac might have been in civilization, they were still in a very rude and savage condition. Their ignorance of the metals, and of the use of domestic beasts of burden; their imperfect and cumbrous picture-writing; their mean and crouching subserviency to the will of a despot; and above all their brutish cannibalism, and their loathsome human sacrifices, all contributed to sink them very low in the scale of civilization. From their semi-civilized, or rather wholly barbaric condition, even a Voltaire could not contrive to make out a plausible argument or even a sneer against Christianity.

It appears to us that Mr. Prescott's *forte* lies

* Prof. p. x.

† Prescott iii, 376.

‡ Cf. Ibid. iii, 418.

§ The Mexican name of a distinguished Indian writer—the lord of Texcoco. Those who are startled at this euphonious name, may try whether they can pronounce, at a breath, the following specimens of Mexican diction: *Nollazomahuizteopixcatlatzin*, the name of a priest; or this name of a messenger, *Amatlacuiloliltiquicatlaxtlahuilli!!* See Prescott, iii, 396, note.

in description. Many of his descriptions, whether of scenery, of battles, or of natural phenomena, are peculiarly dramatic: some of them have the vividness of pictures. We might furnish many examples of this from the history of the conquest. But we have much to say on a theme so ample and inviting, and our limits are very contracted. Hence we must reluctantly confine ourselves to those passages which will naturally come up in the train of our remarks; and we can barely allude to the following additional ones which struck us forcibly, viz: the graphic description of a storm which broke over Mexico on the night of the conquest;* the vivid account of the storming of the great temple of Cortes and his veterans;† and the lively manner in which are painted the dreadful horrors of the *Noche Triste*.‡

But style, however important, is not every thing in a historian. It is to him what drapery is to a statue. To ascertain the real merit of the work, we should examine the proportions and symmetry of the figure itself, its fidelity as a representation of the original, and the amount of artistic skill displayed in its formation. Research, accuracy, and impartiality, are three essential qualities of a good historian.

Without the first, he were wholly unqualified for the task; he would be like an artist without suitable materials and tools. Without the second, all research however laborious would be thrown away; and the historian would resemble the statuary, who, with polished instruments and beautiful marble, should still, through carelessness or want of genius, execute but a wretched piece. Finally, without the third, all previous research, as well as the sincere wish to be accurate, would generally prove unavailing: the historian would perhaps unconsciously miscolor or misstate facts. His work would resemble that of a painter who, though not deficient in labor, mechanical skill, and exactness, should yet spoil his piece with misplaced or excessive coloring.

Does Mr. Prescott possess these three qualities essential to a historian? We would be much pleased to be able to answer without exception or reservation in the affirmative: we

* Prescott, iii, 208, et seq.

† Ibid. ii, 324, et seq.

‡ Ibid. ii, 361, et seq.

are really partial to the man who, besides being a fellow-countryman, exhibits himself in his writings the easy and polished gentleman. We feel no disposition to do him the least injustice; and deeply do we regret that a love of truth compels us to give different answers in regard to these different characteristics of the historian.

His laborious research is unquestionable. He has thoroughly examined, and seems to have carefully sifted all the original authorities in relation to the conquest. To obtain the necessary documents, many of which were in manuscript, he spared no labor nor expense. The great facilities which his previous researches had already given him, while preparing the history of Ferdinand and Isabella, were still farther increased by the kindness and liberality of many of the leading Spanish *literati* of the day. He was allowed free access to the valuable papers collected with great labor and care by Don Juan Baptista Muñoz, the indefatigable royal historiographer of the Indies; as well as to those of Don Vargas Ponce, the late president of the royal academy of history at Madrid. The liberality of the actual president of this academy, the learned and accomplished Don Martin Fernandez de Navarrete, also permitted the free use of his numerous manuscripts.*

From these ample collections, the accumulation of half a century, he obtained no less than eight thousand pages of unpublished documents.† He was also greatly aided in his task by men of distinguished learning in Mexico; among whom he names with gratitude Count Cortina, Don Lucas Alaman, the minister of foreign affairs, and his friend, Don Angel Calderon de la Barca, late minister plenipotentiary of the court of Madrid to the Mexican republic.‡

To these abundant sources of information, add the liberal aid of several Italian scholars of eminence, among whom the most conspicuous was the duke of Monteleone, the heir and representative of Cortes, who freely communicated the family papers.§ With all these facilities, Mr. Prescott was enabled to give to the world, we believe for the first time, the whole substance, and a partial translation of the famous *fifth* despatch or *Carta Quinta* of Cortes,

detailing the startling events of his dreadful march through Chiapa to Honduras.*

Most of the original historians of the conquest, as well as those who composed the earliest and best histories of it from the original authorities, were either Spaniards or Mexicans. To the former class—by far the most numerous and important—belong the terse and vigorous Cortes himself, the sympathetic, enthusiastic and exaggerating Las Casas, the faithful Torquemada, the profound antiquary Sahagun, the concise and elegant Gomara, the pious and learned Toribio, the classical Herrera, the judicious Zurita, the brilliant though more recent De Solis, and last, not least, that charming old gossiping chronicler, Bernal Diaz, himself one of the conquerors. To the latter belong the accomplished and elaborate Father Clavigero, a native of Vera Cruz; the learned and diffuse Ixtlilxochitl, the lord of Tezcuco; Muñoz Camargo, the historian of Tlascala; and the later, Antonio Mariano Veytia, Gama, and Archbishop Lorenzana.†

To these authors we may add Boturini, a learned antiquary, who, though an Italian by birth, yet wrote in Spanish. And be it borne in mind, that the most ancient and famous of all these writers—Sahagun, Torquemada, Gomara, Las Casas, Toribio, and Clavigero—were all Catholic priests. But for *their* labors and patient researches, in fact, our accounts of the conquest would have been meagre indeed.

All these early historians our author seems to have thoroughly studied and examined. Appropriate references to them fill the margin of his pages. He furnishes chapter and verse for every important statement; and where the original authors disagree, he seems fairly to canvass their respective weight and arguments. We are delighted with this: there is some satisfaction in reading an author who thus proves himself fully acquainted with his subject. No one who has carefully perused the history of the conquest can deny to the accomplished writer the praise of ample research.

His general accuracy seems equally unquestionable. Whenever his judgment is not unduly biassed, he does substantial justice, both to the subject and to the character of the

* Volume iii, p. 279, *et seq.* and Appendix No. XIV.

† Mr. Prescott furnishes us with excellent and well written sketches of all these distinguished writers: and this is perhaps one of the greatest merits of his book.

* Pref. pp. vi, vii. † Ibid. ‡ Ibid. § Ibid. viii.

conquerors. He manifests in general a charming moderation, and he furnishes his readers with the arguments on both sides of the more important questions which arise. Perhaps he even carries this apparent fairness too far: he occasionally falls into the error of the modern eclectic school of history, which makes it fashionable to support both sides of a historical argument with so much plausibility, as almost to bewilder the understanding, and to leave the real position of the historian a complete puzzle.*

But the most important question is: was he really impartial? Did he approach the subject with a mind free from all undue bias? Was there no lurking prejudice to cause obliquity of view? In other words, would he have drawn precisely the same picture of the conquerors had they not been Roman Catholics? Has he, in one word, redeemed the pledge given by himself in his preface?†

"I have endeavored not only to present a picture true in itself, but to place it in its proper light, and to put the spectator in a proper point of view for seeing it to the best advantage. I have endeavored at the expense of some repetition to surround him with the spirit of the times, and, in a word, to make him, if I may so express myself, a cotemporary of the sixteenth century. Whether, and how far, I have succeeded in this, he must determine."

Availing ourselves of the privilege thus extended to us, as one of his readers, we regret to have to express the deliberate conviction, that he has not "succeeded" in accomplishing, to the full, what he "endeavored" to do, with so much apparent honesty of purpose. More than once religious prejudice has betrayed him into grievous error, as well as into gross injustice to the conquerors. And we say it the more freely, as it is almost the only stain on an otherwise faultless book—a dark spot, or rather a collection of spots on the sun—which, however, it requires no telescope to discover. We regret this fault the more, as such prejudice is wholly unworthy of the en-

lightened and moderate mind of Mr. Prescott; and it will add nothing to his posthumous fame.

What particular set of religious opinions he entertains, or whether he entertain any, we have no means of ascertaining. From some passages in his work, we would infer that his religious tenets sit very lightly on him. He is evidently not *géné* by them; they appear to be of the most liberal kind, in the most modern and approved sense of the word: in regard to religion, he evidently sins more by defect than by excess.

But one thing is certain: his prejudices against every person and thing Catholic flow in a strong and turbid current which bears him along on its foamy waters, and overwhelms at times his clear intellect. We will furnish a few out of many proofs of this, to show how much fairness and impartiality we may expect, even from the polished Mr. Prescott, whenever our religious principles are involved. And these specifications will further enable the impartial to judge, with how many grains of allowance many of his statements concerning the essentially religious character of the conquest and of the conquerors are to be received.

He seems to be terribly haunted by the ghost of the defunct Spanish inquisition. Its "raw head and bloody bones" must have been an almost hourly apparition to him, while engaged in preparing his work; and we have no doubt that he was often startled, amidst his historical researches, by suddenly observing its fiery eye-balls fiercely glaring at him through the key-hole of his study! On a previous occasion, we had made some feeble efforts to lay this spirit—to send it back to that dark abyss whence it emerged—but our humble labors, it seems, were lost, at least on Mr. Prescott. His apparition is as hard to drive away, and withal about as terrifying and shadowy as was Banquo's ghost. He seems greatly to court its company, and will not exorcise it, even with an *account*! Foully has he been dealt with, and grossly misled, by that miscreant traitor and apostate, Llorente.* And it is really deplorable that a man of Mr. Prescott's liberal and enlightened mind, should have permitted his credulity to be thus sported with by such a wretch!

* We have detected a few inaccuracies not, however, of much moment. We will mention one. In a note (vol. i, p. 230), he alleges this testimony of a Spanish writer: "Cortes came into the world the same day that that infernal beast, the false heretic, Luther, went out of it," and he concludes from it, that, according to this writer, Cortes was born in 1483. Now this is the date, not of Luther's "going out of the world," which happened in 1546, but of his "coming into it." There is an error somewhere.

† Pp. xii, xiv.

* See the article on the Spanish Inquisition, in the August number, vol. ii, of this Magazine.

That this language is not too severe, will be manifest from the following extracts from the history of the conquest. Speaking of the horrible human sacrifices enjoined by the Aztec religion, he says :

"Thus we find the same religion inculcating lessons of pure philanthropy on the one hand, and of merciless extermination, as we shall soon see, on the other. The inconsistency will not appear incredible to those who are familiar with the history of the Roman Catholic church in the early ages of the inquisition."*

According to him the Aztec priests, preparing their victims for the dreadful sacrifice and gloating over their excruciating tortures, were but the inquisitors, or as he says in another place,† the "Dominicans" of the new world !!

"It should be remarked, however, that such tortures were not the spontaneous suggestions of cruelty, as with the North American Indians; but were all religiously prescribed in the Aztec ritual, and doubtless were often inflicted with the same compunctious visitings which a devout familiar of the holy office might at times experience in executing its stern decrees."‡

In the course of his history he drags in this odious comparison by the heels, *usque ad nauseam*; and even seems greatly to prefer the human sacrifices of the Aztecs to those made by the inquisition! Thus, to reconcile his exaggerated theory of the Aztec civilization with the practice of human sacrifices in Anahuac, he says :

"One may, perhaps, better understand the anomaly, by reflecting on the condition of some of the most polished countries in Europe, in the sixteenth century, after the establishment of the modern inquisition; an institution which yearly destroyed its thousands, *by a death more painful* than the Aztec sacrifices; which armed brother against brother, and setting its burning seal upon the lip, did more to stay the march of improvement than any other scheme ever devised by human cunning. . . . The inquisition, on the other hand, branded its victims with infamy in this world, and consigned them to everlasting perdition in the next."

To this precious rhapsody, he adds, with an astonishing liberality :

"One detestable feature of the Aztec superstition, however, sunk it far below the Christian (!). This was its cannibalism," &c. §

All this loud declamation against the Spanish inquisition, he generalizes in another place, by unequivocally ascribing the alleged cruelties of that tribunal, to the express doctrines of the Catholic church. Witness the spirit which breathes in the following sweeping assertion, to establish the truth of which he refers his readers, in a note, to his history of Ferdinand and Isabella !

"But it should be remembered that religious infidelity at this period, and till a much later, was regarded—no matter whether founded on ignorance or education, whether hereditary or acquired, heretical or pagan—as a sin to be punished with fire and faggot in this world, and eternal suffering in the next. This doctrine, monstrous as it is, was the creed of the Romish (!), in other words, of the Christian church,—the basis of the inquisition, and of those other species of religious persecution, which have stained the annals, at one time or other, of nearly every nation in Christendom."*

Such assertions deserve no comment, except that of just indignation or pity, that one who should have known better, has thought proper thus to travel out of his way, and to abandon the legitimate province of history, in order to be able foully to asperse the religious principles of the oldest and most numerous body of Christians on the face of the earth—of a body which was alone for fifteen hundred years in its championship of Christianity—of a body, without whose advocacy of Christian principles, and guardianship of the Bible, Mr. Prescott himself would not, in all probability, have at this day the little religion with which he is blessed ! What, by all that is reasonable, had the Spanish inquisition to do with a history of the Spanish conquest ? In the language of Molière, we may ask :

"Que diable allait-il (*elle*) faire dans cette galere?"

Which may be rendered : "What, in the name of mischief, could have induced Mr. Prescott to drag in the Spanish inquisition to throw light on his history of the conquest?"

But the inquisition apart, what right had he deliberately to charge on the Catholic church the practice and advocacy of idolatry ? Was this, too, necessary to the integrity of his history ? It is true he advances this accusation with some qualification and apparent

* Vol. i, p. 71.
‡ Ibid. p. 77.

† Vol. i, p. 82.
§ Ibid. pp. 83, 84.

* Vol. ii, p. 30.

misgiving; yet he advances it roundly and boldly. Speaking of the use, by Catholics, of "material representations of divinity,"—which, by the way, are not half so common among Catholics, as he would seem to imagine,—he says:

"It is true such representations are used by him (the Catholic) only as incentives, not as the objects of worship. But this distinction is lost on the savage, who finds such forms of adoration too analogous to his own to impose any great violence on his feelings. It is only required of him to transfer his homage from the image of Quetzalcoatl, the benevolent deity who walked among men, to that of the Virgin or Redeemer; from the cross which he has worshipped as the emblem of the god of rain, to the same cross, the symbol of salvation."^{*}

The bigotry of this passage is only surpassed by its absurdity. Is the Virgin, is the cross a divinity? Or was either ever held as such by any Catholic that ever breathed? And so the poor savages could not be taught the distinction between stocks and stones, and the Divinity "who dwelleth in light inaccessible!"

It would seem, in fact, that Mr. Prescott's natural acuteness wholly abandons him whenever he enters on the hallowed ground of religious discussion. Once he has set his foot within the sanctuary, he plays all manner of fantastic tricks, among which casting somersets—self-contradiction—is perhaps the most conspicuous.† Take the following passage as a specimen of this:

"It was not difficult to pass from the fasts and festivals of the one religion (the Aztec), to the fasts and festivals of the other (the Christian); to transfer their homage from the fantastic idols of their own creation, to the beautiful forms in sculpture and in painting, which decorated the Christian cathedral. It is true, they could have comprehended little of the dogmas of their new faith, and little, it may be, of its vital spirit. But if the philosopher may smile at the reflection, that conversion, under these circumstances, was one of form rather than of substance, the philanthropist will console himself by considering how much the cause of humanity and good morals must have gained by the substitution of these UNSULLIED rites, for the brutal abominations of the Aztecs."[‡]

* Vol. i, pp. 291, 292.

† Mr. Prescott does not seem to admit the soundness of Petit Jean's wise maxim in the "Plaideurs" of Racine: "O dame! On ne court pas deux lieues à la fois!" In the historic chase he often starts two or more hares at once! Hence his blunders and inconsistencies.

‡ Vol. iii, pp. 267, 269.

If Mr. Prescott's picture of the conversion of the Aztecs be faithful—which it is not—the "philosopher," one would think, should rather weep than "smile" over its sad want of reality. If, however, he belong to the school of Democritus, rather than of Heraclitus, and have smiles to throw away, he might bestow one of the merriest on Mr. Prescott himself, for his singular *consistency* in styling *unsullied* those rites which he had just said were *sullied* with the grossest and most stupid idolatry!

But the most singular instance of the bigotry of Mr. Prescott against every thing Catholic, is yet to come. Who would ever have thought that the Spanish renegade and apostate, the notable and *veracious* Blanco White—whose apostacy was so amply remunerated, if it was not purchased by British gold—was a competent authority for reference in the history of the conquest? Yet it is even so. Mr. Prescott—the smooth and refined Mr. Prescott—actually alleges his authority, in a note, to confirm or illustrate the following precious *mereans* in the text!

"But the doctrines (of Catholic Christianity) were too abstruse to be comprehended at a glance by the rude intellect of a barbarian. And Montezuma may have, perhaps, thought it was not more monstrous to feed on the flesh of a fellow-creature, than on that of the Creator himself." (!)^{*}

The shocking grossness of this passage, is equalled only by its glaring impiety, bordering on blasphemy; and by the lamentable ignorance it displays! It is worthy only of those carnal-minded Jews of Capharnaum, who asked: "How can this man give us his flesh to eat?" (St. John vi, 53.) And so revolting is it, in fact, that it has drawn down upon the author's head a severe and well merited rebuke from one of the leading American reviews.†

We might present many more extracts breathing a similar spirit; but what we have already furnished will suffice for the present, and the subject may recur in the sequel. We would ask whether Mr. Prescott, with all those gross and bitter prejudices, could have entered cordially into the feelings, and given proper explanations of the motives and conduct of men whose religion he so cordially hated?

* Vol. ii, pp. 88, and note.

† The Democratic Review, Feb'y, 1844. Article on "Prescott's Conquest of Mexico."

Like Diogenes, trampling with his muddy feet the costly carpets of Plato, he rebukes, with still greater bigotry,* the imputed bigotry of the Spaniards. Yet we will do him the justice to say that he has honestly "endeavored" to paint correctly the Spanish conquest, as well as the noble heroism of the men who accomplished it. And, considering his deep religious prejudices, he has succeeded much better in this than could have been anticipated.

Perhaps, in composing his history, he had also an eye to business, and cast a shrewd glance at the religious atmosphere breathed by those for whom it was written. Perhaps, too, he may have been under the impression that he could not hope to reach the elysium of popular favor, without first casting some crusts to the many-headed cerberus of religious prejudice! Many a modern writer thinks himself compelled to pay this unworthy tribute in passing—shall we be allowed the comparison, made with all due respect to old Charon and to printers' devils?—the Styx of the press. When will this unworthy trembling before the slightest breath of the *aura popularis* cease? When will authors of respectability be free from a thralldom as galling as it is degrading? Will the Moloch of religious bigotry continue to prove more insatiable than even the war-god of the Aztecs, fed on human victims?

But, as we have already intimated, in spite of the religious prejudice which so strongly swayed the bosom of Mr. Prescott, the greatness and magnificence of his theme inspired and carried him away. Cold and puritanical as his soul may have been, it could not resist the torrent of enthusiasm which bore away the conquerors on its bosom, any more than could the warlike Aztecs resist their strong arms, their good swords, and their iron will. Hence he kindles with his subject, enters heartily into its stirring scenes, and startling adventures, shares in the sufferings and triumphs of the conquerors, and, bating some gross insults to the religion which they prized more dearly than life, appreciates their lofty motives, and does them ample justice.

The annals of mankind, though they unfold many a scene which shows "how thin is the

partition that divides romance from reality," yet tell of few such feats as the conquest of Mexico by the Spaniards. As our historian well remarks: "the whole story has the air of fable rather than of history! a legend of romance—a tale of the genii!"* He thus happily groups together the principal startling incidents of which it is made up, when viewed merely as a military achievement.

"That a handful of adventurers, indifferently armed and equipped, should have landed on the shores of a powerful empire, inhabited by a fierce and warlike race, and, in defiance of the reiterated prohibitions of its sovereign, have forced their way into the interior;—that they should have done this, without knowledge of the language and the land, without chart or compass to guide them, without any idea of the difficulties they were to encounter, totally uncertain whether the next step might bring them on a hostile nation or on a desert, feeling their way along in the dark, as it were;—that, though nearly overwhelmed by their first encounter with the inhabitants, they should still have pressed on to the capital of the empire, and, having reached it, thrown themselves unhesitatingly into the midst of their enemies;—that, so far from being daunted by the extraordinary spectacle there exhibited of power and civilization, they should have been but the more confirmed in their original design;—that they should have seized the monarch, have executed his ministers before the eyes of his subjects, and, when driven forth with ruin from the gates, have gathered their scattered wreck together, and, after a system of operations, pursued with consummate policy and daring, have succeeded in overturning the capital, and establishing their sway over the country; that all this should have been effected by a mere handful of indigent adventurers, is a fact little short of the miraculous,—too startling for the probabilities demanded by fiction, and without a parallel in the pages of history."†

The number of Spaniards who marched the first time against Mexico, fell short of four hundred.‡ Accompanying the expedition were about six thousand Tlascalans, and a few Cempoallans; and the whole force did not exceed seven thousand men, who were to fight against and to conquer the countless myriads of Montezuma! The Spaniards were compelled to fight their way to the capital inch by inch; and they had first to subdue, before they could avail themselves of the services of the intervening warlike tribes. Among

* The incident here alluded to is well known. Diogenes, soiling with his muddy feet the carpets of Plato, observed with a sneer: "*Calco fastum Platonis.*" Plato calmly replied: "*At majori fastu!*"

* Vol. iii, p. 215.

† Ibid. p. 221, 222.

‡ Vol. ii, p. 69.

these, the most formidable were the fierce mountaineers—"the Swiss of Anahuac," as Mr. Prescott styles them; or rather the Spartans—the brave and independent Tlascalans; first the deadliest enemies, and then the most steadfast friends of the conquerors.

With this mere handful of ill-assorted troops, the Spaniards had to encounter, in his own capital, the dread Montezuma, a name terrible throughout Anahuac—a name which could summon in an instant millions of fierce warriors, prepared to do battle to the death, under his banner! They had to plant their standard in the very heart of Tenochtitlan—"the Venice of the Aztecs;" they had to uphold it there, against the myriads who, lashed into a wild fury by the battle cry of their great war-god, rushed to the onslaught, and made almost superhuman efforts to pull it down! Cut off from all communication with the main land, by the surrounding lakes and the opened sluices of the dikes—hemmed in by the hosts who were fiercely shouting for their blood, and clamoring for new human victims for their terrible Moloch—exhausted with fatigue, reeking with wounds, and almost expiring with hunger—they yet maintained with desperate bravery the unequal contest!

Driven from the capital amid the unutterable horrors of the *Noche Triste*, they gathered together the miserable wreck of their former army; and, after fighting their way back to the coast, contending at every step with hunger, with thirst, with snares laid for their destruction, with hostile armies sent out to cut off their retreat, doomed to destruction, though "fated not to die,"—they again, in nothing dismayed by their past sufferings, fought their way back to the capital, unmindful of danger, and, regardless of the awful death on the fatal stone of sacrifice—a doom which stared them in the face, and which had already fallen to the lot of many among their comrades.

Montezuma was no more; but a greater than Montezuma sat on the imperial throne of the Aztecs. Young, active, persevering, fertile in resources, and determined rather to die with his people than to submit to the Spanish yoke, Guatamozin—the last of the Aztecs—was prepared to defend his capital to the last extremity; and his people, to a man, shared in the determination of their youthful sovereign. The superstitious awe which had

seized them on the first appearance of the Spaniards, had now yielded to a deadly hatred of men whom past reverses had proved equally mortal with themselves. Now came the deadly strife, the fierce tug of war.

The result is known, and the story is soon told. After feats of daring and bravery which only Spanish chivalry could achieve,—after a siege, perhaps the most memorable in the annals of history,—after a series of desperate assaults, and equally desperate defences, almost without a parallel,—the iron purpose of the Spaniard won the day, and the banner of Castile floated in triumph from the loftiest pinnacle of the great temple of Tenochtitlan! But it floated over a city laid in ruins, and reeking with the blood of the slain! The Aztecs would have it so: they had fiercely resisted every offer of capitulation; they had determined to bury themselves under the ruins of their capital! Thus fell the proud "Venice of the Aztecs." But two years had elapsed since the Spaniards began their first march to Mexico, and already they had subdued an immense empire!!

However the hearts of the conquerors may have bled over the ruined palaces and fallen turrets of the capital; however they may have sympathized with the appalling sufferings of its people, yet the iron fate of war left them no alternative. The conquest, through the desperate resistance of the Aztecs, could have been effected with no less disastrous results. The city, however, rose from its ruins, as if by magic—the Spaniards soon made it more beautiful and magnificent than ever; they substituted the Christian church for the odious and blood-stained *Teocalli*; the cross for the gory statue of the war-god; and the pure and unbloody sacrifice of Christianity for the worse than brutal human sacrifices of the Aztec superstition. Thus, by almost supernatural exertions and sacrifices, was a vast barbaric empire subdued, and reclaimed to Christian civilization!

The actors in the stirring scenes of this great drama were all men of iron nerve and chivalrous daring. They all achieved feats of almost superhuman strength, and won imperishable laurels in this contest. From the common soldier, old Bernal Diaz,—who, to hear his own account, was one of the prime movers in every leading enterprise,—up to

the great captain himself, all distinguished themselves by a perseverance and a patient endurance of toil and suffering which would have done honor to the Spartans of Leonidas, or the legions of Cæsar.

Among the leaders, there was Gonzalo de Sandoral, the brilliant, the bold, the daring, the successful, the darling of the army and of his general, the soul of chivalry—the Tancred of the expedition. There was the equally daring and successful, though less amiable and scrupulous Alvarado, the future conqueror of Guatemala, the *Tonatiuh*, or “child of the sun,” of the Aztecs—the Bohemond of the conquest. But peering far above them all, a pyramid of strength, stands forth the colossal character of Hernando Cortes—the Godfrey de Bouillon of the conquest. He was the very man for the emergency. He was the body as well as the soul of the enterprise: it was *his* work, in its origin, in its progress, in its termination. *His* genius originated it, created the means by which it might be accomplished, not only overcame, but turned to account, the seemingly insuperable obstacles which interposed, watched over it in every trying stage of its progress, and finally brought it to a glorious consummation. Few men in ancient or modern times, ever contended with more difficulties, endured more hardships, were more fertile in expedients, or triumphed with means so slender and inadequate.

Once he had landed in Mexico, and conceived the idea of conquering the empire, he burnt his fleet, thus cutting off all hope of retreat, and leaving his men no alternative but to conquer or to die. He then buckled on his good sword, and followed fearlessly, with his little army, the banner of the cross, which he had resolved to plant on the loftiest pinnacle of the city of Montezuma. On, on, with the battle cry of “God and St. Iago!” No dangers appal, no difficulties discourage him. Labor, and toil, and hardships, and reverses, are his daily bread: his soul rises with obstacles as the ship rises with the waves. A child of fortune, he seems to rise superior to fortune; or rather, his genius transmutes misfortunes into good fortune.

When, after incredible toil and hazard, he has the golden prize already in his grasp, and reposes quietly in the capital of Montezuma, he learns that Narvaez had been sent

with a formidable force to supersede him in the command; not a moment is lost; he marches with electric rapidity to meet his rival, surprises him in his camp, defeats his fresh and regular troops with one-fourth of their number, and almost without a struggle, takes them prisoners, wins their affections, incorporates them with his own army, and thereby doubles his own effective force. He finds that he cannot hope to take the capital without a fleet to command the surrounding lakes, and his genius creates a fleet, and has it transported across the mountains on the shoulders of men.

Olid, a subordinate chieftain rebels: Cortes leaves all his Mexican laurels behind him, and to chastise him, marches three thousand miles through the unexplored wilderness of Chiapa—through wood and marsh, over lake and river; making every obstacle bend to his iron will, checking the rising disaffection of his troops, reviving their drooping spirits, himself leading the way in every toil and hardship: nor does he give over the seemingly hopeless enterprise, but boldly pushes on, till he has attained his object. Perhaps, in all the annals of mankind, there is not to be found a parallel to this dreadful march to Honduras. It cost the great conqueror nearly as much time, and perhaps more hardship and danger than the conquest of the Mexican empire itself.

In one word, Cortes was ready to undertake any thing and every thing; and he seldom failed to accomplish whatever he undertook. He had the intuition of genius; his mind took in at a glance all the incidents and bearings of an enterprise, no matter how difficult or complicated it might be.*

We know of no exact parallel to his character, but he possessed traits in common with many great generals of antiquity. He moved and conquered with the electric rapidity of Pyrrhus, but he was more successful: he subdued a more warlike empire than Alexander, but he did not, like him, subsequently waste his energies in debauch: he had the courage, skill, and indomitable energy of

* Old Bernal Diaz makes the following *naïve* and pious reflection on the exploits of the conquerors: “and, as I ponder on *our* exploits, I feel that it was not of ourselves that we performed them, but that it was the providence of God which guided us. Much food is there here for meditation!”—*Ap. Presc.* ii, 173.

Scipio Africanus, and, like him, he destroyed a great capital,—but, unlike Scipio, he caused this capital to rise again from its ashes more splendid than ever. He conquered with Cæsar, and with him, “he wrote his own commentaries,”* almost amidst the stirring scenes of the battle-field! He had the iron nerve and the fertile invention of Hannibal, and the same unconquerable energy in encountering difficulties; but he was much more fortunate than Hannibal. And it is remarkable that old Bernal Diaz compares him to the two generals last named.

“He preferred to be called ‘Cortes’ by us, to being called by any title; and with good reason, for the name of Cortes is as famous in our day, as was that of Cæsar among the Romans, or of Hannibal among the Carthaginians.”†

We regret that our limits will not allow of copious extracts from the history of the conquest, setting forth the character of Cortes, to which Mr. Prescott does as ample justice as his religious prejudices would possibly permit. We can make room but for one or two.

“Indeed,” he says, “the history of the conquest, as I have already had occasion to remark, is necessarily that of Cortes, who is, if I may so say, not merely the soul, but the body of the enterprise,—present everywhere in person, in the thick of the fight, or in the building of the works, with his sword or with his musket, sometimes leading his soldiers, and sometimes directing his little navy. The negotiations, intrigues, correspondence, are all conducted by him; and, like Cæsar, he wrote his own commentaries in the heat of the stirring scenes which form the subject of them.”‡

“He was a knight errant in the literal sense of the word. Of all the band of adventurous cavaliers, whom Spain, in the sixteenth century, sent forth on the career of discovery and conquest, there was none more deeply filled with the spirit of romantic enterprise than Hernando Cortes. Dangers and difficulties, instead of deterring, seemed to have a charm in his eyes. They were necessary to rouse him to a full consciousness of his powers. He grappled with them at the outset, and, if I may so express myself, seemed to prefer to take his enterprises by the most difficult side! He conceived, at the first moment of his landing in Mexico (*doubtful*), the design of its conquest. When he saw the strength of its civilization, he was not turned from his purpose. When he was assailed by the superior force of Narvaez, he still persisted in it; and,

when he was driven in ruin from the capital, he still cherished his original idea. How successfully he carried it into execution, we have seen. After the few years of repose which succeeded the conquest, his adventurous spirit impelled him to that dreary march across the marshes of Chiapa; and, after another interval, to seek his fortunes on the stormy Californian gulf. When he found that no other continent remained for him to conquer, he made serious proposals to the emperor to equip a fleet at his own expense, with which he would sail to the Moluccas, and subdue the spice islands for the crown of Castile!”§

A convincing proof of the great interest which attaches to the personal history of Cortes, and an evidence, too, of the skill of Mr. Prescott as a historian, is found in the fact, that the interest of his work does not flag, after the description of the final siege and fall of Mexico. The brilliant *De Solis* had closed his history of the conquest with this last scene of the great drama; but Mr. Prescott, at the hazard of not sustaining his narrative, continues it after this event, and unfolds the various startling vicissitudes in the subsequent career of Cortes. And never was a biography more interesting, both in itself and in the manner in which it is treated. Few readers who have gone as far as the fall of Mexico, will refuse to accompany the author to the close of his volume; and many even will read with pleasure the valuable papers in the Appendix.

We cannot close this notice without attempting briefly to answer two questions, which have been often asked respecting the conquest of Mexico.

1. Was the conquest justifiable?

2. Was it stained with unnecessary and wanton cruelty by the Spanish conquerors?

1. The principles by which we judge, in the abstract, of the right of conquest, are very abstruse and difficult to be ascertained with certainty. They lie back in the very foundations of society, and constitute the most delicate and difficult portions of international jurisprudence. Conquerors seldom reason; they act. They come up to Sheil's definition of an Irishman: “they act first and think afterwards.” *Might* and *right* are not synonymous terms; but they have been too often viewed as such in the annals of conquest. We recollect once to have read on the barrel

* Cf. Prescott, iii, 352.

† Apud eundem, iii, 356.

‡ Ibid. 359.

§ Ibid. 353, 354.

of a canon the significant inscription : "*ultima ratio regum*,"—the last reason of kings. This saying is perhaps still more true of conquerors than of kings.

The right of conquest involves a number of very complicated questions ; and the slightest circumstance may change a whole case. Hence, perhaps, the best method of deciding the question, whether the Spanish conquest was justifiable, will be to present a succinct statement of the facts bearing on the case, with such reflections interspersed, as the facts may themselves suggest or warrant. We will adopt this method, and will state no fact which is not undoubted, and for which we will not have the authority of Mr. Prescott himself ; though we shall be compelled to controvert some of his positions. And, unless we are greatly mistaken, it will clearly appear from the train of our remarks, that, if ever a conquest was justifiable, that of Mexico by the Spaniards was so.

Before the expedition of Cortes, the enterprise of the Spaniards had already discovered the continent bordering on the gulf of Mexico, and it had been visited by two other adventurers, Cordova and Grijalva.

"Under this chivalrous spirit of enterprise," Mr. Prescott tells us, "the progress of discovery had extended, by the beginning of Charles the fifth's reign, from the bay of Honduras, along the winding shores of Darien, and the South American continent, to the Rio de la Plata. The mighty barrier of the isthmus had been climbed, and the Pacific descried by Nuñez de Balboa, second only to Columbus in this valiant band of "ocean chivalry.""

Grijalva had not returned ; but Cordova had, by his glowing accounts, quickened the zeal, and stimulated the enterprise of Velasquez, the governor of Cuba. He accordingly fitted out an expedition at the head of which he placed Hernando Cortes. The objects of this enterprise were : to find Grijalva ; to rescue six Christians whom Cordova had reported as lingering in captivity in Yucatan ; and lastly and chiefly, to extend the Spanish commerce with the natives.. In the instructions given to Cortes, no allusion is made to a conquest of the country, properly so called.

"But the great object of the expedition was barter with the natives. In pursuing this, special care was to be taken that they should

receive no wrong, but be treated with kindness and humanity. Cortes was to bear in mind above all things that the object which the Spanish monarch had most at heart was the conversion of the Indians. He was to impress on them the grandeur and goodness of his royal master, to invite them 'to give in their allegiance to him, and to manifest it by regaling him with such comfortable presents of gold, pearls and precious stones, as, by showing their own good will, would secure his favor and protection.' He was to make an accurate survey of the coast, sounding its bays and inlets for the benefit of future navigators. He was to acquaint himself with the natural products of the country,"* &c.

The author adds, that the general tenor of the instructions given to Cortes "must be admitted to provide for the interests of science and humanity, as well as for those which had reference only to a commercial speculation."†

Armed with these humane and pacific instructions, Cortes landed in Mexico ; nor did he violate either the spirit or the letter of them, until compelled to do so by the indomitable hostility of the Indians. They, and not he, struck the first blow ; and his appeal to arms was a necessary measure of self defence. The first battle occurred at Tobasco ; and Mr. Prescott speaks of the conduct of Cortes as follows.

"Before commencing hostilities, that 'he might act with entire regard to justice, and in obedience to the instructions of the royal counsel,' he first caused proclamation to be made through the interpreter, that he desired only a free passage for his men ; and that he proposed to revive the friendly relations which had formerly subsisted between his countrymen and the natives. He assured them that if blood were spilt, the sin would lie on their heads and that resistance would be useless, since he was resolved at all hazards to take up his quarters that night in the town of Tobasco."‡

This proclamation was received by the Indians, "with shouts of defiance and a shower of arrows."§ This was a usual mode of procedure with Cortes, who was, *in no instance*, the aggressor—at least on his first march to Mexico, and until he had been hopelessly committed in the war of the conquest. Thus, ere he encountered the fierce Tlascalans,

"Cortes, when he had come within hearing, ordered the interpreter to proclaim that he had no hostile intentions, but wished to be allowed a passage through their country, which he had entered as a friend. This declaration he com-

* Vol. i, p. 217.

* Ibid. p. 248—9. † Ibid. ‡ Ibid. p. 278. § Ibid.

manded the royal notary, Godey, to record on the spot, that if blood were shed it might not be charged on the Spaniards.”*

At Cempoalla, the capital of the Totonacs, he had already heard of the tyranny of Montezuma, and of the horrid human sacrifices practised by the Aztecs. The Cempoallan cacique had told him that Montezuma was “a stern prince, merciless in his exactions, and, in case of resistance, or any offence, sure to wreak his vengeance by carrying off their young men and maidens to be sacrificed to his deities. Cortes assured him, that he would never consent to such enormities; he had been sent by his sovereign to redress abuses and to punish the oppressor; and if the Totonacs would be true to him, he would enable them to throw off the detested yoke of the Aztecs.”† He had already assured the cacique “that he had come to the Aztec shores to abolish the inhuman worship which prevailed there, and to introduce the knowledge of the true God.”‡

The more nearly the Spaniards approached the Aztec capital, the more were their souls harrowed by the spectacles which every where met their eyes, revealing both the execrable tyranny of Montezuma, and the awful extent to which was carried the practice of human sacrifices among the Aztecs. In one place—called *Cocotlan* by Bernal Diaz—“there were thirteen *teo callis* (temples); . . . and in the suburbs they had seen a receptacle, in which, according to Bernal Diaz, were stored a hundred thousand skulls of human victims, all piled and ranged in order! He reports the number as one ascertained by counting them himself.”§ The author adds: “The Spaniards were destined to become familiar with this appalling spectacle as they approached nearer to the Aztec capital.”||

These human sacrifices, of which many among the Spaniards themselves were destined subsequently to become the victims,† had been long carried to a frightful extent in Anahuac. It was an essential part of the Aztec religion, and was yearly on the increase. On this subject Mr. Prescott says:

“The amount of victims immolated on its accursed altars would stagger the faith of the

least scrupulous believer. Scarcely any author pretends to estimate the yearly sacrifice throughout the empire at less than twenty thousand, and some carry the number as high as fifty. On great occasions, as the coronation of a king, or the consecration of a temple, the number becomes still more appalling. At the dedication of the great temple of Huitzilopotchli, in 1486, the prisoners, who for some years had been reserved for the purpose, were drawn from all quarters of the capital. They were ranged in files, forming a procession nearly two miles long. The ceremony consumed several days, and seventy thousand captives are said to have perished at the shrine of this terrible deity!”*

Again:

“One fact may be considered certain. It was customary to preserve the skulls of the sacrificed, in buildings appropriated to the purpose. The companions of Cortes counted one hundred and thirty-six thousand in one of these edifices. . . . Indeed the great object of war with the Aztecs was quite as much to gather victims for their sacrifices, as to extend their empire. Hence it was that an enemy was never slain in battle, if there were a chance to take him alive. To this circumstance the Spaniards repeatedly owed their own preservation. When Montezuma was asked, ‘why he had suffered the republic of Tlascala to maintain her independence on his borders,’ he replied, ‘that she might furnish him with victims for his gods.’”†

Such then was the tyranny, and such were the horrible abominations prevalent among the Aztecs! Could the Spaniards, could Cortes look on those scenes unmoved? Could he as a Spanish chevalier of lofty bearing leave all those wrongs unredressed? Could he resist the cry of the fettered slave who implored his aid in breaking his bonds, and asserting his freedom from an odious tyranny which was crushing him in the dust? Could he as a knight of the cross suffer the temples any longer to be besmeared with human gore, or the smoke of the horrid sacrifice any longer to ascend from wreaking human victims? Could he, when he had the power to prevent it, permit the most sacred laws of society and of humanity to be thus openly and frightfully

* Introduction, pp. 79, 80.

† Ibid. pp. 81—2. For a lively picture of the manner in which the revolting sacrifice was performed, see *ibid.* p. 75, *et seq.* For the appalling spectacle which met the eyes of the conquerors when they first visited the Aztec temples of Mexico, see volume ii, p. 152. Old Bernal Diaz testifies, that those “bells” smelled more strongly than the worst charnel houses of Castile!

* Ibid. p. 426. † Ibid. p. 346. ‡ Ibid. p. 445.

§ Ibid. p. 399.

|| Ibid. pp. 399—400.

¶ See Prescott, volume iii, pp. 152—3, for a graphic description of the dreadful sacrifice of the Spaniards on the summit of the great *teocalis* of Mexico.

trampled on, under his very eyes? Could he, in one word, as a true knight, sworn to redress grievances, to protect the weak, and to assert the right, do otherwise than he actually did?

He had come to Mexico with pacific intentions; he had not been the aggressor; he was drawn into the war against his own will; by circumstances beyond his control, he was subsequently hurried into it more and more deeply: at every step of his progress, he saw new grievances to redress, new abominations to suppress; the oppressed nations of Anahuac loudly called on him for protection against an inhuman despot, who was grinding them down with exactions, and snatching away, for the horrid sacrifice, their sons and their daughters: in the midst of all these stirring scenes, the hearts of both himself and his companions in arms, beat high with the chivalrous feelings which had lingered longer in Spain than in any other country—could he, we repeat it, under all these circumstances, have acted otherwise than he did?

Was he, in the first moment of danger, through an over-nice point of honor, or a too delicate sense of the Aztec rights, to turn his back on men, who themselves respected the rights of neither God nor man—insulting the former with human sacrifices, and trampling systematically on the dearest rights of the latter? Had he thus ingloriously fled, he would not have been a true Castilian chevalier, nor a faithful knight of the cross! But Providence had entrusted to him a higher mission, and well and fully did he fulfil it. Wherever his arms were victorious, the fetters of the crouching slave were stricken off, and the trembling captive, reserved for the sacrifice, escaped from his horrid cage!* Wherever he went he was the protector of the weak, and the scourge of the oppressor. Nor did he desist, until the throne of the haughty Aztec was laid in the dust; until his temples were purified from the abominations of human victims, and dedicated to the true God in a purer worship!

According to the principles of natural reason, and the authority of Montesquieu, Grotius,† Puffendorf, and most writers on international law, human sacrifices alone generally

practiced among a people would justify their subjugation by another, in case they would not consent, on being properly appealed to, to abolish of themselves the abominable custom. If war may be lawfully declared for the flagrant violations of the rights of property, is it not, *a fortiori*, lawful, when it is waged to protect from the most barbarous death hundreds of thousands of human beings? If by the universally received principles of international law, war may be waged to abolish the slave trade, can it not, *a fortiori*, be declared for the object just referred to? Mr. Prescott, in fact, does not dissent from these views, however he may seek to conceal or to qualify his opinion. Take this passage as an evidence: he is speaking of the Aztec sacrifices:

“Men became familiar with scenes of horror and the most loathsome abominations. Women and children—the whole nation became familiar with, and assisted at them. The heart was hardened, the manners were made ferocious, the feeble light of civilization, transmitted from a milder race, was growing fainter and fainter, as thousands and thousands of miserable victims, throughout the empire were yearly fattened in its cages, sacrificed on its altars, dressed and served at its banquets! The whole land was converted into a vast human shambles! The empire of the Aztecs did not fall before its time!”

Then follows this singular passage:

“Whether these unparalleled outrages furnish a sufficient plea to the Spaniards for their invasion, whether with the Protestant, we are content to find a reward for it in the natural rights and demands of civilization, or, with the Roman Catholic, in the good pleasure of the pope (!),—on the one or the other of which grounds, the conquests by most Christian nations in the east and west have been defended—it is unnecessary to discuss, as it has already been considered in a former chapter.”‡

One would have thought, had not Mr. Prescott intimated the contrary, that Protestants had not monopolized all the common sense of the world; and that Roman Catholics could claim an equal right with them to defend their conquests by an appeal “to the natural rights and demands of civilization.” We boldly deny the truth of the assertion, that any Catholic power ever rested the defence of its conquests, “in the good pleasure of the pope;” and the authorities to which Mr. Prescott refers for proof of this, “in a former chapter,” do

* Cf. Prescott, vol. ii, p. 38.

† See his authority quoted in an able review of Meyer's Mexico, in the March number of this Magazine.

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* Vol. iii, p. 117.

† Ibid.

not establish it any more than a long note appended to this same chapter, establishes the immaculateness of the Puritans who colonized New England.

This will clearly appear from a very brief examination of Mr. Prescott's curious opinion of the theory of the right of conquest maintained by Catholics. After having asserted, without any sufficient evidence, that the holy see claimed a right to all pagan lands, he adds :

"Thus Alexander VI generously granted a large portion of the western hemisphere to the Spaniards, and of the eastern to the Portuguese. These lofty pretensions of the successors of the humble fisherman of Galilee, far from being nominal, were acknowledged and appealed to as conclusive in controversies between nations."*

This last fact solves the whole problem. The Catholic powers of Europe, fearing to come into collision in the rapid progress of their discoveries, appealed, by mutual consent, to the common father of the faithful, as a freely chosen arbitrator, to mark out the limits of their prospective territories. The popes, feeling that their powerful mediation might prevent war and bloodshed, as freely acceded to the proposal. The result proved their wisdom and forecast. The treaty of Tordesillas between the Spanish and Portuguese governments, proceeding on the basis of this papal partition, settled, without a drop of blood, a controversy which otherwise might have involved both governments in a dreadful war.†

That this is the true view of the whole matter, appears still more clearly from Mr. Prescott's own admission—singularly inconsistent with his previous random assertions. He says:‡

"It should be remarked that, whatever difference of opinion existed between the Roman Catholic—or rather the Spanish and Portuguese nations—and the rest of Europe, in relation to the true foundation of their titles in a moral view, they have *always* been content in their controversies with one another, to rest them *exclusively* on priority of discovery."

And in proof of this, he quotes Vattel and Chancellor Kent. Thus it is manifest from our author's own showing, that his assertion concerning the Catholic nation's resting their titles "in the good pleasure of the pope," is all a fallacy—a mere

insipid crust thrown to the Cerberus of bigotry!

We have a word to bestow, *en passant*, on our old friends, the good Puritans of New England, whom Mr. Prescott draws into the discussion on the right of conquest. He admits "that King James' patent asserted rights as absolute nearly as those claimed by the Roman see."* But the good Puritans of New England did not rest their claims on this patent—not they! Nor did they rest them on the general arguments alleged by other Protestants,† drawn from the design of God that the i. of the earth should be extensively cultivated, or from the wants of an ever-expanding civilization. They were far too enlightened to maintain their titles under any such flimsy pretexts! "On the contrary," our author tells us, "they established their title to the soil by fair purchase of the aborigines; thus forming an honorable contrast to the policy pursued by too many of the settlers on the American continent."‡

All that this fine picture needs is fidelity of outline, and truth of coloring. In bargaining, the aborigines of North America were no match for the shrewd Puritans; especially, as was often the case, after the heads of the former had been excited "by copious draughts of rum!" They often sold their territory for a mere trifle: sometimes, as in the case of the Pequods of Connecticut, their soil was seized on by reckless violence. The good Puritans were too often wont to treat them as Amalecites, who were to be driven without mercy from their new Chanaan!

If there be any truth in history, it is certain that the Puritans were in the habit of first cheating, then of goading into war, next of driving into the wilderness or selling into bondage, and lastly, if other means failed, of exterminating the poor Indian tribes of New England! The preachers often accompanied these expeditions of extermination, marching at the head of the troops, and with the "godly Stone," pouring forth long prayers for the success of their arms!§

Did Mr. Prescott forget that the Puritans exterminated or drove into the wilderness all the

* Ibid. † Ibid.

‡ Cf. Bancroft *passim*. See his testimonies on this subject accumulated in a review of Mr. Webster's Baker Hill speech, published in the Catholic Cabinet of St. Louis for October, 1843.

§ Ibid.

* Ibid. vol. ii, p. 31. † Cf. Prescott, *ibid.* note.
‡ Ibid. p. 32, note.

once flourishing tribes of New England—the Pokanokets, the Naragansetts, the Pequods? Did he forget the treacherous manner in which they requited the generous hospitality of old Massasoit—who had first sheltered them in his wigwam—by selling the only heir of his house into bondage under the burning sand of Bermudas? Did he forget the long continued and cold-blooded and systematic cruelty, with which they successively swept from the face of the earth most of the original occupants of the soil? Did he forget that they did little or nothing for their religious culture? Could he, a New Englander, have wholly forgotten all these things, to say nothing of the blue laws and the burning of witches? If he did not, why hold up his forefathers as such paragons of perfection, and models for imitation? The *fairness* of the Puritans, forsooth!

2. This naturally leads us to the second question: "Did the Spaniards stain their conquest of Mexico with wanton and unnecessary cruelty?"

Mr. Prescott's own authority warrants us to answer emphatically in the negative. Our limits will not allow us to dwell at any great length on this question: nor is it necessary to do so. The subject will probably recur in our next article on Mr. Prescott's work; in which we mean to speak of the religious point of view of the conquest, and besides, the case is a very plain one, and though complicated in its details, is yet easily made out. Never was there, in the whole history of mankind, a conquest which was effected with less cruelty or bloodshed. Never was there one which was conducted with more moderation and discretion, even in the heat of the most stirring scenes. Never was there one stained with fewer crimes, or in which more effectual means were adopted to check violence and to stay cruelty.

All this can be easily established by incontrovertible evidence. We have already seen how humane was the spirit breathed by the instructions furnished to Cortes by Velasquez. Mr. Prescott is our witness that Cortes faithfully kept those instructions, at least until he had reached Cholula, on his way to the Aztec capital.

"The present expedition, up to the period of its history at which we are now arrived, had been probably stained with fewer of such acts

(of violence), than almost any similar enterprise of the Spanish discoverers in the new world. Throughout the campaign, Cortes had prohibited all wanton injuries to the natives, and had punished the perpetrators of them with exemplary severity. He had been faithful to his friends, and with perhaps a single exception, not unmerciful to his foes."*

What this single exception is, we are at a loss to guess, unless the historian refers to his having had the hands of the Tlascalcan spies cut off, and his having sent them to their countrymen in this mutilated condition. But this severity, shocking as it may appear to our present delicacy, was really an act of mercy to the fierce Tlascalans, whose souls were thus stricken with a terror that induced them to close the war, and thereby to stop the effusion of blood: it was such even to the spies themselves whom the international law of all nations would have consigned, and would even now consign to the gallows. Was Washington inhumane because he persisted in having Major André hung, though this brave man urgently entreated, as a last request, that he might be permitted to die the death of a soldier?

We do not mean to say that all the deeds of the conquerors are wholly defensible, or that they never perpetrated acts of cruelty unwarranted by the trying circumstances in which they were placed. But we do assert that when all those circumstances are duly and impartially weighed, there was less of wanton cruelty than in any similar expedition for conquest recorded in history. The actions of men struggling to win an empire, and placed in daily and hourly peril of their lives, with treachery often lurking in their own camp, and snares encompassing them from without, are not surely to be judged of by the rules of every day life. Rightly to appreciate them, we must divest ourselves of the present, transport ourselves back to their own times, and intermingle with them in all the stirring scenes of their great drama. Judging the conquerors by this equitable standard, we will find that they were guilty of fewer acts of violence than many refined nations of even this *enlightened* age, placed under similar circumstances. The bloody deeds of the conquerors almost disappear when put in comparison with the cruel-

* Vol. ii, p. 33.

ties perpetrated by the *enlightened* English at the storming of Badajoz,* and in other passages of the Peninsular war; to say nothing of the other multiplied horrors of the wars which lately desolated Europe.

The wanton cruelties perpetrated by some of the Spanish commanders, were severely rebuked by Cortes. Thus the cold-blooded massacre of the Mexicans, ordered by Alvarado, in the absence of Cortes from the capital, was strongly censured by him on his return, however Alvarado sought to justify it by motives of alarm and of expediency. Speaking of this incident, Mr. Prescott says :

“When Alvarado had concluded his answers to the several interrogatories of Cortes, the brow of the latter darkened as he said to his lieutenant : ‘ You have done badly. You have been false to your trust. Your conduct has been that of a madman.’ And, turning abruptly on his heel, he left him in undisguised displeasure.”†

There is scarcely a deed of cruelty ascribed to the Spaniards which had not its justifying or at least its palliating circumstances. Thus the massacre at Cholula, ordered by Cortes, was viewed by him as a necessary measure of self-defence, under circumstances of imminent peril to the very existence of the Spaniards. They had entered the city as friends; they had been received as friends; they had conducted themselves as friends. While every external appearance indicated friendship on the part of the Cholulans, and promised security to their guests, a foul conspiracy was detected, which aimed at nothing less than the extermination of the whole Spanish army! Thus betrayed by men wearing the mask of friendship, Cortes determined to strike the first blow as the *only* means his genius could suggest to avert the threatened destruction. And though, reposing in the security of our closet, we may be inclined to think that he exceeded the just measure of legitimate defence, yet the result justified his forecast.‡

Another matter of crimination against Cortes is the seizure of Montezuma in his own capital, while the emperor was regaling him and his army with princely hospitality. But the truth and honesty of the Aztec emperor were strongly suspected; and his previous conduct had rendered those suspicions doubly

strong.* The Spaniards too were in a most critical situation in the midst of hostile myriads, who awaited only the beck of Montezuma to pounce on them, and to destroy them, or lead them to the fatal stone of sacrifice. In this emergency, their only security lay in possessing themselves of the person of Montezuma, and in using his influence to subdue the city without shedding a drop of blood. It was a bold stroke, worthy the genius and daring of Cortes; and, as a matter of expediency, and even, in a certain sense, of humanity, it was a master-stroke of policy. Mr. Prescott himself, though he follows the most unfavorable accounts of the transaction, yet pronounces this equitable opinion :

“To view the matter differently, we must take the position of the conquerors, and assume with them the original right of conquest. Regarded from this point of view, many difficulties vanish. If conquest was a duty, every thing necessary to effect it was right also. Right and expedient became convertible terms. And it can hardly be denied that the capture of the monarch was expedient, if the Spaniards would maintain their hold on the empire.”†

It is scarcely pretended that after his seizure, Montezuma was treated with wanton inhumanity by the Spaniards. Their treatment of the brave and patriotic Guatamozin, after the fall of Mexico, is not so easily defended. But if he was submitted to the torture, it is but justice to Cortes to say that he opposed it with all his might, and only yielded to the clamor of his soldiers supported by the royal treasurer, Alderete.‡ The soldiers were flushed with victory, and goaded into madness by disappointment in not finding the expected booty, which, it was alleged, Guatamozin had concealed, they openly threatened insurrection : and it is difficult to say how far the influence even of Cortes could have checked or stayed their violence. Indeed when we reflect with how motley and reckless a soldiery he had to deal, we are lost in amazement at the success of his efforts to enforce subordination, and to prevent deeds of wanton cruelty.

If Guatamozin was subsequently executed by Cortes, we should bear in mind that the deed was done amidst the awful scenes of that dreadful march to Honduras : and we could

* Mr. Prescott admits this, vol. ii, p. 34.

† Vol. ii, p. 289. ‡ Cf. *Ibid.* pp. 33—35.

* Mr. Prescott admits as much, vol. ii, p. 159.

† Vol. ii, p. 176. ‡ Cf. Prescott, iii, 236, *et seq.*

pardon almost every thing to a man exhausted by so many hardships, and beset with so many dangers. Any one who will read attentively Mr. Prescott's account of the whole transaction, must come to the conclusion, that Cortes viewed it as a necessary measure of security to the *lives* of himself and followers. His Indian auxiliaries vastly outnumbered his own troops : amid those dreary marshes of Chiapa, the Spaniards were wholly in the power of their Aztec allies : these threatened to pounce upon them in their exhausted condition, and to rear again the fallen banner of Guatamozin. A conspiracy for this purpose was organized, of which the fallen emperor was believed to be the ringleader. Under these trying circumstances, Cortes had no alternative.*

Finally, if much blood was shed, and many horrors enacted during the final siege and capture of Mexico, it was not so much the fault of the Spaniards as of the circumstances of the siege itself. The Spaniards would fain have taken the capital without shedding a drop of blood ; but the obstinate spirit of the Aztecs resisted all their repeated overtures for a capitulation. We cannot better vindicate the conduct of the conquerors in this emergency than in the language of Mr. Prescott.

"Their swords were rarely stained with blood, unless it was indispensable to the success of their enterprise. Even in the last siege of the capital, the sufferings of the Aztecs, terrible as they were, do not imply any unusual cruelty in the victors : they were not greater than those inflicted on their own countrymen at home, in many a memorable instance, by the most polished nations, not merely of ancient times, but of our own. They were the inevitable consequences which follow from war, when, instead of being confined to its own legitimate field, it is brought home to the hearth-stone, to the peaceful community of the city,—its burghers untrained to arms, its women and children yet more defenceless. In the present instance, indeed, the sufferings of the besieged were in a great degree to be charged on themselves—on their patriotic but desperate self-devotion. It was not the desire, as it was not certainly the interest, of the Spaniards to destroy the capital or its inhabitants. When any of these fell into their hands, they were kindly entertained, their wants supplied, and every means taken to infuse into them a spirit of conciliation ; and this too, it should be remembered, in spite of the dreadful doom to which they consigned

their Christian captives. The gates of a fair capitulation were kept open, though unavailingly, to the last hour.

"The right of conquest necessarily implies that of using whatever force may be necessary for overcoming resistance to the assertion of that right. For the Spaniards to have done otherwise than they did, would have been to abandon the siege, and with it the conquest of the country. To have suffered the inhabitants, with their high-spirited monarch to escape, would but have prolonged the miseries of war, by transferring it to another and more inaccessible quarter. They literally, as far as the success of the expedition was concerned, had no choice. If our indignation is struck with the amount of suffering in this, and in similar scenes of the conquest, it should be borne in mind, that it is a natural result of the great masses of men engaged in the conflict."

In conclusion, we would beg the impartial reader to compare for a moment the Spanish conquest of Mexico with the English conquest of India ; and the Spanish Hernando Cortes with the English Lord Clive. How immaculate do even the darkest deeds of the Spanish conquerors appear when placed by the side of those done by the *enlightened* English of the eighteenth century in India ? For drops of blood shed by the Spaniards, the English shed gallons ; for tens, on whom the Spaniards inflicted suffering, the English inflicted it on thousands ! The horrors of the Spanish conquest were transient ; they were speedily forgotten in the blessings of the new civilization of which the conquerors were the harbingers : the horrors of the English conquest yet abide, increased a hundred fold ; the tens of millions of enslaved and crushed victims yet send forth their notes of wailing under English tyranny ! The dreadful horrors recently enacted in Afghanistan and Schinde are but links in the chain of a systematic cruelty and oppression which has continued, with little intermission, since the first moment of the conquest—or for the last eighty years ! Lastly, the Spaniards abolished the horrid human sacrifices of the Aztecs, and indoctrinated them in Christianity : the English bowed down the bodies, but cared little for the souls of their victims ; and the car of Juggernaut yet crushes its hundreds of fanatical worshippers !

And then how does the character of Lord Clive compare or rather contrast with that of Hernando Cortes ! Bold, daring, gifted, and

* Cf. *Ibid.* p. 285, *et seq.*

successful like Cortes, Clive had not a particle of his chivalry, nor of his moral principle. As a warrior too he was vastly inferior. He had not the same difficulties to contend with, nor the same fierce and warlike tribes to encounter. Though assisted with fire-arms, the soft and effeminate Bengalee was not to be put in comparison with the fierce Aztec, and the warlike Tlascalan. Finally, Cortes was an honorable and high-minded cavalier, whose nature *could not* stoop to meanness; Clive was an intriguer, a hypocrite, a forger!* The two names of

* We would ask those who might be disposed to think these epithets unwarrantable or too strong, to read Macaulay's review of "*Malcolm's Life of Clive*."

Lord Clive and Hernando Cortes should not be breathed together, nor written on the same page; any more than those of Warren Hastings and the very worst of the Spanish viceroys that ever ruled in the Mexican capital!

M. J. S.

We can present only the following brief extract: "Accordingly this man, in all the other parts of his life an honorable English gentleman and soldier, was no sooner matched against an Indian intriguer than he became himself an Indian intriguer; and descended without scruple to falsehood, to hypocritical caresses, to the substitution of documents, and to counterfeiting of hands!" Macaulay's *Miscellanies*, 8vo. p. 327. Carey & Hart, Philadelphia, 1843. Read the entire review, as also the article on Warren Hastings, *ibid.* p. 460, *et seq.*

D'AUBIGNE'S HISTORY REVIEWED.

D'Aubigné's History of the Great Reformation in Germany and Switzerland Reviewed; or the Reformation in Germany examined in its Instruments, Causes, and Manner, and in its influence on Religion, Government, Literature and General Civilization. By M. J. Spalding, D. D. Baltimore: John Murphy. 12mo. pp. 379.

THE history of the Christian religion is the grand evidence of its divinity and of its claim to the veneration and obedience of mankind. If we could not trace the existence of the church, through the numberless changes of the past, up to the period when her heavenly Founder held the multitudes in breathless admiration at the sublimity of his teachings, and forced their intellects into submission at the contemplation of the miracles which he wrought—if we could not view, amid the constant revolutions of time, the accomplishment of Christ's promise, that the society founded by him would subsist and weather the fiercest storms of human vicissitude, we would possess no sufficient grounds of adherence to any form of Christianity. The witness to testify that this religion came from above, as well as to link the present with the past, and to show that we now believe and practise what was inculcated by the author of the Christian faith,

would be wanting, and the mind of man could discover no possible means of arriving at the knowledge of revelation. It is history, therefore, that is, the tradition of mankind, that furnishes the motives of credibility, by which we are led to acknowledge the authentic establishment and the constant perpetuation of the faith which we hold. But if this historical evidence is the mirror which reflects the light of truth over the church at large, it is equally the criterion and the safeguard of orthodoxy for every portion of the church, and for every individual who belongs to it. The history of the Christian church, as far as its doctrines are concerned, consists in one solitary declaration, that they are now what they were yesterday and what they have been in every age since they were originally promulgated. Hence it is plain that any man, or any body of men, pretending to Christian orthodoxy, must be identified with the history of the Christian church. If history attests that they have formed one society in doctrine, and worship with the great body of believers, then are they to be looked upon as a portion of the original church established by Christ; if, on the other hand, the testimony of history is against them; if it shows, at any particular period, that they broke off their connexion with the universal church, that they commenced the

dissemination of new doctrines, it places the stamp of novelty, and consequently of error on the system which they proclaim. The church of Christ was not to change in doctrine; it was to subsist always as originally constituted. The very idea, then, of reforming the church of Christ in doctrine, is false and anti-christian; because it supposes that the church, against which he promised that the gates of hell should never prevail, has been overcome by the assaults of her enemies; it supposes that there was a period when the mission of those who were the ordinary heralds of truth had failed, and consequently that the pledge of Jesus Christ, to be with the apostles and their successors to the end of time, had been withdrawn.

By this single, but infallible criterion may all the dogmatizers of ancient and modern times be tested. The church existing under a visible form, a body consisting of the pastors and of the faithful under their charge, professing one doctrine, one worship, under the same external polity, this church has suffered no interruption since the days of the apostles; it began in Jerusalem and gradually swelled its numbers, and has been diffused over the whole earth; this church has in every age been the living and subsisting type, or rather embodiment of the doctrines and worship originally delivered by the Son of God; it forms at all times the rule by which the religious sentiments and practices of a Christian are to be governed, because, to depart from this standard, would be deviating from the course marked out by the divine Founder of Christianity. For this reason, St. Paul declared to his disciples in the very first days of religion, that "if even an angel from heaven were to announce a gospel different from that which they had learned from him, he should pass unheeded," and the earliest and most illustrious champions of the Christian faith held the same language, which has been re-echoed from their time to the present day. They knew no other mark of orthodoxy than communion with the universal church. They continually urged upon the people the necessity of unity, and of a unity growing out of submission to the lawfully constituted pastors of the church. That the faithful were to be united with their bishop, and the bishop with the other members of the hierarchy, was the

great characteristic of the society founded by Christ, and whoever did not possess this badge of union was looked upon as an alien, as a stranger to the one fold under one shepherd. From the very origin of Christianity, there arose false prophets, men who abounded in their own sense, and who refused to captivate their minds under the obedience of that truth which was promulgated by the apostles; but the evidence of their heterodoxy was their separation from the society governed by the apostles; and this test of error continued to be applied by the chief pastors who succeeded the original propagators of the gospel, and has always served to unmask the illegitimate pretensions of such as have placed themselves in opposition to the church of God.

Among the ecclesiastical writers of antiquity, no one perhaps more cogently pressed this argument against the sectaries of the time, than Tertullian. His language to those men was the following: "Whence do you come? Who authorized you to teach the people? Where are the credentials of your mission? Show your connexion with the duly appointed pastors; show that you have received the character and the mission of apostles, and you will be entitled to a hearing; but without these evidences, your declarations can have no weight whatever, being founded only on your private authority, and not on the words of Christ." Such too has been in every age the method of discriminating truth from error. When Arius, in the fourth century, ventured to assert that Christ was not God, equal to the Father, his doctrine was reprobated, because it was at variance with that of the great body of Christians, and his error was condemned in the first general council, held at Nice, in the year 325. When Macedonius subsequently denied the divinity of the Holy Ghost, his novelty was anathematized in the same way at the council of Constantinople in 381. So also were the errors of Nestorius and Eutyches rejected in the fifth century, and in every age the same test was applied for the purpose of separating the chaff from the wheat, of drawing the line between the deposite of revealed truth which had been transmitted from the days of the apostles, and the spurious doctrines of men. And when Luther arose, as the proclaimer of a new religion, was he not met with the same protest on the part of the

Christian world? He trembled, as he assures us, in at first standing alone in the work of reformation: an admission which is at once a victorious refutation of his opinions, because, as we have shown, there could not be a more unequivocal mark and exposure of shipwreck in the faith, than to differ with the universal church.

The religious revolution of the sixteenth century might therefore be divested of all claim to favorable regard, by a simple reference to the historical fact, that Luther, at the commencement of his dogmatizing career, stood alone in opposition to the whole Christian world. But this view of the subject is most scrupulously avoided by certain admirers of the reformation, for reasons which are easily conjectured. It would necessarily lead to the immediate condemnation of the acts by which it was effected. To defend these acts of the original reformers, other principles must be supposed, and hence Mr. D'Aubigné, with his fellow-laborers in the same cause, has not hesitated to proclaim that

" 'The church was in the beginning a community of brethren. All its members were taught of God; and each possessed the liberty of drawing for himself from the fountain of life.*—Again: 'as soon as salvation was taken out of the hands of God, it fell into the hands of the priests. The latter put themselves in the place of the Lord; and the souls of men, thirsting for pardon, were no longer taught to look to heaven, but to the church, and especially to its pretended head.' "

Hence Christianity had declined, and the church in direct opposition to the promises of Christ had become almost extinct, according to Mr. D'Aubigné, "retiring into the lonely sanctuary of a few solitary souls." From an hypothesis of this nature, that the whole church was corrupt, and buried in superstition, it follows as a matter of course that it had vast need of reformation, and hence the task of the Genevan historian to show, that they who undertook or rather who at the present day are said to have undertaken this godly work of remodelling the church of Christ, were commissioned to do so by divine authority, and that their labors and the success which crowned their efforts, were marked by the seal of heaven's approbation. This is the grand delusion which swayed the mind of

Mr. D'Aubigné in the composition of his history, and it is the idea which forms one of the first elements of knowledge in a Protestant education. Luther is believed to have been an extraordinary personage, raised up by the Almighty, in his own good time, to enlighten the world on the subject of religion. He is represented as a man far above his age in mind, in virtue, and in knowledge; as the discoverer of the Bible, which had been thrown aside and lost for centuries, amid the dust and rubbish of the conventual libraries, in the dark ages! In a word, it is coolly asserted that the reformers were other apostles, and that the reformation was "the re-appearance of Christianity" in a benighted world; that it not only brought back the religious doctrines of Christ to the original purity in which they had emanated from his sacred lips, but unyoked the mind of man, broke the fetters which had enslaved it under the dominion of authority and the consequent evils of ignorance and superstition, and allowed it to roam at large in the enjoyment of its intellectual privileges, and to advance untrammelled in the paths of science, and in the knowledge of all that is essential to the liberty and happiness of society.

Fortunately for truth, her divine Author has arrayed her in an armor which is capable of resisting error in its most insidious form, and her advocates fear not to pursue their opponents into the very last entrenchments. Were it even conceded to the admirers of the reformation that the church did need purification in the sixteenth century, they would gain nothing by this supposition, because it would be still true, that they who gave rise to the religious revolution of that period were not authorized by the Almighty to produce the change which then took place, and that the work which they effected was not sanctioned by him. It is admitted, indeed, on all hands, that in the age of which we speak, abuses existed which demanded the attention of the church, and it is certain that abuses will always be witnessed in the church to the end of time. As Mr. Spalding observes, p. 77,

"Christ himself foresaw and foretold that scandals would come; and contented himself with pronouncing a 'wo on that man by whom the scandal cometh' (Math. xviii, 7.) In his kingdom, there was to be cockle, as well as the good wheat, and he willed 'that both should grow until the harvest' (Ibid. xiii, 30)

* Vol. i, p. 17.—*Ibid.* p. 24.

of the general judgment, in which only the final separation of the good and evil will take place. Nothing is more foreign to the nature of Christ's church, than the proposition, that it was intended only to comprise the elect and the just. The struggle between good and evil—between truth and error—between the powers of heaven and the 'gates of hell'—is to go on until the consummation of the world; and Christ has pledged his solemn word, that 'the gates of hell shall not prevail against his church' (Math. xvi, 18); and that he will be with the body of his pastors and teachers 'all days even to the consummation of the world.' (Ibid. xxviii, 20.) Abuses existed in all ages of the church, even during her palmiest days. The writings of the earliest fathers—of St. Cyprian, of Tertullian, of St. Ambrose, and St. John Chrysostom—paint them in the most glowing colors. The church never approved of them—she could not do so even for a day; for Christ had solemnly promised to guard her from error. She bore her constant testimony against them, and labored without intermission for their removal. Here eighteen general councils—one for each century—and her local ecclesiastical assemblies, almost without number—diocesan, provincial, and national—what are they but evidences of this her constant solicitude, and records of her noble and repeated struggles for the extirpation of error and vice? There is not an error that she has not proscribed; not a vice or an abuse upon which she has not set the seal of her condemnation. She was divinely commissioned for this purpose: and well and fully has she discharged the commission!"

We have already remarked that in every age it has been the undeviating custom of the Catholic church to denounce the introduction of erroneous doctrine, and in this way has the purity and integrity of the faith once delivered to the saints been always maintained within her communion. But the disorders of vice are equally the objects of her vigilant attention, and she never fails to oppose them by the ministry of her pastors, and by the maintenance of a discipline calculated to protect the morals of her children. If Luther and his associates had, as faithful ministers of the word of God, confined themselves to the condemnation of the vices prevalent in their age, they would have rendered a service to religion; but they went farther than this, and instead of laboring within the church to correct the evils which were lamented by all, they formed a society apart, placing themselves in opposition to the whole Christian world, severing the bond of Christian unity, thus branding themselves with the character of heterodoxy,

like the sectaries of all former times, by abandoning the church, "the pillar and the ground of truth." Was this the dictate of wisdom? Was this the true way of correcting evils of a mere disciplinary nature, as those which existed in the sixteenth century?

"Which is the proper way to cure a sick patient, to remain with him, and to administer to him medicine, or to separate from him, and to denounce him for his malady? Which is the preferable way to repair an edifice, to remain within or near it, and to labor patiently to re-establish it in its former strength and beauty, or to leave it and bedaub its walls with mud and slime? Finally, which would be the better patriot, he who would remain faithful to the republic, and patiently await the progress of legal enactments for the redress of grievances, or he who would nullify the union under pretext of those grievances? Let the seal of public reprobation set upon a recent attempt of the kind—in which the principle of disorganization was precisely the same as that which urged the reformers to nullify the unity of the church—answer this question. An old Protestant divine of the church of England, illustrates the evil of separation from the church, under pretext of reforming it, by the following quaint comparison: You may cure a throat when it is *sore*, but not when it is *cut*."—P. 88.

But Luther in an evil hour cut himself off from the church of God, and here do we find the fruitful source of those lamentable dissensions which subsequently agitated the Christian world. Separated from that society which was the guardian of revealed truth, and in whose midst the spiritual treasures of the Saviour were dispensed, how could he have failed to become the sport of error and of passion? We shall see that, having been hurried away by considerations that implied any thing but a regard for the welfare of religion, he was betrayed into excesses, both doctrinal and moral, which will ever carry along with them their own condemnation and that of their author. He might indeed have broached errors that would have borne the semblance of truth, and under other circumstances he might have passed them off under the garb of a false but austere and captivating morality; but Divine Providence, who often permits the antidote to spring up at the side of the poison, allowed the religious revolution of which we are speaking, to be so characterized by every species of extravagance degrading to human nature, that

* South. Sermons, vol. v, p. 346.

it is difficult to conceive how any candid mind can contemplate it attentively, as retraced by the faithful pen of history, without being compelled to deny that the finger of God was there. It has been the task of Mr. Spalding to develop this subject; to unmask the genius of the reformation; to show that it was intrinsically made up of such elements as are essentially repugnant to the wisdom and sanctity of the Almighty; that it originated in pride, was "kept alive by avarice and licentiousness, was propagated by calumny, by violence, and by pandering to the worst passions," and obtained a permanent footing chiefly through the instrumentality of the secular arm. But as the advocates of the reform have considered its consequences not only beneficial in a religious point of view, but conducive to the emancipation of the human mind and to the general happiness of mankind, our author has deemed it a part of his duty to expose these unfounded pretensions, and to prove by incontestible facts, that the influence of the reformation has not been less adverse to the interests of society than injurious in its effects upon religion. For this purpose, and to treat the whole subject in a comprehensive and lucid manner, he has divided his book into four parts, the object of which is to answer successively the following inquiries:

"I. Whether the men who brought about the reformation in Germany were such as God could or would have employed to do his work?

"II. Whether the motives which prompted, and the means which were employed to accomplish that revolution, were such as God could sanction?

"III. Whether the reformation really effected a reform in religion and in morals?

"And IV, whether its influence was beneficial to society, by developing the principles of free government, and promoting literature and civilization?"—P. 36.

In the present state of religious controversy, and, we may say, of philosophical investigation generally, especially in its bearing upon the interests of social life, there is no subject that could have better deserved the attention of Dr. Spalding than the examination of these questions. We have already alluded to the erroneous ideas that are prevalent in regard to the benefits which have been dispensed by the reformers, and it must be added that the recent history of Mr. D'Aubigné, which is circulated

throughout the length and breadth of the land, attaches a vast additional importance to the performance of our author.

As to the manner in which he has executed his task, we think it will be readily admitted by the impartial critic, that he has done ample justice to his subject within the limits which he had prescribed to himself. His object was to write a work for general circulation, and which of course did not allow of so copious an exposition of facts as might under other circumstances have been produced; but the great end has been obtained, by exhibiting more than sufficient evidence from historical sources of unquestionable authority, to refute the gratuitous assumptions and dissipate the fond delusions of the Genevan writer. From the above mentioned division of the work, the reader will perceive that it bids fair to be methodical in its development, and we are pleased to say, that the author has not been less happy in arranging the details than in determining the general outlines of his subject. His style is pure, elegant, and vigorous, and rises frequently to a degree of power and eloquence that enchains the mind of the reader. The haste in which the volume was prepared for the press, will account for the few occasional witticisms and foreign expressions which are introduced, and which seem to detract a little from the purity and gravity of the diction; but upon the whole, the style of Dr. Spalding is very felicitous. Some may perhaps discover at times a vein of harshness in the phraseology, which, however, will be easily overlooked when the author puts forth the following disclaimer:

"Though we have been compelled to allege strong facts and to use plain language, yet we hope we have carefully abstained from employing any epithets unnecessarily harsh or offensive. God is our witness, that we have not meant wantonly to wound the feelings of any one."—P. 378.

We do not intend to follow the writer through the different departments of his subject; the occupation would indeed be a pleasing one, and interesting to our readers; but all that our limits will permit, and we will frankly avow, all that we wish to accomplish is, to furnish them only so much in the form of excerpts as to whet their literary appetite, and to give them a taste for enjoying the full contents of the volume. Dr. Spalding, after having

drawn the portrait of Luther as he was before the reformation, thus sketches his character as it subsequently displayed itself:

"Such was Luther before he began the reformation in 1517. How changed, alas! was he after this period—*heu! quantum mutatus ab illo!* He is no longer the humble monk, the scrupulous priest, the fervent Christian, that he was before! Amidst the storm which he excited, he gradually suffered shipwreck of almost every virtue, and became reckless and depraved—the mere creature of impulse, the child of pride, the victim of violent and degrading passion! We trust to make all this appear from certain and undoubted facts, which no one can deny. And the result of our reasoning will be the irresistible conclusion that, for him at least, the reformation was a down-hill business: and, according to M. D'Aubigné's test, that this was its general tendency.

"His own deterioration, and the work of the reformation were both gradual—they went hand in hand. He did not at first seem to aim at any change in the doctrines and institutions of the Catholic church: this thought was developed only afterwards. In the 38th, 67th, and 71st of his famous ninety-five *theses* published against Tetzel on the 1st of November, 1517, he expressly maintained the authority of the pope, and the Catholic doctrine on indulgences. He professed only to aim at the correction of abuses.

"It is a mooted question, whether jealousy of the Dominican order, which had been entrusted with the preaching of the indulgences, to the exclusion of his own rival order of the Augustinians, influenced him in his first attack on Tetzel. Such seems to have been the opinion of the enlightened pontiff Leo X, who, when the controversy was first reported to him, remarked, smiling, 'that it was all a mere monkish squabble originating in jealousy.*' Such also was the opinion of many other ancient writers. Certain it is that this jealousy, if it did not originate, at least fed and maintained the discussion. Luther's order, with its principal members—Staupitz, Link, Lange, and others—were his warmest advocates; while the Dominicans—Cajetan, Hochstræet, Eck, and Prierias—were his chief opponents. The Dominican order continued faithful to the church; the Augustinians of Germany abandoned it almost without an exception.

"Had he paused at the proper time, had he continued to leave untouched the venerable landmarks of Catholic faith, and confined himself to the correction of local disorders, all Catholics would have applauded his zeal. Instead of being reckoned with Arius, Pelagius, Wicliffe, and other heresiarchs, he would then have found a niche in the temple of Catholic

fame, with an Ambrose and a Gregory VII, and a Bernard! His great talents, properly regulated, might have been immensely beneficial to the church of God. But, standing on the brink of a precipice, he became dizzy, and fell; and, like Lucifer of old, he drew after him one-third of the stars of God's kingdom on earth! The old Catholic tree bore some evil fruits of abuses—generally local and unauthorized, as we shall see in the proper place—and, instead of pruning it discreetly and nurturing its growth, he recklessly lopped off all its branches, and even attempted to tear it up by the roots, under the pretext, forsooth, of making it bear fruit!!

"The question has often been asked,—was Luther sincere? We have no doubt of his sincerity nor of his piety, until he turned reformer. Perhaps, too, he might have been sincere during the first year or two of his reformatory career. God, only, can judge his heart; and it would be rash in us to attempt to fathom, what only He can search with unerring accuracy. Still we have some facts whereon to base a judgment in the matter. There is little doubt that he had some misgivings at first. He himself tells us that 'he trembled to find himself alone against the whole church.*' He himself testifies on this subject as follows: 'How often has my conscience disturbed me! How often have I said to myself: dost thou imagine thyself wiser than all the rest of mankind? Darest thou imagine that all mankind has been in error for so long a series of years.† And again: 'I am not so bold as to assert that I have been guided in this affair by God—upon this point I would not wish to undergo the judgment of God.‡'

"He regretted at first, that his *theses* had become so public, and had made so great a stir among the people. 'My design,' says he, 'was not to make them so public. I wished to discuss the various points comprised in them with some of our associates and neighbors. If they had condemned them, I would have destroyed them; if they had approved of them, I would have published them.'§ 'He was disturbed and dejected at the thought—of standing alone against the church—'doubts which he thought he had overcome, returned to his mind with fresh force. He trembled to think that he had the whole authority of the church against him. To withdraw himself from that authority—to resist that voice which nations and ages had humbly obeyed—to set himself in opposition to that church which he had been accustomed from his infancy to revere as the mother of the faithful: he, a despicable monk—it was an effort beyond human power.'||

* "*Solus primo eram.*" Opp. in Pref. Edit. Wittemb.

† Opp. Lutheri. Germ. Edit. Geneva, vol. ii, fol. 9.

‡ Ibid. vol. i, 364.

§ Epist. Collect. Wette, I, p. 95.

|| D'Aubigné i, 257.

* *Che costella erano invidia fratesche.* Brandelli, a contemporary Dominican writer. *Hist. Tyg. pars 3.*

"Luther himself tells us how he struggled against this feeling—how he lulled to rest that still small voice of conscience within his bosom. 'After having triumphed, by means of the Scriptures, over all opposing arguments, I at last overcame, by the grace of Christ (!) with much anguish, labor, and great difficulty, the only argument that still stopped me, namely, *'that I must hear the church;'* for, from my heart, I honored the church of the pope as the true church,' &c.* He foresaw the dreadful commotions of which he would be the author, and trembled at the thought! 'I tremble—I shudder at the thought, that I may be an occasion of discord to such mighty princes.'† Still he recklessly persevered!

"But these scruples were but 'a remnant of popery;' soon he succeeded in lulling his conscience into a fatal security. An awful calm succeeded the storm. The pride of being at the head of a strong party—the praises of the students and professors of the Wittemberg university—the flattery of friends, and the smiles of the powerful elector of Saxony—soon quieted the qualms of conscience. The following facts—selected almost at random from a mass of evidence of the same kind—may contribute to throw additional light on the question of his sincerity.

"On the 30th of May, 1518, Trinity Sunday, he wrote a letter to Leo X, of which the following is the concluding passage: 'Therefore, most holy father, I throw myself at the feet of your holiness, and submit myself to you with all that I have and all that I am. Destroy my cause or espouse it; pronounce either for or against me; take my life or restore it, as you please: I will receive your voice as that of Christ himself, who presides and speaks through you. If I have deserved death, I refuse not to die: the earth is the Lord's and the fulness thereof. May he be praised for ever and ever. May he maintain you to all eternity! Amen.'‡ The sequel tested the sincerity of this declaration. But even while he was penning it, or very shortly after, he preached from the pulpit at Wittemberg against the power of the pope to fulminate excommunication, and he was engaged in circulating inflammatory tracts breathing the same spirit.§

"In 1519 he had a conference with Miltitz, the papal envoy, to whose perfect satisfaction he arranged every thing, promising to keep silence in future, as to the questions in controversy. The good nuncio embraced him, wept with joy, and invited him to a banquet,

* Luth. Opp. Lat. i, 49.

† "*Inter tantos principes dissidii origo esse valde horreo et timeo.*" Ep. i, 93.

‡ Luth. Epist. vol. i, p. 121. Edit. Wette.

§ "*Habui nuper sermonem ad populum de virtute excommunicationis, ubi lazaui obiter tyrannidem et inscitiam sordidissimi illius vulgi officialium commissariorum vicariorum,*" &c. Epist. ad Wenocsl. Link, Julii, 1518.

at which he loaded him with caresses. While this scene was being acted, Luther, in a private letter to a friend, called him 'a deceiver, a liar, who parted from him with a Judas-like kiss and crocodile tears;'* and, in another letter, to Spalatin, he wrote: 'let me whisper in your ear; I do not know whether the pope is Antichrist, or only his apostle,'† &c. And yet, at this very time, on the 3d March, 1519, he wrote to the pope in these words; 'Most holy father, I declare it in the presence of God, and of all the world, I never have sought, nor will I ever seek to weaken by force or artifice the power of the Roman church or of your holiness. I confess that there is nothing in heaven or earth that should be preferred above that church; save only Jesus Christ the Lord of all.'‡ The same man who wrote this, impugned the primacy of the pope the very same year in the famous discussion with Dr. Eck at Leipsic! Was he—could he be sincere in all this? But, farther, when on the 3d of October, 1520, he became acquainted with the bull of Leo X, by which his doctrines were condemned, he wrote these remarkable words: 'I will treat it as a forgery, though I know it to be genuine.'§

"The following evidence will greatly aid us in judging of the motives which guided Luther in the work of the reformation. What those motives were he surely was the best judge. Let us then see what himself tells us on this subject. In his famous harangue against Karlstadt and the image breakers, delivered from the pulpit of the church of All-Saints at Wittemberg he plainly says that, if his recreant disciples will not take his advice, 'he will not hesitate to retract every thing he had either taught or written, and leave them;' and he adds emphatically: 'this I tell you once for all.'¶ In an abridged confession of faith, which he drew up for his partisans, he says in a vaunting tone: 'I abolished the elevation of the host, to spite the pope; and I had retained it so long to spite Karlstadt.'¶ In the new form of service, which he composed as a substitute for the mass, he says in a similar spirit: 'if a council were to order the communion to be taken in both kinds, he and his would only take it in one or none; and would, moreover, curse all those who should, in conformity with this decree of the council, communicate in both kinds.'** Could the man be sincere who openly boasted of being governed by such motives?

"We might continue to discuss the question of his sincerity, by showing how he said one thing to Cardinal Cajetan, and in the diet of Worms in 1521, and other things precisely

* Epist. Sylvio Egrano, 2 Feb. 1519.

† Epist. Spalatin, 12 Feb. 1519. See Audin, *Life of Luther*, p. 91, and D'Hubigne ii, 15, 16.

‡ Epist. i, p. 234.

§ D'Aubigne ii, 123.

¶ "*Non dubitabo funem reducere, et omnium quem aut scripsi aut docui palinodiam canere: hoc vobis dictum esto.*" *Sermo docens abusus non manibus, &c.*

¶ Confessio Parva.

** Forma Missæ.

contradictory to his friends, at the same time : how, before Cajetan, he appealed first to the universities,* then to the pope, better informed,† and subsequently to a general council :‡ and how, when all these tribunals had decided against him, he would abide by none of their decisions, his reiterated solemn promises to the contrary notwithstanding! Did the Spirit of God direct him in all these tortuous windings of artful policy? Do they manifest aught of the uprightness of a boasted apostle? Do they not rather bespeak the wily heresiarch—an Arius, a Nestorius, or a Pelagius?

"We say nothing at present of his consistency: we speak only of his sincerity and common honesty. No one ever praised his consistency: he was confessedly a mere creature of impulse and of passion, constant in nothing but in his hatred of the pope and of the Catholic church. His inconsistencies would fill a volume, and a mere allusion to them would swell this chapter to an unwarrantable length.§

"But there is one incident in the private life of Luther too curious to be passed over in silence. We give it in the words of M. Audin, with his references to contemporary historians. 'After the labors of the day, he would walk with Catharine'—the nun whom he had wedded—'in the little garden of the convent, near the ponds in which colored fish were sporting; and he loved to explain to her the wonders of the creation, and the goodness of Him who had made it with his hands. One evening the stars sparkled with unwonted brightness, and the heavens appeared to be on fire. 'Behold what splendor those luminous points emit,' said Catharine to Luther. Luther raised his eyes. 'What glorious light,' said he: '*it shines not for us.*' 'Why not?' replied Bora; 'have we lost our title to the kingdom of heaven?' Luther sighed—'Perhaps so,' said he, 'because we have abandoned our state.' 'We ought to return to it, then,' said Catharine. '*It is too late—the car is sunk too deeply,*' added the doctor. The conversation dropped."¶

From this exposition of Luther's sincerity and consistency, our author passes to the enumeration of various facts, drawn from the reformer's own works, or those of contemporary writers, which furnish some idea of the violent passions, the gross ribaldry, the shameless immorality and profaneness of the new apostle, and concludes the portrayal of his character in these words:

* D'Aubigne i, 357.

† Id. i, 376.

‡ Id. i, 339, and again, ii, 134.

§ Those who may be curious to investigate this subject will find abundant facts in "Audin's Life of Luther." We direct the attention of such to the following pages: 81, 82, 85, 94, 95, 102, 110, 354, 472, 238, 239, 240, 291, 312, 397, 398, 410, 430, 511, &c. &c.

¶ Georg Joanneck—*Norma Vitæ*. Kraus—Ovical. part ii, fol. 39. Apud Audin, p. 392.

"Such was Martin Luther, *after* he had left the holy Catholic church! Compare his character then with what it was *before* that event; and then apply M. D'Aubigné's test given above, and the conclusion is irresistible—that he was not a chosen instrument in the hands of God for reforming the church, which 'He had purchased with His blood.' Before he left the church, he was, as we have seen, humble, patient, pious, devoted, chaste, scrupulous—afterwards, he was, in every one of these particulars, directly the reverse! Does God choose such instruments to do his work? Was Moses, was Aaron, were the apostles such characters? He, like the apostles, forsooth! They were humble, chaste, patient, temperate and modest: he was proud, immoral, impatient and shameless. They had a mission from God, and proved it by miracles: he had not the one, nor did he claim the other; though challenged on the subject, by the Zuinglians and by the Anabaptists.* Therefore God did not send him—and all of M. D'Aubigné's canting theory falls to the ground."—P. 65.

In exact conformity with the character and conduct of Luther, was the nature of the reform which he established; and whoever will glance through the work before us, will discover that its main causes were the impulses and operations of human passion, that its progress was every where marked by violence, that its effects, instead of exhibiting any improvement in faith and morals, were most disastrous in relation to both, and that the very men who had thrown off the salutary yoke of church authority, under the pretence of religious freedom, were the first to condemn their own disciples, when the latter availed themselves of the same privilege, to push the reform to the wildest extremes of fanaticism and absurdity. The conclusion then of every candid inquirer must be, that Luther's mission was not from above, and that the work of the reformation was intrinsically vicious.†

An objection, however, may here present itself to the mind of those who have been accustomed to a superficial view of the subject, and is derived from the fact, that several of the

* See Audin, p. 239. Stuebner, an Anabaptist, asked him to produce his miracles. He was silent, though a little before, he had made the very same challenge to Karlstadt, and renewed it afterwards to the Zuinglians.

† It is sometimes urged, as by M. D'Aubigne, that the rapid progress of the reformation was a miraculous evidence of the divine sanction and co-operation. But this evidence, as it followed the teaching of Luther and his associates, came too late. Evidence, in order to found a belief, must be produced *before* the mind yields its assent.

chief pastors of the Catholic church have dishonored their high station by the depravity of their life. If the unworthy character of the reformers is sufficient to disprove the validity of their mission, would not the scandalous life of certain popes equally militate against their authority, and the orthodoxy of the church over which they presided? A little reflection will show that there is not the slightest ground of comparison between the two cases. In the first place, the few sovereign pontiffs to whom we now allude, had received the character and jurisdiction of their office in the regular way, and if afterwards they became personally unworthy of their exalted charge, they belonged to the number of those of whom our Saviour spoke when he said: "The scribes and Pharisees have sat in the chair of Moses; all, therefore, whatsoever they shall say to you, observe and do; but according to their works, do ye not." Was it thus with Luther and his associates? Had they any legitimate authority derived through the ordinary channel of ecclesiastical power? Could they be said to have a commission from the church of Christ when they at first stood alone in opposition to the whole Christian world? Moreover, they announced themselves as the *founders* of new religions, as the instruments of the Almighty to regenerate Christendom, and it was, therefore, incumbent on them to manifest in their lives at least the ordinary marks of a divine commission. Were the prophets of old, were the apostles of the New Testament, men of violent and ungovernable passions, and of loose morality? God has never employed such characters for the extraordinary intimations of his will to man. As to the popes, they exercised no mission that was not the ordinary appendage of their station; they were not the *founders* of a new religion; they were members of a church already established, and although called to the highest offices which it confers, they did not for this reason become impeccable, or free from the weaknesses of human nature, except so far as they were willing to overcome them. But again: the reformers were not only practically at odds with the rigid maxims of the gospel, they were not only destitute of that virtue which should appear in the extraordinary heralds of revelation, they went so far even as to teach, as a portion of their doctrine, principles which are abhorrent to every Chris-

tian mind and most glaringly at variance with the positive teachings of the sacred Scripture. Luther permitted in some cases concubinage and polygamy. He and his associates solemnly authorized the landgrave of Hesse to marry a second wife while he adhered to the first. Karlstadt went still further; he wished to render polygamy entirely permissible to all. We well know what they thought of good works.* Could they have received any commission from heaven, whose teaching was thus diametrically opposed to the plainest injunctions of Christianity? Could they who were sent by the Almighty authorize the grossest immoralities in the name of the Almighty? Could the kingdom of God be thus divided against itself? The case was far different with the few popes whose lives were disedifying: not a solitary one ever undertook to palliate his irregular conduct, by defending it upon principle or proclaiming it as a system of morals for the observance of others. Immorality in them was a weakness, which they themselves condemned as scandalous and unjustifiable. It will always be true then that the reformers of the sixteenth century have, in the providence of God, exhibited in themselves the grounds of their own condemnation. Luther was the sport of his unbridled passions, of his pride, lust and resentment. He was, according to his own admissions, the disciple of Satan himself.† As to the other reformers, Karlstadt, Zuinglius, Ochin, Calvin, Beza, and Cranmer, they were little behind him in the constituents of what the present age would call scandalous men.‡

Dr. Spalding has not been the first to unveil the real character of the men who contributed to the reformation, and to expose the chief causes of its temporary progress; but he has embodied, we think, a greater variety of facts bearing upon the subject, and in a more connected form, than have yet been presented in an English work. The principal utility of his review, however, will be found in the refutation of that gratuitous opinion which is so prevalent among the opponents of the Catholic faith, that the religious revolution of the sixteenth century is the grand era from which

* See D'Aubigne Reviewed, p. 94, *et seq.* Milner's Letters, p. 130, &c.

† See D'Aubigne Reviewed, p. 56.

‡ Ibid. p. 66. Milner's Letters to a Prebend. p. 126, *et seq.*

we are to date the enfranchisement of the human mind, and that the efforts of the reformers caused a flood of light to burst upon the intellectual world, not less brilliant and influential in the moral sphere than the solar luminary in the physical universe. For the improvement which it introduced into religion, by engendering innumerable and opposite systems of doctrinal belief, relaxing the morality of the gospel, and breaking down the most powerful barriers to the passions of men, we must refer the reader to Mr. Spalding's work. We have barely space, within the limits of an article, to call attention to other portions of the volume which we deem peculiarly interesting and important.

Among the blessings which are so strangely asserted to have flowed from the reformation, is religious liberty. No proposition is more frequently repeated in the discourses and the wrings of a certain class of men, than that which represents the reform as the signal of release from the degrading yoke of the papacy, and of freedom to adopt any system of religious opinions. But, alas! how invariably has experience proved the assertion to be unfounded. The reformation indeed tore from the arms of the mother church many thousands of her children; but was it to leave them in the peaceful enjoyment of that fancied liberty of sentiment which it had promised? It could not be. All philosophy protests against the possibility of such a case. How could they who in the pride of their minds had not spared the venerable faith of universal Christendom, be indulgent to the upstart opinions of various petty sects? History has proved that the hypothesis involves a contradiction.

"The tyrannical and intolerant character of Luther, the father of the reformation, is in fact admitted by all candid Protestants. We have already seen the testimony which his most favored disciple, Melancthon, bears to his brutal conduct even towards himself, whenever he timidly ventured to differ from him in opinion. The vile state of bondage in which the fierce reformer held his meek disciple is thus graphically painted in a confidential letter of Melancthon to his friend Camerarius: 'I am in a state of servitude, as if I were in the cave of the Cyclops: and often do I think of making my escape.'* Even Dr. Sturges, a most inveterate enemy of Rome, grants that 'Luther was, in his manners and writings, coarse, presuming, and impetuous.'†—P. 251.

"From an early period of its history, the reformation was disgraced with the crime of persecution for conscience' sake. The oldest branch of it, the Lutheran, not only fiercely denounced, and even sometimes excluded from salvation, the reformed or Calvinistic branch; but it also endeavored to check by violence the fierce discord which raged within its own bosom. A learned Lutheran professor, Dr. Fecht, gives it as the opinion of his sect, 'that all but Lutherans, and *certainly* all the reformed Calvinists were excluded from salvation.'* The Lutheran Strigel was imprisoned for three years by his brother religionists, for maintaining that man was not merely passive in the work of his conversion. Hardenburg was banished from Saxony for having been guilty of some leaning towards the Calvinistic doctrines on the eucharist. Shortly after Luther's death, the Lutherans were divided into two great sects, the ultra Lutherans and the Melancthonians, who mutually denounced each other, and even refused to unite in the rites of communion and burial. So far was the intolerance growing out of this controversy carried, that Peucer, Melancthon's son-in-law, was imprisoned for ten years, for having espoused the party of his father-in-law: and Cracau, another Lutheran, was plied with the torture for a similar offence! Besides these two great Lutheran sects, there were also the Flaccianists and the Strigelians—the Osiandrians and the Stancarians—and many others, who persecuted each other with relentless fury. Lutheranism was thus, from its very birth, a prey to the fiercest dissensions. Verily, they claimed and exercised the liberty of 'combating,' so essential, according to M. D'Aubigné, to the Protestant theory of religious liberty.

"The first who dared question the infallibility of Luther was the first to feel the heavy weight of his intolerant vengeance. Andrew Bodenstein, more generally known by the name of Karlstadt, could not agree with him as to the lawfulness of images, on the real presence, on infant baptism, and on some other topics. He had reached different conclusions, by following his own private judgment in expounding the Scriptures. During Luther's absence from Wittenberg, he had sought to make proselytes to his new opinions in the very citadel of the reformation. Luther caused him to be driven from Wittenberg, and hunted him down with implacable resentment, driving him from city to city of Germany; till at last the unfortunate victim of his intolerance expired a miserable outcast at Basle in Switzerland.—P. 252, 253.

"The Lutherans carried out their intolerant principles in regard to the Anabaptists. On the 7th of August, 1536, a synod was convened at Hamburg, to which deputies were

* Epist. ad Camer.

† Reflect. on Popery.

* See Dr. Pusey's "Historical Inquiry," *sup. cit.*

sent by all the cities who had separated from Rome. The chief object of the meeting was to devise means for exterminating the Anabaptists. Not one voice was raised in their favor. Even Melancthon, whom M. Audin styled 'the Fenelon of the reformation,' voted for inflicting the punishment of death on every Anabaptist who would remain obstinate in his errors, or would dare return from the place of banishment to which the magistrates might transport him. Fenelon would not have been thus intolerant. 'The ministers of Ulm demanded that heresy should be extinguished by fire and sword. Those of Augsburg said: 'if we have not yet sent any Anabaptist to the gibbet, we have at least branded their cheeks with red iron.' Those of Tubingen cried out 'mercy for the poor Anabaptists, who are seduced by their leaders: but death to the ministers of this sect. The chancellor showed himself much more tolerant: he wished that the Anabaptists should be imprisoned, where by dint of hard usage, they might be converted.'*

"From the Synod emanated a decree, from which we will present the following extract, as a specimen of Lutheran intolerance officially proclaimed. 'Whoever rejects infant baptism—whoever transgresses the orders of the magistrates—whoever preaches against taxes—whoever teaches the community of goods—whoever usurps the priesthood—whoever holds unlawful assemblies—whoever sins against faith—*shall be punished with death.* . . . As for the simple people who have not preached, or administered baptism, but who were seduced to permit themselves to frequent the assemblies of the heretics, if they do not wish to renounce Anabaptism, they shall be scourged, punished with perpetual exile, and even with *death*, if they return three times to the place whence they have been expelled.'†—P. 256, 257.

"The Calvinists were at least equally intolerant with the Lutherans. When the former gained the ascendancy in a portion of Germany in which the latter had before been predominant, they roused up the people against the sons of the devil—which is the name they gave the Lutherans. They drove them from their posts, of which they took possession. 'What a melancholy thing! More than a thousand Lutheran ministers were proscribed, *with their wives and children*, and reduced to beg the bread of charity,' says Olearius. Calvinism could not tolerate Lutheranism. It had appealed to prince Casimir, and expressed its petition in two Latin verses, in which the prince was left to choose, in extinguishing the rival creed, between the sword, the wheel, water, the rope, or fire!"

O Casimire potens, servos expelle Lutheri :
Ense, rota, ponto, funibus, igne neca.—P. 260.

* Catrou, liv. i. p. 224, seqq., and Audin, p. 464.

† Ibid. See also Gastius, p. 365, seqq. Menzel ut supra, and Meishovius, l. v, cap. xv, xviii, seqq., &c.

It is easy to infer from these few, among the many excellent and learned observations of Dr. Spalding, that the Catholics did not escape a persecution which was so ruthlessly waged by the reformed sects against each other, nor has the spirit of persecution been yet stayed. We call attention to this subject, however, not for the purpose of casting any reflection upon our dissenting brethren, but merely to show that, if Catholics have some times been chargeable with intolerance, they are far from standing alone under the imputation. The facts which we have quoted, with the endless series that might be added, should lead those who differ from us in faith, to beware of the gross misrepresentations of certain men, who through ignorance or perverseness are constantly declaiming against the pretended illiberal and persecuting spirit of the Catholic church. The following undeniable statements deserve an attentive consideration.

"There is not *one* Catholic government of Europe which now persecutes for conscience's sake: and, on the other hand, there is scarcely one Protestant government which *does not* persecute, in one form or other, even at this day! We have already seen what is the present policy of the latter, in regard to toleration. Our assertion in regard to the former, can be easily substantiated.

"Belgium is Catholic, and Belgium has a Protestant king, allows equal political rights to Protestants with Catholics, and is at the same time, perhaps, the freest monarchy in Europe. The inquisition has been long since abolished in Spain and Portugal, and these no longer persecute dissenters. France is Catholic, and France not only does not persecute, but she protects the Protestant religion, and pays its ministers, even more than she allows to the Catholic clergy—which is but equitable, as these have their wives and families to support! The present leading minister of state in France is a Calvinist, M. Guizot!

"Bavaria is Catholic; and Bavaria allows equal civil rights to Protestants as to Catholics. Hungary is Catholic; and Hungary does the same. Austria is Catholic; and Austria adopts the same equitable policy. Bohemia is Catholic; and Bohemia imitates the example of the other Catholic states. Italy is Catholic; and Protestants have places of worship and public cemeteries at the very gates of the eternal city itself! So far is this toleration carried, that but a few years since, a parson of the church of England, delivered a course of lectures against popery at Rome itself; and Dr. Wiseman answered them.

"Poland—poor bleeding and crushed Po-

land, was Catholic to its very heart's core; and Poland was never sullied with persecution! Ireland was ever Catholic; and Ireland never persecuted, though she had it in her power to do so at three different times! Finally, it was the Catholic Lord Baltimore, and the Catholic colonists of Maryland, who in 1648 first proclaimed on these shores the great principle of universal toleration, while the Puritans were persecuting in New England, and the Episcopalians in Virginia."—P. 273.

Liberty of conscience and civil liberty are intimately connected, and the latter is frequently made a pretence for denying and assailing the exercise of the former. It is then of the utmost importance for those who have their misgivings in reference to the genius and influence of Catholicity, to examine fairly the testimony of history on this subject. We are not afraid to abide by such an investigation; we are confident that it must redound to the glory and triumph of our holy religion. The remarks of Mr. Spalding on this subject should be read by all, at length: we regret that our limits can embrace but the following paragraphs:

"The reformation had halted for a brief space between two dreadful extremes: that of absolute and uncontrolled despotism on the one hand, and that of dreadful anarchy on the other. It at first favored the latter, but soon it threw the whole weight of its powerful influence into the scales of the former. The result has been, what might have been expected, absolute despotism and union of church and state in every country of Germany, where the reformation obtained a footing! Had the reformers been really the friends of humanity and of liberty, had they urged the princes to redress the just grievances of the peasants, the issue of that struggle would have been very different. The lower orders would have been raised in the scale of society, and free institutions, which have not blessed Germany since the reformation, would have been raised on a solid and permanent basis.

"One of the most famous Protestant historians of the day, M. Guizot, the present minister of France, tells us, in his 'Lectures on Civilization in Modern Europe': 'that the emancipation of the human mind, (*by the reformation!*) and absolute monarchy triumphed simultaneously throughout Europe.'† All who have but glanced at the political history of Europe in the sixteenth century, must at once see the truth of this remark. In the Protestant kingdoms of Europe, the rule suffers no exception: in all of them absolute

monarchy, in its most consolidated and despotic form, dates precisely from the period of the reformation.

"Witness Prussia, Denmark, Sweden, and, we may add, England: for it is certain, that for one hundred and fifty years following the reformation in England, the liberties of the people were crushed; the privileges secured by the Catholic *magna charta* were wantonly trampled under foot; and royal prerogative swallowed up every other element of government. It was only at the period of the revolution in 1688, that the principles of *magna charta* were again feebly asserted, and partially restored to their proper influence in the government.*

"In Catholic countries, the necessity of strong measures of precaution against the seditions and tumults occasioned by the reformation in every place where it had made its appearance, tended powerfully to strengthen the arm of the executive: and in the general ferment of the times, the people willingly resigned most of the civil privileges they had enjoyed during the middle ages, in order, by increasing the power of their rulers, the more effectually to stem the torrent of innovation, and to avert the threatened evils of anarchy. Thus the political tendency of the reformation, both directly and indirectly, favored the introduction of absolute systems of government throughout Europe.

"And thus do we owe to that 'glorious reformation,' the despotic governments, the vast standing armies, and we may add, the immense public debts and the burdensome taxation, of most of the European governments! M. Guizot's assertion is well founded, both in the principles of political philosophy, and in the facts of history. We may however remark, that it was a strange 'emancipation of the human mind' truly, which thus avowedly led to the 'triumph of absolute monarchy throughout Europe!'

"It would seem that Switzerland at least was an exception to M. Guizot's sweeping assertion; as absolute monarchy never was established in its cantons, even *after* the reformation! But the reader of Swiss history will not fail to observe that wherever Protestantism was established in that country, there the democratic principle was weakened, the legislative councils unduly interfered in spiritual matters, and despotism thus often triumphed in the much abused name of liberty. Those cantons of Switzerland are the freest which have remained faithful to the Catholic religion. In them, you read of no persecution of Protestants for conscience' sake, of no attempts to unite church and state, and of little departure in any respect, from the original Catholic charter of Swiss liberties.

* See an able essay on this subject in Nos. xv, xviii, xix, of the Dublin Review, "on arbitrary power, Popery, Protestantism;" re-published in a neat 12mo. volume by M. Fithian, Philadelphia, 1842, p. 251.

* Bancroft, vol. i. Maryl.

† P. 300 of Lectures, &c. American ed. 1 vol. 12mo.

"It is a remarkable fact, that the three cantons which first asserted Swiss liberty—those of Schweiz, Uri and Unterwald—have all continued faithful to the Catholic church; as well as to the good old principles of democracy bequeathed to them by the Catholic founders of their republic, William Tell, Furst and Melchtal. It was under these renowned leaders, that the troops of the three cantons just named fought, 1309, the memorable battle of Morgarten, which drove the Austrians from Switzerland, and caused the banner of Swiss independence to float triumphant over a people, as free as the air which stirred its expansive folds!"—*P.* 290, &c.

From the extracts which we have submitted to our readers, they may form some idea of the ability which characterizes Mr. Spalding's work. Besides the research and accuracy which he has brought to his task, it has been executed with that judgment and impartial spirit which must recommend it to the favorable attention of all, whether Protestants or Catholics. We congratulate the author on the successful manner in which he has handled his subject, and the extensive benefits which are likely to flow from this first production of his pen. Viewing also the peculiar circumstances under which it appears, there is every reason to augur for it a wide circulation and a corresponding usefulness. M. D'Aubigné's history is calculated, in every respect, to mislead the public, and the most strenuous and unremitting efforts are made to disseminate the work over every part of the United States. Numerous editions of it have been published, for the spreading of which other means are

adopted than the interested exertions of booksellers. It has become a favorite work among the adversaries of the Catholic church, who, in their private capacity and by the still more efficacious method of association, are endeavoring to scatter it throughout the length and breadth of our land. Whoever feels an interest, therefore, in the propagation of truth, should make it a point to circulate, to the best of his power, the excellent review which Mr. Spalding has given to the public. We are willing to believe that our dissenting brethren would gladly avail themselves of an opportunity to read both sides of the question, and to learn the real facts of the case. And, in our country, where so many powerful influences are at work to mislead public sentiment, in regard to the comparative merits of the Catholic and reformed churches, where it is almost a professional business, among a numerous class of misguided zealots, to assail the former with perpetual denunciations as the enemy of liberty and truth, and to hold forth the latter as the consummation of all that is conducive to the moral and social happiness of man, we owe it to ourselves, to our religion, and to our patriotism, to repel the foul imputations that are incessantly brought against us, and we owe it to all within our reach, as far as circumstances will permit, to place them in possession of that information which is necessary to rectify their erroneous impressions and to produce among our countrymen a healthy tone of sentiment and feeling.

RELIGION.

HAIL! pure religion, day-beam from on high,
Built on the solid rock of endless time;
Born with the world, and hallowed with the streams
That flowed on Calvary from Jesus' veins;
Mother of peace and source of that true joy
A heartfelt sense of thee alone can give;
Shed o'er the earth thy pure effulgent beams,
Dispel the darkness, break the chains of sin;
Lift up thy palm-wreathed sceptre, and restore
Peace, truth, and justice to a fallen world.
Fallen, alas! how fallen from the time
When all the world rejoiced in one true faith;
Ere jarring heresies and novel creeds

Sprung from the weak presumptuous mind of man,
 Disturbed the peace bequeathed us by a God ;
 Taught by apostles and by angels sung—
 Yet shalt thou flourish, and those days shall come
 Back even brighter than they e'er have been,
 Blessed with the Deity's approving smile ;
 Thy glorious light shall shine from pole to pole.
 And art thou not already stretching forth
 Thy fostering arms, inviting all astray
 Back to thy bosom with a mother's zeal ;
 See how thy fanes are spreading o'er the land,
 Lifting triumphantly their sacred heads,
 Crowned with the hallowed emblem to the sky,
 Calling to memory the bitter death
 Of Him who came lost sinners to redeem,
 And bidding all the faithful enter in
 To pay their homage at thy glorious shrines.
 Oh ! come then, let us enter and adore
 The Holy Triune and eternal God.
 Hark, to the solemn peal the organ pours
 In solemn strains to glorify His name,
 " Hosanna in excelsis " with glad voice,
 And tones melodious the choirs sing ;
 The stole-clad priest exalts the blessed host,
 The sacred body of a living God,
 And taking then the chalice of his blood,
 Renews the sacrifice once made for man,
 While all the people, lowly bending down,
 Adore with reverence and awe profound ;
 The glad thanksgiving rolls along the roof,
 And solemn benediction ends the mass—
 Oh how sublime is worship thus poured forth !
 How far transcending other frigid creeds
 That have no sacrifice—nought but a type,
 A sign, a shadow of what we possess.
 Oh ! never let us then by word or deed
 Slight the high mysteries of our holy faith,
 But by our bright example strive to lead
 Our erring brethren from the mazy paths
 Of doubt and error, to the glorious way
 Which Christ has hallowed by his precious blood ;
 That " royal road " of the blest cross which leads
 The steadfast heart from this dark world to heaven.

AUGUSTINE.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 363.

CHAPTER XI.

MATILDA and Lady Walsingham hesitated a moment between the joy which the conversion of Arthur inspired, and the painful intelligence of his captivity; but faith was victorious over nature, and a passing grief yielded to the hopes of immortal happiness. At length the generous marchioness observed to Henry: "I have daily begged of God to dispose of our life according to his good pleasure, but not to refuse the grace of salvation to him whom he has given me as a partner; he has now heard my prayer, and may I also . . ." Here she was interrupted by her tears.

"Let us go and pray for him," said Lorenzo with some emotion: "if we weep, our tears will not be without some consolation; we will imagine that Arthur is with us."

Henry pressed my hand: "Ah, you, dear Henry," added Lorenzo, "*you know* and feel what happiness there is in the expectation of our being all united in heaven!" In returning from the chapel, all seemed to be calm and resigned to the state of things, except myself who was troubled and agitated. Yes, I must acknowledge, to my confusion, that the conversion of the marquis displeased me, and I viewed still more unfavorably his espousal of the queen's interests, of whom he had always spoken to me in terms of great dissatisfaction, on account of the protection which she extended to her Catholic subjects. I could never have expected so sudden and so thorough a revolution in his political and religious opinions. I asked Mr. Billingham if, at the departure of the marquis, he had any knowledge of his intentions. "Yes," said he, "the morning of the day on which he received the letter which determined him to leave, I was alone in my room in prayer, when suddenly Lord Arthur entered, closed the door, and fell at my feet. 'I am one of yours,' he said with emotion, 'I

am a Catholic, and ready to seal my faith with my blood. This I will disclose to you alone. I know Sidney, his irresolution and prejudice. He must be left free. My example would not have upon him the effect which might be expected. But circumstances do not permit delay. I have come to ask of you, peace, admission into the true church, and then, fortified by the arms of grace and faith, there will be no longer any dangers to fear.' I wished him to rise; but he remained upon his knees, pronounced his abjuration, and afterwards made a general confession with admirable candor and humility.

"As we separated, I embraced him, shedding tears of joy and gratitude for this unexpected and signal blessing of heaven. He showed me the queen's note, and told me the contents of lord Maitland's letter, which he had destroyed. He further said, that he would fly to the aid of her majesty, and live and die a true Christian. He left, after making me promise to say nothing of what had passed, until after his departure; he then joined you, and soon bade adieu to Remember Hill."

Mr. Billingham's relation made a strong impression upon me. Henry and I resolved to set out for Edinburgh, determined to see, once more, our generous friend, were it at the peril of our lives. "For me," said Lorenzo, "I shall not be able to accompany you." My presence would but retard you, and still further expose you; I must then remain here. O Arthur, O my much loved brother! are we for ever separated on earth, and shall I not see you but in eternity? But, I am too happy with this last hope. Eternity is all! Go, my friends, your presence will sustain and console him; and he may be a benefit to Sidney."

I blushed. The marquis' words before his departure, had forcibly struck me. "He shall at least see," I exclaimed, "that it is not ne-

cessary to be a Catholic, in order to love our friends, and expose ourselves for them." A slight smile appeared on Lorenzo's lips. "No, without doubt," interposed Henry, "pagans have given such examples. But, to pardon an enemy, to sacrifice happiness, liberty, more a thousand times than life, to save him!"

Lorenzo blushed in his turn. Henry sighed deeply, and pressed his hand with an expression which told all the recollections which filled his mind. Lady Walsingham courageously resigned herself to her husband's perilous journey. The marchioness of Rosline praised our design, but did not acquaint us with her intentions. My parting with Lorenzo was extremely afflicting. He fortified and edified me by his saintly resignation; and I carried with me the remembrance of his virtues, and the most exalted idea of a religion which inspires so many generous actions.

We reached Edinburg, after having been delayed a day longer on our journey, by an accident which happened to our carriage. We proceeded immediately to the governor of the prison, and asked to see the marquis of Rosline. "It seems," said he, "that people are very much interested in him; it is but a few hours since a young woman asked and obtained the same favor; she is still with him."

Surprised, we proceeded with our note of admittance, and were instantly conducted to Arthur's apartment. He was sitting near a little table, on which was a light, together with an opened book; his head was resting on his hands. He did not observe us, and continued in the same attitude. A woman was on her knees, reading or praying in a low voice. She arose, approached us, and our surprise equalled our joy in recognising Matilda. The marquis started from his reverie, at our exclamation—"Great God," said he, "to what do you expose yourselves for me!"

Matilda was overjoyed. "Again united, and in the same faith," said she, taking the hands of her husband and brother; "what more have I to desire upon earth? We can all die, and die without regret."

A melancholy smile strayed over the marquis' lips. He was very pale. He had been wounded in the arm and breast, and was weakened by the loss of blood; but full of courage and resignation. He inquired concerning his brother, of Henry's family, and of the

duchess of Salisbury, his mother. This lady, whom I had never seen, resided at Rosline castle, where was also Edmund, Arthur's son, of whom she had taken charge, when Matilda came to Remember Hill.

"I hope," added the marquis, "that Caroline will not delay informing the duchess that I have embraced her religion; and that I die doubly her son, since eternity will more probably unite us."

"Is there then no means of saving you?" I asked.

"I have not thought of that," he replied; "in what could it serve the queen? she has no longer any party. Some scattered friends could not reinstate her upon the throne; the powers of earth abandon her. To shed our blood for her was our last hope. If I survive my wounds, it will be to ascend the scaffold, which, dyed with the blood of Catholics, and of the faithful subjects of Mary, shall become a throne of glory, and the first step, I trust, to Him, who awaits us in heaven. I am tranquil," added he, pressing my hand; "and my happiness is so much the more solid, as founded on eternal hopes, it cannot be disturbed by human vicissitudes. One only wish still is unsatisfied." He paused, and cast upon me an affectionate and expressive glance.

My eyes were fixed upon him, scarcely able to recognise the marquis of Rosline, so quick, so impetuous, so vindictive and proud, in this captive, wounded, and resigned person; so uncomplaining, and looking forward with so much calmness and grandeur of soul to a painful and ignominious end, which seemed destitute of every aid and consolation. The bare idea of a public execution, made me shudder. He spoke of it as a pledge of his happiness. Ah! if Lorenzo had already penetrated me with respect and esteem for his religion, Arthur rapidly accomplished the work of grace. In vain my heart sought after false pretexts, new subterfuges to resist still longer. Celestial light illuminated, dazzled me, and dissipated the clouds of error in which I was enveloped.

We obtained permission to pass, daily, several hours with Arthur. Matilda wished not to leave him. "I will be your nurse, your servant, all that you want," said she, "but I shall not abandon you. Is not the arrest pronounced against you, the same for me? Am I not the inseparable companion of your life?"

and if the dearer part of me is in chains, shall I not bear them also? What God has united shall not be divided. I will follow you every where, even unto death. When your persecutors will disperse your friends, whose sex or courage may render them objects of suspicion, they will disdain to remove a woman, who asks no other favor than that of dying with you."

"Cease, my too dear Matilda," resumed the marquis, with emotion, "return with your brother, and only come with him to visit me; your presence here causes me too keen a pang. I have need of all my strength, and I ought to renounce the attachments of nature." He stopped a moment, leaned his head upon his hand, and continued with ardor, "pardon me, oh! my friends—pardon me, Matilda, the pain which my passionate temper has caused you. Pray all of you for me: He who has enlightened me, desires not that I should be forever lost; this is why He sends me the occasion of expiating the sins of my life. I relinquish you all and every thing, with joy, for his love. Preserve yourself, my dear Matilda, for your child. Repair my neglect; instruct him in the Catholic faith; let him, at some future day, know that his father was called by multiplied graces to the church of Christ; and that he shed his blood for it and his rightful sovereign."

Arthur, weakened by his emotions, became very pale. He made us a sign to remove Matilda, who, bathed in tears, was on her knees beside him. Henry took her in his arms, and bore her to an adjoining room, entreating her not to aid in shaking her husband's courage, now so necessary to him. She yielded with docility to her brother's advice; and, after Arthur had recovered, we left him, and took lodgings in a hotel, very near the prison.

We were not permitted to see him the next day; and it was not until the evening of the following day that this favor was granted. We learned that the reason of this refusal was, that they were going to send to him preachers of the English reformed church, in the design of bringing him back to Protestantism; but, he had suffered so much throughout the day, the jailer told us, that this project could not be executed.

"He is not a man, but an angel," continued the jailer, while conducting us through the windings of the prison; "he suffers martyr-

dom, day and night; his arm has been broken, and the surgeon dressed it so unskillfully, that it was necessary to do it over again this morning; and yet, he never complains. Last night I heard him moan painfully in his disturbed sleep. I went to him; and, finding him in a state which called for prompt aid, I offered to go for the physician. It was then midnight. He refused to let me, saying that it would be time enough the next day, and he kindly apologized for waking me. Then, seeing that I persisted in remaining with him, 'since,' said he, 'you are so good, would it be abusing your kindness to ask you to read me a chapter of that book,' pointing to a small volume which lay upon the table, near his bed. I took it up; it was the sufferings of Jesus Christ. Although I am not a Catholic, yet, the reading of this book made a great impression upon me, and appeared very much to console my prisoner; who feelingly acknowledged his gratitude to me. This morning the surgeon came. Far from making him any reproach, he rather sought excuses for his awkwardness, and thanked him for his attentions, with a mildness and affability which have characterised him since his abode here."

Whilst the jailer spoke, I was buried in my reflections. I recalled to mind the natural impetuosity of the marquis. I remembered, in a violent fever which he had when I travelled with him, the impatience he manifested at the least delay in the fulfilment of his desires; the kind of obstinacy which I had ever remarked in his character. I imagined the indignation and anger into which a treatment like the present would have thrown him, had he experienced it then. All these reflections brought me insensibly to the comparison of the reformed religion with that of the Catholic; and I could not but perceive how great is the liberty which the former leaves to the passions, and how efficiently the latter exercises its empire over the affections and movements of the heart.

We found Arthur tranquil, and even gay, notwithstanding the languid expression which extreme and long suffering had left upon his face. He consoled us for not having seen him the previous evening. "We must expect," said he, "to be separated soon or late. I could wish you to be present," he added, addressing me, "during the visit of the ministers; but, if it is necessary, God will have it so, despite the

opposition of men ; if it enters not into the designs of his providence, I ought not to wish it."

Whilst he was yet speaking, the two persons in question arrived. The jailer made us enter quickly into a room, whence, through the door, which was glazed, we could easily observe what passed in Arthur's apartment. Richard, (this was the name of the jailer), stood near the door, after having presented seats to the strangers; these, without pity for the condition of the marquis, conversed for an hour and a half, overwhelming him with reproaches and invectives; attacking his religion with a warmth and vehemence which made them overstep the bounds of common sense.

The marquis of R . . . occasionally smiled, and with few words overthrew their false reasoning; they had recourse to menaces, making known the strength of their party. Arthur manifested more of compassion for their errors than fear of their threats; and convinced them that, attached unalterably to the truth, he coveted nothing more than the persecutions which he might suffer for it. Confounded and furious, they left him. We returned. "Are you both Catholics?" asked Richard, as soon as they were gone. "Yes, both," I replied quickly, "and this lady also." I shall never forget Arthur's expression on hearing this.

I was still regarding him with a thoughtful air, when I observed him become pale and insensible. The jailer supposed this weakness a natural result of the fatigue he had endured. We, alone, knew the strong emotion my words had caused him. Restored to consciousness, the marquis warmly pressed my hand. It was late, and as we were about to leave him, I fell upon my knees and asked his blessing, which he gave me and Matilda and Henry also. The latter, alas! was never more to see him in this world; and, as he had a presentiment of it, he could not resolve to leave him, and urgently requested leave to pass the night with him. This was not granted.

"Adieu," said the marquis; "if we are not to see each other again, our separation will not be long. Heaven, in mercy, has to-day given us a moment of pure and unalloyed happiness. For me, I desire nothing in this world. I have lived long enough, since I have the well-founded hope that all whom I love will be restored to me in heaven. O! Sidney," he

continued, "the more you inquire into the Catholic religion, the more clearly will you recognise its truth and divinity. It is now all my happiness, all my consolation." Henry embraced him. "Farewell, my friend, my brother," said Arthur to him. "Watch over yourself, and pray for me!" We left, too much affected to speak, and very uneasy at the condition of the marquis.

In conducting us back, Richard abruptly said, "Let what God wills happen; but, I renounce my religion to embrace yours. It shall not be said that I saw all these angels around me, without being benefitted."

I could not help smiling at this expression.

"You are happy, Richard," said Henry; "your charity towards the prisoners has, without doubt, drawn upon you this grace. I think, however, that considering the circumstances, it would be well to keep it secret, in order that you may still be useful to those whom God entrusts to your care." Henry engaged to procure a priest, who should instruct him secretly; and who would, at the same time, afford Arthur the aid and consolation of his ministry.

All was thus projected; but, God had otherwise disposed. He is often pleased to try those whom he loves. Blessed forever be the inscrutable decrees of his providence.

CHAPTER XII.

HENRY, being of a delicate constitution, and worn out by sorrows and disquietude, was attacked the same night by a violent fever, which brought him to the point of death. I was overwhelmed at this new distress. Henry, notwithstanding his illness, consoled and comforted me with wonderful resignation. "It is a new trial," said he: "let us receive it from the paternal hand which sends it. I feel that I must resign the painful happiness of accompanying my brother in his last moments; it is a great sacrifice; we will offer it with the rest. I am not worthy of this mournful satisfaction, neither am I worthy to precede him into the celestial regions; but, we are all, Sidney, in the hands of God, and I abandon myself entirely to him."

I went alone to Arthur. Matilda remained with her brother. "I shall see my husband

later," said she, "the moment Henry's health permits us to go together." I admired in silence the fortitude of the marchioness. Her whole soul was, without doubt, near the marquis, but he had desired her not to come without Henry, and she conformed to his wishes with perfect submission. I found Arthur still suffering extremely. The surgeon was dressing his arm. No moan escaped him, although the pain was excessive. The surgeon, at leaving, recommended him to be kept perfectly quiet. I could not, however, conceal from him the reason of my being alone, for he read in my expression this new affliction.

"We are the children of God," said he, "the troubles which he sends are proofs of his love. We should endeavor to purify ourselves in tribulation, as gold in the crucible. He who sends it, gives strength to triumph over it."

I apprised him of Richard's conversion, for which he praised God. We spoke also unreservedly of mine. I afterwards read to him "The sufferings of Christ," until seeing him in a light sleep, I prayed with much faith and interior peace. I left him to return to Henry, whose illness caused us great uneasiness.

We had written twice to Lady Walsingham, giving her the particulars of our stay at Edinburgh. Henry, in his last, had enclosed a note for Mr. Billingham, inquiring if he knew not some ecclesiastic to whom we might entrust ourselves, and who would be willing to expose himself to the danger of an interview with Arthur; this was a great risk in the present critical state of religious affairs.

Mr. Billingham immediately formed the generous resolution of coming himself to join us; and he arrived the second day of Lord Walsingham's illness.

His presence was invaluable to us in our distress. He proceeded, first of all, to Arthur, who was much affected on seeing him. He was better, and out of bed. He was about to cast himself at the feet of Mr. Billingham, who, preventing him, pressed him to his breast. We shed tears of joy and gratitude for so unexpected a blessing from heaven.

On quitting Arthur, we went to Henry, who shared the joy caused by the arrival of our venerated friend. The next day, as Henry was more easy, he entreated us all to repair to Arthur. We yielded to his wishes, leaving him to the care of a son of Richard, whom

we had engaged to relieve Henry's servant. We found the marquis rather better. I made my abjuration in the prison, together with Richard, to Mr. Billingham. Arthur was present. Afterwards this worthy ecclesiastic heard our confessions in an adjoining room, and told us to prepare for holy communion the following day.

The succeeding morning, we repaired at break of day to the marquis. Mr. Billingham there offered the divine sacrifice; he had brought from Remember-Hill all that was necessary for this purpose. He administered communion to Arthur, Matilda, Richard, and myself. The fervor and entire recollection of the marquis edified and consoled me. We were at the height of happiness. On our return, we gave Henry the particulars of this delightful morning. Henry was frequently delirious and his condition greatly alarmed us. Mr. Billingham wrote regularly to Caroline or Hidalla, and spoke of our attentions to Arthur which prevented her from suspecting her husband's illness, who, until then, had maintained the correspondence. We generally passed three hours of the morning at prison; afterwards returned to Henry; then, about six o'clock in the evening, again went, at Arthur's request, to pray with him. Mr. Billingham said the rosary, to which we responded. This was a devotion which Arthur preferred to many others, "Because," said he, "it distinguishes the children of the true church from all the separated sects, who reject the veneration of the blessed virgin and the saints."

Arthur's strength was now returning; his nights were better; he was able to leave the bed, and even walk in his room. Our conversation was only of religion or the queen. The marquis' desire to die in so just a cause was alike lively and sincere. We still esteemed ourselves happy in the midst of our misfortunes. And from the frightful perspective opening before us, we flew, on rapid wing, above this present life, and contemplated a felicity which reanimated our courage. Alas! there was a heart-rending sacrifice soon to be required of us; but divine goodness gave us strength to prepare for it.

Scotland seemed peaceable. Mary was absent; the number and influence of the partisans of the regent held those of the queen in silence. The ministers, however, began to trouble the

Catholics, Lord —, the relative and friend of the marquis of Rosline, made an attempt to rescue the prisoners. He obtained some advantages, which renewed hostilities. Sentence of death was declared against all guilty of rebellion and of attempts on the liberties of the nation : it was thus they designated the defenders of the queen.

Arthur was on the fatal list. Mr. Billingham charged himself with the announcement of it to him. Henry had been delirious, for two days, without a lucid interval. The anguish which rent our hearts was spared him. I was witness of the interview between Mr. Billingham and the marquis. The former, having entered the prison, gave the marquis his blessing, as usual. Then, with a calm yet sad air, "My son," said he, "the end of your sufferings is not far distant. Redouble your courage ; there is but a step to advance, and heaven is yours."

Arthur took his hand and kissed it. Then without changing color, he said : "My sentence is pronounced." Mr. Billingham made no answer. My tears and sobs replied for him. "Why so much weakness, my dear Sidney?" said he, with an angelic smile. "Is not my fate enviable? What death more sweet, more consoling and precious could be granted me? Man, according to the ordinary course of nature, is surprised by death when he least expects it. The languors of sickness, the insensible decay of the powers of mind and body, anticipate, and lead to his last hour, often without being received as warnings to prepare for that awful moment, which will decide his fate for eternity. To me, privileged, filled with so many graces, is given the unspeakable favor of foreseeing the exact moment when I shall quit this perishable world. My health is much improved. The strength and vigor of youth permit me, on this subject, to concentrate all my thoughts, to bring to it every care and necessary disposition. Full of faith and hope, sustained by Him who redeemed me with his blood, happy to give my life a thousand times to Him, I behold with joy the eternity opening to which my soul aspires. A moment, which will be quick as lightning, shall burst the barrier of death, which shuts me out from eternal life. Without alarm or dread, I hope, with grace from above, to cast myself into the arms of him who awaits me with words of peace and love."

Celestial joy irradiated the marquis's face.

The devotion of his sentiments, the unction and fervor with which he expressed them, caused for a moment in my soul, the same transport which animated his. But soon the horror of this separation returned with more violence, to overwhelm and dismay me. Matilda, leaning on the bed, with hands clasped and her eyes fastened on Arthur, preserved a deep and mournful silence. Her soul had already interiorly made, with profound grief, yet entire resignation, its sacrifice of all this world's happiness.

The marquis sympathized with us. "You suffer more than I," said he ; "yet I, in my turn, feel all your sorrows." We could not reply. Mr. Billingham spoke of our friends at Remember Hill. Arthur employed the remainder of the day in prayer and writing. He addressed a letter to the duchess of Salisbury, his mother. He wrote also to his sister, to Henry, and a note to Lorenzo, containing these few words :

"MY BELOVED HIDALLA—I owe every thing to you, after God ; my happiness, my faith, my consolation in my present condition. If I knew you less, I would exhort you to fortitude ; but my heart, enlightened from above, already enjoys the happiness which shall replenish yours, in thinking that you shall have (if, as I hope, God will be merciful to me,) in heaven, and happy for eternity,

"Your best friend and brother,

"ARTHUR OF ROSLINE."

He afterwards wrote a most affectionate and touching farewell to Matilda ; and advice for his son Edmund, when he should be of an age to read it. Then, passing with Mr. Billingham to an adjoining room, he put in order all that might have disquieted his conscience. He then rejoined us, perfectly composed. We obtained leave from our kind jailer to pass this last night with Arthur. We were satisfied with regard to Lord Walsingham. Richard's two sons attended him, together with his servant ; and they had told us, should Henry's reason return, we would be immediately informed of it. Mr. Billingham seeing Arthur much fatigued, begged him to take a little repose, promising to awake him at daylight, in order to say the prayers for the dying, and to make the preparation for death ; this he desired. The marquis yielded to his entreaties, to which we had joined ours. He soon fell into a sweet and

peaceful sleep, which convinced us that the tranquillity he manifested, was not only apparent, but real. Mr. Billingham and Matilda continued to pray whilst he slept. I was not in a condition to imitate them. I fixed my eyes upon my friend—upon him whom I loved as a father—and I felt a rending grief, which my efforts to conceal only aggravated the more. I repeated to myself a thousand times, that in a few hours he would be torn from me forever! My troubled glance rested on a crucifix placed on Arthur's bed; a secret voice said to me, "that my Saviour, dying upon an infamous wood, had sacrificed all for me; that He asked of me my friend, and that he only required him for our mutual good; and that I ought to resign him." This thought, and the feeling of love and resignation which it produced, sensibly affected me. My heart swelled with grief and gratitude; my tears flowed gently; I fell upon my knees and prayed with fervor; submitting with resignation to the fate which menaced. The marquis slept until four o'clock; he awoke, himself, and smiling, complained mildly that they had not waked him sooner. We gathered round him; and I conjured him to grant us a moment's conversation, before commencing our prayers. He pressed my hand.

"When you see Lord Seymour," said he, "remember me to him. Let him preserve the recollection of our friendship! I shall ask his salvation of God, at that great moment, when, I trust, nothing will be refused me. Say to Henry that I have frequently thought of him. Console my dear Matilda; and comfort each other in thinking of heaven, and of the happiness experienced in dying for the faith." He walked a moment with a thoughtful air; then returning to us, "Let us pray," said he, "we can converse after."

Mr. Billingham would not permit the marquis to kneel. He seated himself on the edge of his bed, and prayed about an hour and a half; after which, he celebrated mass. We all communicated. Arthur remained absorbed in the possession of his God, until Mr. Billingham, fearing that he might become too weak, entreated him to take some refreshment. Richard placed upon the table, tea, wine, and fruit; it was Friday, nevertheless, he offered broth to the marquis, who refused it, although his state of health would

have allowed him to take it. He drank a cup of tea, and some wine, and eat some biscuits, making us partake with him. A calm cheerfulness shone upon his countenance, and his naturally lofty and proud expression was tempered by a heavenly mildness.

"Sidney," said he, "it is not men who have placed us in these circumstances. It is God, through his grace and mercy! Promise me never to admit resentment or revenge into your heart. The true Catholic pardons and loves his enemies. The desire of their conversion is his only revenge. I would suffer a thousand deaths, could I save them for eternity."

As he concluded these words, Richard entered with a person whom we did not know; and presenting him to the marquis, said: "This is Lord Macdonald, who, for the same cause, shares your captivity, and awaits, also, the same fate."

Lord Macdonald appeared to be about forty years of age: his step was proud; his expression gloomy and haughty. His countenance brightened at sight of us. He seized the marquis's hand. "We shall perish for the one cause," said he, "but, may the just anger of heaven attend our persecutors and their posterity."

"I do not wish that," mildly interposed Arthur; "rather may their eyes be opened to the truth; and, may they obtain the grace of eternal salvation! But, let us leave them," he continued, "and think of ourselves. O! my friend, and brave companion in arms, have you maturely weighed the importance of the moment we are approaching? You are a Protestant, my lord, are you assured that your religion is infallible? Think well what will result from it; not a life of fifty or sixty years of happiness or misery, but an eternity of either!" Lord Macdonald gazed upon the marquis, with an incredulous and surprised expression.

"Are you not, then, of my religion?"

"No; I am no longer a Protestant. I have studied, fathomed my doubts and difficulties, and have preferred to the religion which gives birth to them without removing them, that in which there are none, but in which all reposes on a firm and infallible basis. But, my esteemed friend, what matters it what I am? the moments are few; think seriously; ponder well on the price of your soul, and the nature of

eternity. Without entering into discussions, which time will not permit, suppose that we doubt, in general, of all religions; that we incline not to any in particular; is not that one which all the others agree in acknowledging capable of conducting us to the haven of salvation, more sure than those which have not this distinctive character and inestimable privilege? Divest yourself of all prejudice and human respect; these phantoms should fly before the touch of death, which scatters shadows, and leaves truth naked. Ask, in sincerity and uprightness of soul, to know the truth, and the acceptable manner of serving the supreme and awful Judge, who cites us to his tribunal; and I am confident, my lord, that He will not reject your prayer."

Lord Macdonald remained, for a moment, silent; then, "You strangely disturb me," said he; "I have often had doubts of my religion, but the desire of dying in the faith of my parents has always triumphed over such reflections. It appears to me impossible that a God infinitely good should condemn me for having adhered to the faith in which he caused me to be born."

"Because you were born in error, is this a reason that you should die in it?" replied Arthur. "Penetrate yet further into the tomb, and it will not be long before you find Catholic ancestors. Ah! my lord, if God, whose designs are impenetrable, and whose mercies absolutely free, has allowed our parents to die in error, will you refuse him the power of enlightening and saving us? There is but one way—one religion which leads to salvation: there is but one pastor—one sheepfold; and, but one door to enter into heaven. Out of the church there is no salvation. I conjure you, O! my beloved friend, reflect, and tremble at not being in this only road. It is a disinterested friend who entreats you. My soul, disengaged from all prejudice and passion, and about to rush into the arms of him who calls it, is intimately convinced of having a long time wandered along the borders of the same precipice, where I now find you. I tremble, and would give a thousand lives to make known to you the truth which shines upon me: But He, alone, who disposes of hearts, can enlighten you; He holds in his hands our present and future destinies. He anticipates, He solicits you; and no one has ever been condemned

who rejected not the grace which was offered him."

Lord Macdonald, with a thoughtful air, regarded all who surrounded him. He asked who I was? "He is my ward," replied Arthur; "and this lady is my wife." "You are happy," said Lord Macdonald, with a bitter smile; "that miserable Richard has not allowed me to see any body." My looks asked Richard why he had acted thus? He understood me. "For me, my lord," said he, abruptly addressing me, "I am not an angel. I know not yet how to return good for evil. I have received from this prisoner only contempt and injuries. Every thing displeased and irritated him. He expected, no doubt, to be treated here as a prince. What would he have done, had he been wounded and badly taken care of, as was at first the marquis of Rosline? I have not received an order to admit those who demanded to see him; they had not the tickets of admission. It is true that Lady Matilda, also, was unprovided with it, but she implored this favor with such mildness and earnestness, that touched besides by the virtues of the prisoner whom she solicited to see, I at once conducted her to him; after which, for greater security, I sent her to the governor of the prison for a written permission."

Arthur smiled sadly: "Misfortune sours, and often changes the character," said he. "I would not have you to believe that I have always had this empire over myself, for such is not the case. I have but too much violence and passion with which to reproach myself; and it is time, in embracing a religion which prescribes the most tender charity, and the practice of every virtue, that I should commence to reform my life."

"You suppose that I don't know you," replied Richard; "do you not remember James Mixton who was in your service about two years? he is my nephew; you dismissed him unjustly, and were inflexible; even after you had discovered his innocence. At present he lives in the bosom of a happy family; a flourishing trade procures him an honest competency. To whom is he indebted for this? To you, my lord."

"I have only fulfilled my duty," said Arthur, "and the wrong which preceded has not been effaced from my memory. That injustice still weighs upon my heart; and to prove it to

you, see here a note which I have written for him. The difficulty of procuring his address, has alone prevented me from sending it." He took from his pocket-book a letter, which he gave to Richard, who showed it to me. It was thus conceived:

"If you still remember Arthur of Rosline, believe that he wishes not to take away, in quitting this world, either your honor, or remorse for the injury he inflicted upon you. Will you charitably forget his wrongs, and receive, in memory of him, the sum of two hundred pounds sterling, which shall be immediately remitted you by the Marchioness of Rosline, in order to increase your business? I die a Catholic, faithful to God and the queen.

"ARTHUR OF ROSLINE."

The marquis requested Matilda to perform his promise on her return to Rosline castle. He afterwards related to us, that a short time after his marriage, he had taken Mixton into his service; and that once, when he was absent, Catholic prayers had been taught to a child whom a relative had, in dying, confided to him, and who resided in his castle. He added, that discovering it on his return, he was

thrown into a violent rage, suspected Mixton, and ordered him immediately to quit his service. He afterwards learned from Matilda that she alone was guilty of it. He would not, however, recall what was done, glad to seize upon this pretext to have none but domestics of the reformed religion. Mixton was then gone, and the marquis, generous in the midst of his injustice, had given him a thousand pounds to establish himself as he should judge proper.

"Alas!" continued Lord Arthur, "Matilda knows to what extent I was irritated against her, when I formed the least suspicion that she thought of instilling her religious principles into the mind of my child. May my death, with its circumstances, expiate my sins."

He then conversed some moments with Lord Macdonald about the friends of the queen. Mr. Billingham, seeing him much fatigued, suggested to him again to take a little repose. He laid down without hesitation; but, we saw clearly that this was to put an end to a conversation which diverted him from the great object of all his thoughts; for he slept not, but prayed with the most profound recollection.

TO BE CONTINUED.

PROTESTANTISM—ITS TENDENCIES AND EFFECTS.

BY JOHN B. BYRNE.

NO. III.

WE have treated of the total disregard of religion, and the degradation of morals consequent on the adoption of the principles of the sixteenth century. In accordance with our proposed plan of investigation, it remains to examine the effects of Protestantism on man's political condition. Such effects, it is true, are not conclusive evidence of or against the divine institution of any religious system:—it is not the immediate office of religion to teach mankind liberal political maxims. Having shown therefore, by Protestant authority, that Protestantism had discarded the truths and precepts of divine revelation, and hence argued that it was not of divine origin, we, perhaps, should close our investigation without seeking to learn its political con-

sequences. But the "free and elevating influences of Protestantism" are so frequently the theme of poetic and prosaic laudation, that we think it not improper to examine how far the opinion, that the principles of the sixteenth century have improved man's political condition, is consistent with historical truth. To make this examination satisfactorily it is necessary to view the Catholic ground prior to the reformation, that we may more precisely distinguish the effects of Protestantism on the same field.

That the rulers of a nation derive their right to govern from the people, and are hence responsible to the people for the faithful exercise of their power, is the fundamental principle of civil liberty. This principle was no

discovery of the Wittemberg apostate: it was known and appreciated by the "benighted papists of the dark ages." It was recorded in the writings of their jurists; it was taught by their divines; and it was promulgated by their popes. Fortescue, one of the ablest lawyers of his time, and, as a writer, of no little authority even now, declared in the "midnight gloom of Romanism" that "a king is made and ordained for the defence of the laws of his subjects, and of their bodies and goods; *whereminto he receiveth power of his people, so that he cannot govern his people by any other law.*"* St. Thomas Aquinas, the illustrious doctor of the church, "lays it down as certain and examined that political governments and kingdoms *are not founded on divine but human law.*"† The professors of divinity at Salamanca and Paris, the Jesuits in their schools, the friars and the monks, all taught that "the people had a right to depose their ruler, if his power were not faithfully exercised." Pope Zachary proclaimed that "*the prince is responsible to the people whose favor he enjoys.* Whatever he has—power, honor, riches, glory, dignity—he *has received from the people*, and he ought to restore to the people what he has so received from them. *The people make the king, they can also unmake him.*"‡ Thus from every influential quarter were the people of the middle ages taught their civil rights; and they proved themselves not heedless of the lesson.

Every where we find it acknowledged in the theory of their governments that all political power emanates from the people! nor was the principle forgotten in practice. In Catholic times and under Catholic influence, the ruler of England was elective, the ruler of Scotland was elective, the ruler of France was elective, the ruler of Denmark was elective, the ruler of Hungary was elective, the ruler of Poland was elective, the ruler of Brandenburg, the basis of the present kingdom of Prussia, was elective. In Catholic times and under Catholic influence arose the free cities of Germany, and the republics of Italy—her San Marino, her Venice, her Genoa and her Florence. In Catholic times and under Catholic influence, there was not one

absolute monarchy in all Christendom. In Catholic times and under Catholic influence, were erected all the defences of individual liberty—the habeas corpus, trial by jury, and the franchise; and then too, was established the principle, for which our patriot fathers bled, and which has made our own land free and independent—the principle that taxation must depend on representation. It was in Catholic times and by Catholic saints that the civil rights of the people were clearly defined and firmly established. A Catholic pen framed the great charter of English freedom, and Catholic barons and prelates forced its acknowledgement from a reluctant sovereign. In Catholic times and under Catholic influence, against every invading Edward there was "a Bruce of Bannockburn;" against every attack on civil liberty there was an adequate defence.

The political condition of the people of the middle ages must be ascribed to the liberalizing influence of their religion. The offices of state, the records, the charters,—the whole machinery of civil power was entrusted to the clergy. Various were the efforts made by ambitious monarchs to induce these to abuse their trust; but in vain. The body of the clergy were selected from the people, and the people felt that their rights were safe in clerical hands. They saw that those who would oppress them—such monarchs as Rufus, or Charles, or Pedro—were ever at variance with the ministers of their religion; whilst the fathers of the people—the good Alfred and holy Edward of England, or the wise Charles and sainted Louis of France—were the most devoted children of the church. They beheld in their pontiffs, in Gregory, in Alexander and in Innocent, men exposing themselves to every danger in defence of the people's liberty. They found in the Catholic church a power to shield them from oppression, and a priesthood to guard the battlements of freedom. Here, therefore, they treasured their all—their temporal as well as their eternal welfare. They were never betrayed. "The church of Rome was an independent, distinct, and often an opposing power, in every country, to the civil power; a circumstance in the social economy of the middle ages, to which Europe is perhaps *indebted for her civilization and freedom*—for not being in the state of barbarism and slavery of the east, and of every

* De Laud. Leg. Ang. C. 13.

† Bellarmine de Potes, C. 21.

‡ Avent. Annal. Bio. lib. iii, p. 232.

country, ancient and modern, in which the religious and civil power have been united in one government.”*

The liberal political institutions of the middle ages are not the only evidences of the “elevating influences” of Catholicity;—a surer test is found in the social condition of the people. The “papists of that long night of barbarism” had no social cankers eating into the vitals of the body-politic; and hence, they were in “blissful ignorance” of all the modern contrivances to conceal or hush the complaining misery of the mass. “During the middle ages, and prior to the reformation, the Catholic church, by insisting on gospel charity, on the merit of good works, and especially on the merit of voluntary poverty and self-denial, had confined within some bounds the accumulative propensity of our nature, modified and restrained the empire of capital, and compelled it, through considerations drawn from a future life, to make rich and ample provision for the poor. The great wealth of the church was, to no inconsiderable extent, a fund for the poor. . . . No poor law was then needed.”†

The lands were adorned with noble institutions, the mansions of charity; and to these gathered the lame and the blind, the feeble and the unfortunate:—all found a welcome and a home. The most tender devotion of woman and the highest energy of man were exerted to alleviate and to remedy every misfortune incident to humanity. The generous, wide-spread charity, inspired by the Catholic church, made the poor man’s burden light, and life’s struggle easy. “Truly, a splendor of God, did dwell in those old rude, veracious ages; did inform, more and more, with a heavenly nobleness all departments of their work and life.”‡

In Catholic times, and under the influence of the Catholic church, the political liberties of the people were amply secured:—the nations felt not a single tyrant’s arm, nor knew the “divinity of despotism.” The reformation came. What evidences did it afford of the “elevating influences of Protestantism?” Let this one fact answer.

Every government, which adopted the principles of the sixteenth century, became an

absolute despotism; and, with one very doubtful exception, they remain such to this hour. In Protestant times and under Protestant influence; the ruler of Denmark is a despot, the ruler of Sweden is a despot, the ruler of Holland is a despot, the ruler of Prussia is a despot—the Protestant rulers of Protestant Europe are despots. England alone forms the shadow of an exception. But was Henry VIII, a supporter of the “usages and laws of the good and holy Edward,” of the Catholic Charter of Ranymede, the English Constitution? Was Elizabeth? Let her “Majesty’s Bench” answer? And yet who felt more effectually the “elevating influences of Protestantism?” Tell us, ye Puritans, were the two Charles tyrants? Tell us, Americans, were the Georges patrons of liberty? Explain, ye starving millions, the blessings of “Protestant ascendancy?” A national debt, draining the life-blood from the people; a poor-law system, “that hangs like a dark cloud on the vision of every poor man in England”—a tax on every ray of poverty, on every morsel of food, even on every ray of sunshine that lights the peasant’s cheerless hut—these are the direct effects in Great Britain of the free and elevating Protestant influence,” and these, forsooth, form the exception to the tyranny exercised over Protestant Europe.

It cannot be said that the principles of the reformation afford no grounds for the charge of enslaving those nations which adopted them. That despotism every where followed the anti-religious movement of the sixteenth century is all-sufficient testimony, that Protestantism is essentially opposed to political freedom. The parents of that movement did all they could to disfranchise the mass. They hedged round the throne of the despot with a religious barrier, which it was sacrilegious impiety even to touch: they taught that the people’s tyrant was the anointed of the Lord—that an attack on him was an outrage against Heaven. Cranmer declared that “the king’s right to govern did not depend upon any engagement on his coronation; that his crown being given him by God Almighty, could not by a failure in the administration be forfeited either to church or state.”† In the tenth sermon of the first book of Homilies, it is laid down

* Notes of a Traveller, p. 192.

† Brownson’s Rev. April, p. 279.

‡ Carlyle.

* Lester.

† Collier, Ec. His. Vol. ii, p. 220.

that "the high power and authority of kings, with their making of laws, judgments and offices, are the ordinances, *not of men, but of God.*" In the second book (p. 403) we are told that "rebels do justly fall headlong into hell if they die [in battle], and live in shame and fearful conscience, though they escape." How consoling would such doctrines have been to the heroes of our revolution—the patriot "rebels" of '76! How willingly would Washington, La Fayette, and Carroll, have perilled their all for American freedom, if Cranmer had been their political or religious guide! But for more. We are informed "that absolute princes, *such as the sovereigns of England, are a species of divinity.*"* Bow down, Protestantism, to your little deities! Kneel, as your proudest did, to the vacant chair of an Elizabeth, and pray that you may be saved from "monkish ignorance and superstition," that the "benighted papists" may experience the "elevating influences of Protestantism," and abandon their "soul-destroying, king-deposing doctrines" of political liberty.

Let it not be assumed that these things are all of the past. Even to this day, the canons of the establishment declare that "*Monarchy is of divine right.*" Whilst the sovereign is head of church and state, whilst it is proclaimed as a fundamental principle that "the king can do no wrong," England must continue to rank among the despotisms of Protestant Europe.

We need go no farther. Wherever Protestantism has completely triumphed, man has been enslaved:—it is the business of Protestantism to prove that the fault is not always hers. We have shown that it was hers in England; and in England alone does she present even the semblance of a liberal polity. In Sweden the king is the head of the church, the political machinery is mostly in the hands of the clergy, and yet the people are enslaved. In Denmark, in Holland, throughout all the Protestant nations on the continent, the circumstances are the same, yet the people are enslaved.

The fact is well worthy of notice, that in every Protestant kingdom of Europe, the established religion is merely an engine of state. In Prussia, the church was remodelled by a

military despot for the purpose of effectually serving as a political machine. And Lord Molesworth informs us, "that the blind obedience which is destructive of natural liberty, is *more firmly established in the northern kingdoms by the entire and sole dependence of the clergy upon the prince*, without the interference of any spiritual superior (as that of the pope among Romanists), than in the countries which remained Catholic." "The Protestant church on the continent, as a power, has become merely *an administrative body of clerical functionaries acting under the orders of the civil power or state.*"*

Protestantism has erected the despotisms of Europe, and her influence preserves them. She has wedded herself to human greatness and to human power. Nor is it to be wondered at. A merely human institution must be supported by merely human means; and by these alone has Protestantism sought to be sustained. Her kingdom is of this world. How different is Catholicity! Never courting political power, and never fearing it, she goes sublimely onward in the fulfilment of her heavenly mission. Oppressed, attacked, slandered, in every age, she has still battled against the world and against the world's seductions, and has still triumphed over passion, prejudice, and power. An Almighty arm defends her—her kingdom is *not* of this world.

It may perhaps be urged, that the enslaving political principles of the reformation have affected Catholic governments, and hence, whatever the faults of Protestantism, Catholic communities have adopted them in their civil codes. We confess that in Catholic countries where the influence of the church was by any means lessened, the rulers have made some approaches towards absolute power. But let it be remembered, that this has always been done in spite of Catholicity: let it not be forgotten that Protestantism taught the lesson; that she made it necessary in many instances as a defence against herself, and that even now, after three centuries of her influence and example, there is not one absolute sovereign in the Catholic world. The emperor of Austria alone assumes a too extensive power, yet wields it so well that he is styled "the father of his people." A Catholic nation cannot be re-

* Com. Jour. 18, 19. J. 1.

* Notes of a Traveller.

duced to a state of passive submission under despotic oppression. In vain do their monarchs essay to assume the "divinity" which Protestantism right freely offers. Compare Austria with Prussia, or any of the Catholic states of Germany with those under Protestantism: compare Belgium with Holland, or Italy with Denmark, and where do we find the evidence of a "free and elevating influence!" The Catholic governments have constitutional limits; the Protestant are all absolute despotisms. See Switzerland—once all Catholic and all free. The Protestant cantons now possess scarcely the forms of liberty, while the Catholic are in the full enjoyment of their republican institutions. And yet here there have been the same circumstances, the same influences at work on the same people: the only difference existing in their religion. Those who preserved the faith of their fathers are free: those who abandoned it are fast being enslaved.

In vain do we seek for facts to support the loud claims of Protestantism. Everywhere she has forged manacles for her votaries, and "their clanking may be heard" throughout every land where she has obtained power.

If it could be discovered that the despotism of Protestant Europe is more than counter-balanced by the improvement of the social condition of the people, there might be some real grounds for asserting the elevating influence of Protestantism. All concede the principle, that "the government which provides for the happiness of the greatest number is the best; but there are few in our land would acknowledge that such happiness is best secured under the iron rule of despotism. Let us see, however, if the influence of Protestantism has displayed its elevating qualities in the improvement of the social state of man whilst depriving him of his political rights. What is the social aspect of Protestant Europe?

In Denmark, "*the people are sunk in sloth and poverty*, though occupying the richest soil and most advantageous situation in the north of Europe."* "In Norway and Sweden, the peasantry are constantly compelled to mix bark with their bread, and even this expedient has not always preserved whole families and neighborhoods from perishing together of famine."†

* Laing.

† Macaulay's *Miss.* p. 113.

In Holland, the mass of the people are even "more wretched than the paupers of England." Throughout the Protestant portion of the continent, misery generally prevails; the few who have even a sufficiency of life's goods, form the exception. But we are told to admire the wide diffusion of knowledge; to estimate the social advantages of education. Prussian colleges and Prussian learning are pointed out as triumphant evidences of the "enlightenment, and, therefore, elevating influences of Protestantism." The people are enslaved, wretched—but they are educated! What is education worth to a man who dare not breathe one free aspiration; whose whole existence is a continual struggle against starvation? But what kind of an education is it that we are called on to admire? "The social value or importance of the Prussian arrangements for diffusing national scholastic education has been evidently overrated; for now that the whole system has been in the fullest operation in society upon a whole generation, we see morals and religion in a more unsatisfactory state in this very country than in almost any other in the north of Europe: we see *no where* a people in a more abject political and civil condition, or with less free agency in their social economy. *A national education which gives a nation neither religion, nor morality, nor civil liberty, nor political liberty*, is an education not worth having."* "Elevating influences!" ye starving millions of Protestant Europe, where are they! Ye bondmen, where are they!

In every country under "these elevating influences" we "find a viciously organized society, which perverts the minds, corrupts the hearts, and debilitates the bodies of its members." The "Protestant ascendancy" in England cannot boast even the shadow of an exception here—it presents the most gloomy picture of social evils to be found in the whole story of civilized man. "We find statements, made by English noblemen of the highest character and standing, clearly proving that British slavery is really much worse than even the ingeniously invented falsehoods of foreign and domestic abolitionists represent negro slavery in this country."† One-sixth of the whole population are paupers. "Tell us not hereafter that slavery exists not on the soil of

* Notes of a Traveller.

† Amos Kendall.

England It does it is rank, foul, fetid slavery."* Chartist meetings, Manchester riots, and Rebecca wars, are but the symptoms of a deep, corroding, social canker. "So many thousand set in work-houses . . twelve hundred thousand workers in England alone; their cunning right hand lamed, lying idle in their sorrowful bosom; their hopes outlooks, share of this fair world, shut in by narrow cells. They sit there pent up as in a horrid enchantment; glad to be imprisoned and enchanted, that they may not perish starved." Need we recall all the terrible details of social misery, of wide spread desolation and sorrow, recorded in the report of the "British poor law Commission." "England is dying of inanition;" not because she has a too-dense population, for Belgium is much more thickly peopled, and yet the poor are provided for—but she dies of inanition because she is experiencing "the elevating influences" of Protestant ascendancy.

"Elevating influences," indeed! Protestantism has established the despotisms of Europe, and she upholds them to this hour. She

* Theller.

hath become a political machine in the hands of oppression—she hath entailed civil and social ruin on the nations which adopted her principles, and yet, without a blush, boasts of "free and elevating influences." "Where are they—echo answers where!"

We have now completed our investigation into the tendencies and effects of Protestantism. We have only noticed some of the prominent facts. Volumes might be filled with evidences of the degrading and destroying spirit to which we have only desired to attract attention; but we believe sufficient has been done to sustain our opening assertion, that wherever Protestantism has been finally established, it has shed a blighting influence on the religious, on the moral, and on the political condition of man. It has engendered a doubt and disbelief of the divine truths of the gospel; it has taught its votaries to disregard the precepts of Christianity; it has destroyed the civil liberties and social happiness of men. Can it then claim to be a divine institution? Its tendencies and effects are inscribed on the history of the past as they will be on the history of the future: they are, INFIDELITY, IMMORALITY, SLAVERY AND MISERY. "By their fruits yeshall know them."

Translated for the U. S. Cath. Magazine.

HISTORY OF THE PAPACY.

Continued from page 319.

ANASTASIUS was succeeded by Innocent I, probably on the 29th of April, 402. This is the second pope from whom we possess any authentic decretals. They were addressed to different bishops who consulted him in relation to matters of ecclesiastical discipline. One of the most important affairs that called for his attention after his elevation to the chair of Peter was the defence of the illustrious St. John Chrysostom, archbishop of Constantinople. This distinguished prelate, having become obnoxious to the Empress Eudoxia, through the misrepresentations and intrigues of his enemies, was banished from Constantinople in 403, after having been condemned at the famous meeting of the Oak, by Theophilus,

patriarch of Alexandria, and other bishops. Theophilus presented St. Chrysostom because he supposed him favorable to the Origenists, against whom he himself had acted with a very immoderate zeal.

The holy patriarch was soon recalled from exile; but a new and more violent persecution awaited him. Having incurred the displeasure of the empress by his denunciation of the licentious and superstitious exhibitions that took place at Constantinople, he was again exiled to Armenia. The unjust treatment which he suffered, awakened a general interest in his behalf, both among the clergy and laity. Pope Innocent, to whom the holy prelate had appealed, and whose favor Theophilus also

had endeavored to secure, employed every means that wisdom and charity could suggest, to restore peace. He censured the violence and injustice of the proceedings against St. Chrysostom, and addressed an epistle to the latter, encouraging him to console himself with the testimony of a good conscience, until a more public justification of his conduct could be effected. Being afterwards informed that the enemies of the saint throughout the east opposed all those who advocated his cause, he solicited, though in vain, the emperor Honorius to convoke, in concert with his brother Arcadius, a general council at Thessalonica, to stifle the seeds of division. After the death of Chrysostom, which occurred during his exile, in the year 407, Innocent, faithful to his principles, refused to communicate with the oriental bishops, until they had paid a due honor to the memory of the deceased prelate. This measure of the pontiff, which annulled the iniquitous sentence they had passed against Chrysostom, dates from a period long anterior to those false decretals which the ignorance of modern sectaries has represented to be the origin of appeals to Rome.

The attention which the pope bestowed on the affairs of the east, did not diminish his activity in the west. The Novatians, not content with being tolerated at Rome, attempted to acquire the ascendancy; they were banished thence, together with the Donatists. Many letters, addressed by Innocent to the bishops who applied to him for assistance in the different emergencies of their churches, display his zeal in maintaining throughout Italy, among the Gauls, and elsewhere, the ancient discipline and the observance of the canons.

In the year 408, Alaric, king of the Goths, besieged Rome, and reduced it to the utmost extremity; pestilence was added to famine, and these two scourges destroyed more than the swords of the enemy; the inhabitants procured the raising of the siege, by an immense sum of gold and silver. The succeeding year, Alaric being displeased with Honorius, returned to Rome. The people, having no means of defence, sought protection from the pope, who was deputed, to effect a treaty of peace between the Gothic leader and the emperor; but the negotiation proved fruitless. In the year 410, Rome was taken, sacked and pillaged, with the exception of the churches of St. Peter and

St. Paul. But, in the midst of these excesses, a singular circumstance occurred. Alaric, having learned that a great number of gold and silver vases belonging to St. Peter's church, had been secreted in a certain house, ordered that they should all be returned to that basilica; the translation was made with much pomp; the vases were carried one by one on the uncovered heads of the bearers, and on each side marched a line of soldiers with drawn swords, the Romans and the barbarians chanting together, hymns to the praise of God. Innocent, who had remained at Ravenna, to avoid witnessing the disasters at Rome, returned thither when the storm had passed away; he resumed his functions with renewed zeal, and comforted his people by his instructions and the wisdom of his administration.

Another subject of affliction to this pontiff was the heresy of Pelagius, which arose during his time. This Pelagius, a native of Great Britain, dogmatized against grace, asserting that man could be sinless, and easily keep the commandments of God, if such were his will. Innocent approved and confirmed by his authority the judgments pronounced by the councils of Carthage and of Milevis against the doctrine of this enemy of divine grace. The manner in which the fathers of this council laid before the pontiff, the common father and general guardian of the faithful, the deplorable state of the churches in Africa and Palestine, which had been ravaged by the Pelagians, is very remarkable. But, if this recourse to Innocent proves the opinion held by all the bishops of the world with regard to the see of Rome, the answers which the pontiff returned express very clearly his own sentiments on the subject. Some months afterwards, Innocent wrote to St. Jerome, to console him for the shocking violence of the Pelagians, towards the pious persons under his care. On the 12th of March, 417, he went to receive in heaven the reward of his glorious labors.

We have seen by the preceding details that Innocent enlightened and edified the Christian world by his virtues: however, the memory of this holy pope has been assailed by two ridiculous calumnies which acquire importance from their connection with the name of a successor of St. Peter. The first is that he dissembled with the Pelagians, and even took their part, though every thing proves the con-

trary: the second, that he permitted the pagans to reopen their temples for the purpose of inducing them to defend Rome against Alaric. The grief which Innocent felt at these two circumstances accelerated the death of this holy pontiff.

St. Zozimus, a Greek by birth, was elected on the eighteenth of March, 417. Celestius, a disciple of Pelagius, having visited Rome, gave him, in writing, a confession of faith, which appeared to be Catholic; Pelagius, on his part, wrote from Jerusalem a sophistical letter; and the Pope, deceived by the artifices of these heretics, and believing that they had returned to the faith of the church, showed them some indulgence. Being subsequently undeceived by the African bishops, he confirmed the sentence of his predecessor against the Pelagians; his solemn decree, which bears date, April, 418, was carried into Africa, by an acolyte named Leo, who, on this occasion, became acquainted with St. Augustine, and whom we shall see hereafter in the chair of Peter. On the thirtieth of the same month, Zozimus obtained from the emperor Honorius a rescript, expelling the Pelagians from Rome. Thus, the pope published to all Christendom his horror for heresy. From the year 417, Zozimus had given the vicariate of the holy see, in Gaul, to Patroclus, bishop of Arles; this step was a novelty in that country, and excited great disputes. The letter which conferred this commission on the bishops of Arles, granted him the exclusive power of giving letters of recommendation to travelling ecclesiastics, authorising them to be admitted to communion out of their own country. It granted him also the privilege of ordaining bishops in the provinces of Narbonne and Vienne, and of selecting whomsoever he pleased for the decision of affairs, excepting only those cases, the importance of which requires a reference to the pope; these have been since called *major causes*, reserved to the holy see. The successors of Zozimus, to St. Gregory the Great, augmented the powers attached to the vicariate of Gaul. Towards the end of his pontificate, Zozimus had a dispute with the bishops of Africa, touching the appeal made to Rome by the priest Appiarius, condemned by his bishop for atrocious crimes; not that these prelates contested the right of appeal to the holy see, but because they

took advantage of the regulations of their province; regulations drawn up to prevent the abuse introduced by clerks and priests, who made these appeals too lightly, and in cases already well judged. It were idle to cite these regulations against the right of appeal in itself: a power so ancient in the church, at least as to its essence, although not always exercised with the same activity, or to the same extent, by those who possessed it, cannot be called an usurped power, when circumstances, the wants of the Church, and its discipline require its more frequent and habitual exercise. Besides, these regulations regarded only clerks and priests, because the bishops freely appealed to Rome. Zozimus gave permission to bless the paschal candle in particular parishes, a ceremony previously performed only in cathedral churches. This learned and zealous pontiff died on the twenty-sixth of December, 418, after a reign of one year, nine months and nine days.

Two days afterwards, the clergy elected St. Boniface I, a Roman, son of the priest Jucundus, and he was consecrated on the twenty-ninth of December. Eulalius, archdeacon of the church of Rome, and third anti-pope, discontented because this election was unfavorable to his views, assured, besides of the prefect Symmachus, profiting by the time which was occupied in the funeral ceremonies of Zozimus, accompanied by several deacons and some priests, seized on the church of Lateran, where he was ordained by three bishops belonging to his own party. The emperor Honorius, influenced by Symmachus, on the third of January, 419, granted a rescript, commanding Boniface to depart from Rome; afterwards, on the representation of the clergy, he appointed a council, and ordered that Boniface and Eulalius should both quit the city until he made known his decision. The impatience of the anti-pope could brook no delay; notwithstanding the prohibitions of the emperor, he re-entered Rome on the eighteenth March, and was driven thence by the people. Honorius approved this act of justice, and confirming the election of Boniface by a rescript of the third April, suffered him to return to Rome and resume the government of the Church, with the approbation of the bishops. Boniface, during his pontificate, ordained thirteen priests, three deacons and

thirty-six bishops. Although naturally gentle, he vigorously opposed the bishops of Constantinople, who were ambitious to extend their jurisdiction over Illyria, and other provinces actually appertaining to the empire of the east, but which had always depended on the patriarchate of the west. He knew also how to maintain the rights of his vicar in Thessaly and Greece, and compelled the new bishops of those countries to have their election confirmed by this vicar, bishop of Thessalonica, conformably to the ancient discipline. He also declared the metropolitan church of Narbonne and Vienne in Gaul, independent of the primacy of Arles. There was a holy friendship between Boniface and St. Augustine, who dedicated to him an excellent work in four books, against the errors of the Pelagians. This Pope died on the twenty-sixth of October, 423, having reigned four years and ten months.

The reign of St. Celestine I, a Roman, who succeeded Boniface, the same year, lasted eight years, five months and three days. This wise and prudent pontiff worthily filled the pontifical chair. The affair of the priest, Appiarus, which had commenced under Zozimus, was now brought to a close; the bishop of Africa, it is true, on this occasion urged Celestine not to receive such appeals too easily; but their request even is a new proof of their submission. The pope strongly opposed the heresy of Nestorius, bishop of Constantinople, who asserted that the Blessed Virgin was not the Mother of God, but only of Christ; that the Word became incarnate by its union with the flesh of Christ, which he inhabited as a temple; that he did not die, and merely resuscitate the body in which he had dwelt. Celestine separated him from the communion of the church, and by his excellent instructions, sustained the clergy and people of Constantinople against the heresiarch. This matter was considered in a council at Rome, in the year 430, and the following year in the third œcumenical council of Ephesus, at which St. Cyril presided in the name of the pope. The same year also, some Gallican priests having attacked the doctrine of St. Augustine, after his death, Celestine wrote to the bishops of Gaul an admirable letter, in which he pays a glorious tribute to

his memory. This pontiff also expelled the Pelagians from Italy, forbade the Novatians the use of those churches which they had retained in Rome, and repressed the rising heresy of the semi-Pelagians.

He sent St. Germain of Auxerre to England which was then infected with the errors of Pelagius; Palladius was directed to Scotland, and St. Patrick to Ireland, to carry thither the light of faith and the fire of divine charity.

The institution of the *Introit* of the mass is attributed to St. Celestine. He died on the 16th of April, 432. His letters are preserved in the collection of the councils.

What we have said of the council of Ephesus affords an opportunity of alluding to the custom of *acclamations*, which still subsists in ecclesiastical assemblies. It arose from a custom of the Roman people, who in their public meetings testified their opinion in this way, and whose acclamations were carefully recorded. The same practice was also introduced into the councils, for it is mentioned in the acts of the councils of Ephesus, that when the letter of Celestine had been read, all the bishops cried out: "This decision is just; to Celestine, a new Paul; to Cyril, a new Paul; to Celestine, preserver of the faith; to Celestine, who agrees with the council; the council returns thanks to Celestine; a Celestine, a Cyril, one faith in the council, one faith throughout the earth." Acclamations also took place in the churches. St. Augustine having declared to the people assembled in that of Hippo, that he wished the priest Heraclius to be his successor, the people exclaimed twenty-three times, *God be praised, Jesus Christ be blessed*; and sixteen times, *Jesus graciously hear us, live Augustine!* As St. Augustine proceeded, they made a great number of other acclamations; at length, he added: It only remains for me to request your subscription to this act; testify your consent by some *acclamation*: and the people cried out *Amen* twenty-five times; *it is just, it is reasonable*, twenty times; *Amen, Amen*, fourteen times. The clapping of hands was also witnessed in the churches on certain occasions. When St. Gregory Nazianzen preached at Constantinople, he was often interrupted by the people, who applauded him by clapping their hands, and by their acclamations.

ST. HENRY, EMPEROR.

15TH JULY.

EVERY rank of society has furnished saints to the church of Christ: the throne itself, encompassed as it is with obstacles to holiness, has given to Christianity some of its most accomplished models. The middle ages themselves, though disturbed by wars and factions, abounded in personages of exalted piety living in the world. Henry II, of Germany, the subject of the present sketch, possessed all the virtues that characterize the perfect Christian, and they rendered him "beloved of God and men." His birth occurred in 972. He was the son of Henry, duke of Bavaria, and of Ghisella, daughter of Conrad, king of Burgundy. His education was entrusted to a holy and learned prelate of that period, St. Wolfgang, bishop of Ratisbon. Under his care, the young Henry rapidly advanced both in human knowledge and in piety; and when death separated the preceptor from his pupil, the latter proved his tender attachment by marks of sincere grief.

In 995, one year after the demise of St. Wolfgang, Henry succeeded his father in the dukedom of Bavaria, which, at that time, comprised the whole of his dominions. But in 1002, the emperor, Otho III, second cousin to our saint, having died unmarried, his crown awakened the ambition of the more powerful princes of Germany. Henry was chosen to fill his place, and was consecrated king of Germany, at Mayence, by archbishop Willegise, on the 8th of July of the same year. He owed his election to the reputation for piety, justice and moderation which he enjoyed, and which secured him the suffrages of the prelates and nobles. The wisdom he afterwards displayed in the administration of public affairs, as well as his royal qualities and military skill, fully justified the high idea that had been formed of his character. To escape the dangers to which he knew human grandeur to be exposed, he had recourse to prayer and the meditation of the divine law. In the frequent performance of these exercises, he acquired the knowledge

of his responsible obligations, and obtained the divine aid to discharge them with scrupulous exactness. To ward off sentiments of pride, and prevent the delusion which is so often the offspring of rank, he assiduously cultivated humility, and kept constantly before his eyes the designs of Providence in calling him to so elevated a situation. He thus conceived an ardent zeal to promote the divine glory, the exaltation of the church, the tranquillity of his kingdom, and the peace and happiness of his subjects.

Several councils assembled at his request, for the regulation of discipline, the enforcement of the canons and the general good of the church: that of Dortmund, in Westphalia, was held in 1005, and that of Frankfort, in 1007. By the latter the church of Bamberg was erected into an episcopal see.

Henry was several times compelled to wage war; the motives which actuated him in his military operations were the welfare and protection of his people, the defence of religion and the general interests of Christendom. Twice he had to repress a revolt caused by Hardwicke, a chieftain of Lombardy, whom he at last deprived of his possessions, in punishment of his crime; but he left him the enjoyment of life and liberty.

In 1013, after his second victory over this rebellious vassal, Henry spent the Christmas holidays at Pavia, and thence proceeded to Rome, which he entered on the 2d of February, 1014. He was received at the church of St. Peter, by the pope, Benedict VIII, who crowned him emperor: his pious consort, St. Cunegunda, shared the same honor. On this occasion, Henry confirmed and renewed the donations made to the holy see by his predecessors: they consisted of the city of Rome, the exarchate of Ravenna, and several other demesnes situated in Italy. At the prayer of the emperor, this same pontiff ordered that in future the creed should be said at mass in Rome as elsewhere; which custom was not before observed in that

city; its preservation from heresy having never required that testimony of its faith.

Our saint was again at Pavia during the solemnities of Easter, and after putting an end to the troubles of Lombardy, he crossed the Alps to return to Germany. In his journey, he visited several monasteries to which he gave signal proofs of his pious liberality: to the abbey of Cluny he presented the golden crown, set with gems, which the holy father had given him. This devotion of the saint to distribute alms, to build churches and endow religious establishments, displeased many of his relatives, who, not content with expressing their disapprobation of the use he made of his revenues, took up arms with the view of expelling him from the throne. Henry in this juncture exhibited the abilities of a general and the piety of a saint; he defeated the forces marshalled against him, pardoned his enemies and restored their possessions which he had seized.

Some time previous he had been obliged to march against the pagan inhabitants of Poland and Sclavonia, who had devastated the diocese of Meersburg, and laid several churches in ruins. To secure the protection of the Lord of hosts, the pious emperor placed his troops under the patronage of the holy martyrs Laurence, George and Adrian; he received the holy communion with all his army, and vowed that, should heaven crown his arms with success, he would restore the see of Meersburg. His prayer was heard: the three saints, it is related, appeared during the conflict and fought at the head of the imperial troops: the barbarians were seized with a panic and surrendered at discretion. Being master of Poland and Bohemia, he sent zealous missionaries into those countries, to bring into the fold of Christ the idolaters that had not yet been converted. He also co-operated in the same object, with St. Stephen, king of Hungary: but it is not true that he procured the conversion of Stephen, for Stephen was born of Christian parents, though the contrary is often asserted.

Henry's presence was again needed in Italy to repel the enemies of the Christian name, the Saracens, and to suppress the troubles caused by an anti-pope. The Turks and the Greeks, their allies, being driven from Italy, the emperor appointed governors in the provinces which he had conquered; he paid a

visit to the monastery of Mount Cassino, and then repaired to Rome, where he was received with the greatest honors. It was during his stay in this city that he was attacked, in the thigh, with a painful contraction of the nerves which rendered him lame during the remainder of his life.

After his return to Germany, the zealous monarch undertook the visit of his dominions, and every where he made rich presents to churches, relieved the distress of the indigent, corrected abuses, prevented injustices, guarded the people from oppression, and diffused on all sides the good odour of his piety. The humility of our saint was so remarkable, that it was said never to have been surpassed on the throne. He deemed his best friends those who freely admonished him of his faults, and he was prompt in repairing the injury he might have unconsciously occasioned. He had been led, by some courtiers, to entertain suspicions contrary to the honor of his queen; but on being convinced of her innocence, he duly atoned for his credulity; and on another occasion, he hesitated not to ask pardon, on his knees, of a bishop against whom his mind had been prejudiced by designing persons. Henry shunned sensual pleasures with abhorrence; he debarred himself even innocent amusements as not free from danger, and, as history attests, he left to the world the rare example of the practice of continency in the married state. So fond was he of retirement and of religious exercises, that he made two attempts to abdicate the imperial crown, and enter the sanctuary or the cloister. He applied, in the first instance to Richard, abbot of St. Vannes, at Verdun, who, not to reject altogether the pressing solicitations of the monarch, asked him whether he was ready to obey him in every thing, and upon his affirmative answer, he commanded him to assume again the reins of government; and when he wished to be received among the canons of Strasburg, the bishop dissuaded him, assuring him that his vocation was to sanctify himself on the throne, by procuring the welfare of his subjects, and promoting their salvation. Henry loved to assist at the public offices of the church, especially in buildings dedicated under the invocation of the Blessed Virgin, for whom he had a great devotion, honoring her as his patroness.

The death of this holy prince took place in the year 1024, at the castle of Grone, near Kalberstadt, on the night of the 13th and 14th of July. His body was interred in the Cathedral of Bamberg, which he had erected. Many miracles wrought by his inter-

cession, led to his canonization, in 1152, by Pope Eugene III. His feast is celebrated on the 15th of July. The city of Basle honors him as the patron saint of the diocess, and observes his festival with great solemnity.

From the Dublin Review.

SUPPRESSION OF MONASTERIES.

IF we compare the existing ideas concerning the monastic state, with the sentiments of our ancestors more than three centuries ago, we shall find that the opinions of men have seldom undergone so total a change. Then, and for nine centuries before, the monks were known, by actual, daily contact; and, for the most part were loved and venerated: now, they are too often viewed only through the distorted medium of romance: they have become objects of ridicule; sometimes, even, of execration. Unhappily, few have the patience, even if they have the opportunity, of endeavoring to rectify their judgment, by an examination into the grounds of both opinions. Some account for this contradiction by the strange idea, that our ancestors, for nine hundred years, were deficient in common sense or ordinary virtue; while others, without troubling themselves about remoter ages, arrive at once at the conclusion, that the monastic state, however good and holy in its commencement, had really fallen into the deplorable condition of which they have heard so many recitals. By these gratuitous suppositions, we may somewhat conceal, but we cannot remove, the difficulty. If we love truth, if we would not mistake assertion for argument, but would impartially learn the real workings of the monastic system, we must shake off for a while the thoughts peculiar to our age; we must patiently scrutinize the past, must learn its peculiar circumstances, its ideas, its feelings; thus, at last, we may hope, that the main features of the edifice, that will rise before us, will be such as was once a reality to fifty generations of our forefathers. Let us then turn to these by-gone times: let us leave

the age of the Hanoverian dynasty; pass the Stuarts and the commonwealth; and look on England, its people, and its scenery, as it was in the days of the sixth Henry. It was a time when England was free, but not licentious; when the greater part of its population, instead of being crowded together in dense masses, were scattered in hamlets over the face of the country. The grim Norman fortress had been deserted for the magnificent palace; the comfortable homesteads of yeomen and franklin were thickly grouped around the monastic pile. Merchants assembled in princely halls; citizens were busied with an increasing commerce; and the peasant was cheered in his toil with the frequent holiday, the rude plenty, and the cheerful hearth. All spoke of peace, when suddenly the storm of civil war burst upon the land. At once all was amazement and clamor. The adverse cries of York and Lancaster are heard from afar; beacons gleam upon the heights; the noble arms in haste; once more the lance is in rest, the moat is filled, the quiver stored. Armies encounter, dynasties rise and fall; but not till one hundred thousand Englishmen had shed their blood, did the storm abate. Allayed for a while, it again thickened, nor was the field of Bosworth the last of its ravages. It passed at length, and franklin and yeomen, burgher and peasant seemed as blithe, as prosperous as ever. But the palaces and castles, the hearths of the high and chivalrous—all now are silent, or echoing only to the voice of strangers. The old barons, the iron of frame and princely of heart, were now a departed race; from the victims of the first battle of St. Alban's to the king-maker, or the heir apparent of the third

Richard, nearly all had gone to their account. For them there was no quarter, death reaped his full harvest. In the cities of the continent, the duke of Exeter and one or two others, were seen for a while, barefooted, and begging their bread. They too disappeared; were heard of no more. A few yet sojourned in the halls of their fathers; but their spirit was crushed by the misfortunes of their order: they and the gentry, that served to recruit their ranks, were alike the passive servants of the crown. Their power and influence were gone; were now the appendages of royalty. Wo to the man that dared to affect an appearance of state, to emulate the pomp of his ancestors; if he yet possessed large domains, he was dangerous, and like the hapless duke of Buckingham, must atone for his power on the scaffold; if less to be feared, he was weakened still more, by the operation of the statute of maintenance. It was a painful sight to see how disdainfully the monarch trampled down every token of spirit. Under Henry VIII, the task was completed: the nobles were literally the slaves of the crown.

In the house of commons, the representatives of the counties were chiefly gentry, and partook of the servility of the lords. Of the burgesses, many were chosen through the influence of the court; and from both of these classes the infection seized upon the rest. For a while, Sir Thomas More endeavored to infuse his own spirit into this degraded mass. To the consternation of Wolsey, and to the grievous displeasure of Henry, they had once the boldness to make a feeble opposition. When Sir Thomas Audley supplanted More in the chair of the commons, the house relapsed into its former obsequiousness.

In Norman times, the barons dared singly to beard the power of the king; more recently, they banded with the commons, and proved more than a match for the fiercest Plantagenet. The commons, on their part, had more than once upheld their rights against both king and lords. Now, both orders shrank before the frown of the monarch, applauded every word that fell from his lips, and could hardly pay sufficient adoration to the kingly idol.*

* Lingard thus describes a scene that generally occurred at the opening of parliament: "The orators, in their efforts to surpass each other, fed his vanity with the most hyperbolic praise. Cromwell was unable,

Could any reflecting man behold with indifference such a change, such an accession of power to the crown? Even at the present day, when the power of the commons is so great, would it appear safe for the crown to have at its disposal the votes and entire influence of the lords? What, then, if it could interfere in the election of the commons, and limit their freedom of debate to what it chose to call "decency?" What then must we say of the men whose selfishness could make them the instruments of royal encroachment? who could not only suffer all the power of the state to be engrossed by the king, but actually consented, and even proposed, to add to its strength the vast possessions and the entire influence of the ecclesiastical body?

The power of the crown was thus closely verging upon despotism. Could he be the friend of his country, that at so critical a moment labored to remove the only check upon the monarch's will? Could they be enemies of their country that gave their lives for this last remnant of liberty? Cranmer, Cromwell, strove to seize for the king, while the monks struggled to defend the only power in the state that was yet independent. How were they rewarded? We speak not of motives, but of facts; and of facts only as far as they acted to the weal or the ruin of the country. The former were honored and enriched; the latter vilified and punished. When posterity had shaken off the chains that had been imposed by the Tudors, they forgot the champions that had stood up for the national rights. Because their principal motive was the preservation of the faith that was now an object of persecution, the essential fact was overlooked, and the

he believed all men were unable, to describe the unutterable qualities of the royal mind, the sublime virtues of the royal heart. Rich told him that in wisdom he was equal to Solomon, in strength and courage to Sampson, in beauty and address to Absalom; and Audley declared before his face, that God had anointed him with the oil of wisdom above his fellows, above the other kings of the earth, above all his predecessors; had given him a perfect knowledge of the Scriptures, with which he had prostrated the Roman Goliath; a perfect knowledge of the art of war, by which he had gained the most brilliant victories at the same time in remote places; and a perfect knowledge of the art of government, by which he had for thirty years secured to his own realm the blessings of peace, while all the other nations of Europe suffered the calamities of war. During these harangues, as often as the words 'most sacred majesty' were repeated, or as any emphatic expression was pronounced, the lords rose, and the whole assembly, in token of respect and assent, bowed profoundly to the demi-god on the throne."—Vol. iv, pp. 361-4.

Lamberts and Vanes wreaked their vengeance on the monks, their creed and its profession, with the same fury as they wreaked it upon the cathedral church, or the devoted royalist.

Hampden and Sydney withstood the first and second Charles, the mere shadows of the Tudor; and their names have been handed down as those of patriots, almost as those of martyrs. Though their opposition was unconstitutional; though the former was shot in actual service against his sovereign; though the latter was no better than a conspirator; their faults have been forgotten: enough that they boldly withstood those that were deemed the tyrants of their people. What a contrast! On the one hand, Hampden and Sydney almost deified: on the other, the withstanders of Henry VIII still hooted down by the cry that the tyrant himself first raised.

Before the time of Henry, many a royal aggressor had been rebuked by the monks. Whence, then, the implacable enmity with which they are now to be pursued? Because, among the crowd of Henry's flatterers, there was one that had expressed his determination "to make or mar."* He sees that the king has for five years sought a divorce, and is becoming desparate; ready for any measure that will enable him to repudiate his queen. He approaches the royal person, and, having obtained an audience, pours his flattery into greedy ears. Why must his princely desires be controlled? Who is this bishop of Rome that dares to hesitate about the gratification of the royal will? Was the king to forego his right in consequence of such an interposition? The north of Germany had rejected the authority of the pope; why should the potent Henry remain under his subjection? Let him but assert his royal supremacy in all matters, ecclesiastical or secular, and all difficulties will vanish: the divorce would be feasible, and the clergy would be completely at his mercy.†

Well did Cromwell and his fellow sycophants know the character of their dupe. Not in vain had they seen him squandering in mummery, feast, and tournament, the vast fruits of his father's avarice; not in vain had

they witnessed the empty display of the field of the cloth of gold; not in vain had they heard him boast that he could out rival the heroes of Cressy and Agincourt, would yet tear from the brow of the French monarch the crown of his ancestors. All this, and much more, had they marked; and now their skilful adulation at once gratifies the king's vanity and love of despotism, and opens for themselves the path of honor and preferment. After forty years' submission to the holy see, Henry suddenly discovers that he himself was all this while the real head of the church of England.

Are, then, the bishops and clergy, that have so often stood up against the oppressor, to be henceforth the mute, passive servants of the royal will? St. Wilfrid dared to reprove the violence of a queen; St. Anselm and St. Thomas stood between the insulting Norman and his Anglo-Saxon victim, battling at once for the church and the church's children; Langton arrayed the barons against a perjured king, and wrung from his grasp the great charter, the boast of England; Winchelsey led on the nation to win, from the conqueror of Scotland and Wales, the ruthless pillager of his subjects, the peculiar, fundamental, privilege of the house of commons, the right of self-taxation. Where now are the bold spirits of the olden time? Where those that received with the same calmness the kingly reward or the kingly chastisement, that one day sat beside the royal throne, and with unaltered cheerfulness went forth the next to penury and banishment? Champions for the freedom and the faith of their fathers, were not, however, wanting; but the number was scanty, and the tyrant's measures were effectual. Sir Thomas More would not deny the truth, and the venerable bishop of Rochester stood forth in its defence. Their heads were soon mouldering on London bridge. The bishops shrank from the horrid spectacle; they forgot their duty. Three, at least, were already the creatures of Henry, and heretics at heart;* the rest temporized. Awed by the united authority of the king and the bishops, the southern convocation acknowledged the new title. Cromwell and his master already exulted at their success. One great

* Stowe's Annals, p. 580.

† "Henry listened with surprise, but with pleasure, to a discourse which flattered not only his passion for Anne Boleyn, but his thirst for wealth and greediness of power. He thanked Cromwell, and ordered him to be sworn of his privy-council."—*Ling.* vol. iv, p. 178.

* The king had already contrived to fill three sees with men inclined to the new doctrines, viz. Cramer, Latymer, and Shaxton of Salisbury.—*Strype's Mem.* vol. i, p. 215.

obstacle was yet to be surmounted. The monks and friars, already conspicuous for their opposition to the divorce, are now exerting all their means against the acknowledgment of the king's supremacy. In the ideas of Henry, opposition and rebellion were the same. Revenge, therefore, concurred with avarice in proscribing the religious houses. But to declare that the real crime was opposition to the king's supremacy,* to avow that he coveted their wealth, would perhaps provoke an armed resistance. It would be more easy to ruin their character, and then to seize their wealth as the forfeit of their crimes. Visitors are despatched to collect information against the devoted monks; the nation rings with reports; and when the minds of men are thoroughly prepared,† a bill is introduced abolishing all religious houses that possess an annual revenue of less than two hundred pounds. The startled commons forget for a time their usual obsequiousness: they see no reason for the measure, and withhold their assent. They had forgotten the logic for which Henry was famous: "I will either have the bill,‡ or take off some of your heads." There was no further demur.

More than three hundred monasteries were destroyed, and their possessions sequestered to the king. "No less than ten thousand persons were sent into the world unfurnished, and in a manner undone, by this expedient."§ Murmurs were heard on every side. Commotions were felt in the south; in the east and north the whole population arose. "Restore

* "Cromwell had long ago promised that the assumption of the supremacy should place the wealth of the clerical and monastic bodies at the mercy of the crown. Hence that minister, encouraged by the success of his former counsels, ventured to propose the dissolution of the monasteries; and the motion was received with welcome by the king, whose thirst for money was not exceeded by his love of power; by the lords of the council, who already promised themselves a considerable share in the spoils, and by Cranmer, whose approbation of the new doctrines taught him to seek the ruin of those establishments which proved the firmest supporters of the ancient faith. . . . With this view, a general visitation was enjoined by the head of the church."—*Lingard*, vol. iv, p. 228, 4to.

Strype testifies that the object of the suppression was the enforcement of the supremacy.—*Memo.* vol. i, p. 205.

† "The king had resolved now to abolish the pope's power in England. . . . and therefore he ordered the point to be much disputed. . . . And all this the more gently to bring off the generality of the nation, which was bred up in an awe of the pope, and had a mighty inveterate opinion of the papal jurisdiction."—*Strype's Memo.* vol. i, p. 160.

‡ *Spelman Hist. of Sac.* p. 183.

§ *Coll.* vol. ii, 114.

the monks; punish the visitors; dismiss your evil counsellors," was the universal cry. The tyrant quailed at the voice of the nation; but he urged on his troops. They were but a handful before the multitude of their enemies, and the Duke of Norfolk, their general, declared that to encounter the rebels would be to throw away the lives of his men. Henry, however, had recourse to an expedient for which the insurgents were little prepared. He gave them to understand that he would grant their demands, and would assemble for that purpose a parliament at York. They trusted to the word of a king, and dispersed. Immediately he poured his troops into the heart of the north. Indignant at this deceit, the people again began to arm. They were now, however, watched by a powerful force, and as soon as a strong party collected, it was assailed before it could join its brethren. All opposition was crushed; and from the Humber to the Tyne, every town and hamlet became the scene of barbarous executions.*

Triumphant over his people, Henry no longer feared to suppress the remaining monasteries.† Another bill was introduced. It was asked whether, at the suppression of the small monasteries, the greater religious houses were not highly commended for strict regularity. This difficulty was obviated by a general charge of immorality, and by an appeal to the selfish feelings of the parliament. The king would become so rich, that he could maintain, at his own expense, an army of 40,000 men; he could thus, without asking any assistance from his commons, defend his dominions, and carry on his wars, as well as defray the ordinary expenses of government. This reasoning was sufficient; the bill was passed, and the monks were sacrificed. Truly had God taken away the wisdom of the nation. As if Henry was not yet sufficiently absolute; as if they had not yet surrendered enough of that which had been won by the toil and blood of their forefathers, the commons now agree to render

* *Coll.* pp. 132-135;—*Ling.* vol. iv, p. 253.

† At a very early period of the insurrection, before he had reason for serious apprehensions, he betrayed his desire of seizing the greater monasteries, as well as the violence of his disposition. The rebels had in several places reinstated the monks. "To frighten the monks from applying to the rebels, and returning to their old seats, his highness ordered those of Whalley, Sally, Norton, and Hexham, to be dragged out of their monasteries and executed by martial law."—*Coll.* vol. ii, p. 132.

completely nugatory the great statute, by which the king was prevented from levying taxes at discretion, and was obliged to purchase the assistance of the nation, by the acknowledgment of rights, and the concession of privileges. The act for suppressing the greater monasteries was avowedly to place at the disposal of the crown, as much wealth as would render it independent of its subjects. That such a result has not taken place was not the fault of the parliament. A monarch of less vanity, of less extravagant passions, than Henry, would have secured to himself, and bequeathed to his successors, an absolute despotism. Happily, the selfishness of Henry was as blind as it was headstrong. Grasping at the present, it looked not to the future. He wasted on his favorites, or in riot and gambling, the treasures of monks whose prodigality he had condemned;* wrung from the deluded commons the expenses of the seizure; left to his successors a power, as absolute in practice as it was limited in theory; and consigned to posterity an inevitable contest between arbitrary power and constitutional freedom. The fields of Marston Moor and Naseby; the scaffold and the royal victim of Whitehall; the death of one, and the final expulsion of all the Stuarts, however distant in time, are links of the same chain, results of the Tudor despotism.

Thus far we have traced the chief events that were connected with the fate of the monasteries: it is time to glance at the condition of the monasteries themselves. It has been already stated that on whatever grounds the monks opposed Henry's new accession of power, the very fact of their opposition to the royal encroachments deserves our commendation. It may perhaps be answered, that, though Henry's real object might have been to secure great wealth and absolute power, the immorality of the monks richly deserved the infliction. We will not stay to show that if it be once admitted that the crown can confiscate property on a bare accusation, there is an end to the rights of the subject. We will concede the consequence, if the premises be true; any punishment, if the reports of immorality be substantiated. What, however, was the ground of those reports? Chiefly the accounts of the visitors. These accusations have been received without hesitation, repeated, dilated, thrown

into every possible shape, infused into our literature, and too often inserted into the facts of history. We need not, however, listen to a variety of such charges, they are substantially the same—all echoes of the outcry raised by the flatterers of Henry. To refute one bold reviler, is to refute the whole class; the one whose accusations we wish to examine, is no other than Mr. Wright.* The only difference between him and the rest of his class is, that Hallam, Fosbroke, and such others, specify, or attempt to specify, one or two cases of depravity, before they pour out their bitterness upon the entire order. Mr. Wright, however, does not favor us with any fact; he "leaves the letters to tell their own story;" he "leaves the documents for others to comment upon." Does he call the following sentences no comment? "The worst crimes laid to the charge of the monks are but too fully verified by the long chain of historical evidence, reaching, without interruption, from the twelfth century to the sixteenth. Those who have studied, in the interior history of this long period, the demoralizing effects of the popish system of confession and absolution, will find no difficulty in conceiving the facility with which the inmates of the monasteries, at the time of their dissolution, confessed to vices, from the very name of which, our imagination now recoils. These documents are of peculiar importance amid the religious disputes which at present agitate the world; and I think that even the various lists of the confessions of the monks and nuns of the several religious houses, entitled *Comperta*, and preserved in manuscript, ought to be made public. The great cause of the reformation has been but ill served by concealing the depravities of the system which it overthrew." (Preface, p. vi.) So well does Mr. Wright "leave the letters to tell their own story;" so well does he "leave the documents for others to comment upon." "Documents," proofs, he has certainly left alone; but of "comments" he has given us enough to be the conclusions of a folio of "documents."

As if he had already established his point, he not only attacks the whole monastic order, but pursues it without mercy, from the reformation back almost to the period of the conquest. Like a true philosopher, he is not

* Editor of *Three Chapters of Letters* relating to this subject, published by the Camden society, Eng'l'd.—Ed.

* Coll.

content with the appearances of things, but plunges deep into their causes. Some Protestant divines have labored hard to prove the injurious effects of confession: poor, short-sighted creatures, through what useless labor have they toiled! One flash of Mr. Wright's intellect has revealed the whole truth; all the evils of the monastic system, of society, in short, from the twelfth to the sixteenth century, are the result of the "popish system of confession." This being so clear, it is no wonder that "the monks confessed to vices, from the very name of which, our imagination now recoils." What a pity that such glowing words should have so little meaning; that so profound a thinker should act in the inverse ratio of Lord Bacon's maxim—inventing a theory before he has proved the fact. The worst of the present case is that, not only a theory, but a whole system of facts is invented, or at least pre-supposed. Such a writer would scarcely attract our notice, were not his work under the sanction of a society which has assumed a high position both for its extensive research and its general tone of candor. How far the former quality is displayed in the work before us, we will not now discuss; the total absence of the second we have witnessed with regret.

His charges against the monks are either mere assertions, and the letters are really left "to tell their own story," and his preface is an unmeaning isolated effusion; or, forgetting his original intentions, Mr. Wright meant to substantiate his preface, by the tenor of his work. To give his accusations the greatest weight of which they are capable, we will take for granted that the latter supposition was his real intention. His witnesses in this case are the visitors; their epistles are their testimony. What, then, is the value of this testimony, and what the character of the witnesses?

What is the value of their testimony? Here we must bear in mind that we are not about to judge the monks as if they were already disembodied, as if they had ceased to be men. We know that whatever man's condition, his "life is a warfare," and a warfare in which, with respect to men in general, the evil principle not only frequently, but almost universally prevails. In common fairness, then, we must judge the monk, not as an angel, but as a mortal; and must therefore presume, even be-

fore examination, that a rigid scrutiny will reveal a degree of delinquency, proportioned to the number of the monastic communities.

To check even the ordinary tendency of man to degenerate, to repress as far as possible even the lowest average of human frailty, was one great object of episcopal watchfulness. When some disastrous revolution had shattered and demoralized society, the evils that prevailed could not easily be excluded from the monastic establishment. Hence the labors of saints Dunstan, Oswald, and Erconwald, after the first invasion of the Danes; and hence the efforts of Lanfranc and St. Anselm, after the second series of Danish invasions, and the disorders of the Norman conquest. When the country enjoyed comparative repose, local causes would sometimes produce, in a single monastery, what a general corruption of society would too often produce in all. As, moreover, one generation of men is the counterpart of another, each requires a repetition of the same care, of the same watchful guardianship, as those that have gone before. Hence, from time to time, the letters of the popes, the injunctions of bishops, and the canons of provincial councils, for punishing faults and for applying those remedies that circumstances required. When in any given age, we compare the number of these canons and documents, and the number of those whose guilt is declared, with the number of religious and the existing state of society, we shall find that the irregularity is not above, but, generally speaking, is much below, the average guilt of the age. An exception proves the rule: if, therefore, we find few instances of punishment for crime, we may, in ordinary circumstances, justly infer, that the crime itself was not frequent, was an exception to the general practice: if we find that our religious faults are below the average of the age, we may, with equal justice, infer that the tone of monastic life is higher than that of ordinary society; and therefore, despite of its exceptions, is deserving not of censure, but of commendation.

Now, of the religious there were many thousand: thirty thousand would probably be a low estimate. Take but one-tenth of these, nay, take a hundredth part, as the bad of every description. Could any one be surprised at finding that such a proportion of monks were

wanting to their rule; that three hundred should be bad, and the remaining twenty-nine thousand seven hundred should be good? His only surprise ought to be, that after all that was done to discover their faults, so vast a majority should remain free from inculcation. The question then becomes, is there testimony sufficient to inculcate, we do not say, the great body of religious, but simply as many as three hundred?

In vain, however, does the reader turn over the pages of the collection before us. We find, indeed, two or three sweeping accusations. Layton, for instance, writes to his employer,—“It may please your mastership to be advertized, that here in Yorkshire, we find great corruption amongst persons religious, even like as we did in the south.” Does he name any monk,—specify any monastery? Not in the least. Does he produce any proof? Not the slightest. Such assertions, then, are unworthy of notice; are certainly no testimony.

Of the remaining accusations, some are against specified persons, and the rest attack, in general terms, some of the religious of a particular house or locality. Still, however, we have no proof; nothing but assertion. Suppose, however, for a moment, that the more specific assertions are of some weight, are absolutely true, what are ten or twelve passages out of the mass of epistles before us? What are accusations against seven or eight monasteries, when we know that there existed at least seven or eight hundred? Why, on such grounds, are we called upon to subscribe to the condemnation of the entire order? The testimony, if even it deserve the name, is clearly *insufficient*.

The English law condemns no individual without sifting the evidence of the witnesses, and giving the accused the opportunity of knowing his accusers, and of making his defence. Was this done in the case of the monks? To what court were they summoned? What judge presided? What counsel, what means of defence, were they allowed? Scarcely were they permitted even to petition for redress. The king, always impatient of petitions, thirsted for their wealth; Cromwell was his creature; the parliament was afraid to speak in its own behalf: what, then, could they expect? It was dangerous to

petition unless they conformed to the royal pleasure; still more dangerous was it to remonstrate, or so much as to hint at the injustice with which they were treated. When the act of supremacy had just passed, three abbots petitioned Cromwell for an exemption, or at least for a mitigation of the rigor of the act: Cromwell sent them to the tower as rebels!* Justice was denied; to petition was a crime. The poor monks had no refuge; they lay helpless at the feet of one who knew not what mercy was. What mattered that they were Englishmen; they lived at a time when it was treason for an Englishman to maintain his rights. Their accusation was their doom; they were condemned without even the appearance of fairness; without the ordinary forms of justice. The testimony against them is not only insufficient; it is *unsubstantiated*.

We presume that we might now dismiss the case with merited contempt. Such, however, is not our intention; we wish to probe this vaunted evidence to the core. What, then, is its internal character? Of the eleven epistles that contain these charges, one is written by Bartelot, himself a friar; one by Barlow; one by Richard Devorencis; one by Bydill, though this is rather a threat of accusation than an accusation itself; one by Legh; *five* by Layton; and one by Legh and Layton conjointly.

When Titus Oates began his long course of perjuries, others soon rivalled, and even excelled him, in so profitable a trade. In like manner, Bartelot outstrips the accusations of Layton and his associates. Bartelot goes to the chancellor, utters his tale of infamy against his prior, and sues for a sum of money which the said prior had given in bond for secrecy. It would have been well if other informers had received a like reply. The chancellor told him he was guilty of a heinous robbery, “deserved to be hanged, and should certainly find sureties.” This accusation Bartelot himself wrote to Cromwell, entreating his interference,—and why, it may be asked, did he apply to Cromwell? Did Cromwell’s office warrant him in interfering in the decisions of the chancellor? Whatever his motives, the chancellor’s reply is sufficient to

* Strype’s Memoir, vol. i, p. 198

show what a living and competent witness thought, both of the accusation and the accuser. Barlow, the prior of Haverfordwest, was made bishop of St. Asaph's, and finally of St. David's. His letter (Epistle 34) against the bishop of St. David's, while he himself was prior of Haverfordwest, is but a general invective; and the fact of his supplanting in his see the bishop against whom he wrote, is by no means a proof of his honesty of intention. One passage in this epistle shows that the real fault of the bishop against whom he writes, was a want of submission to the royal will.

It seems that the letters of Richard Devereux, or Devorensis, had not been sufficiently bitter for his employers; "Ye judge that though I have changed my habit, I have not changed my friar's heart: good, my lord, judge me not so, for God shall be my judge, my friar's heart was gone two years before my habit. . . . I feared that if I were too quick, I should offend your lordship, the which I would not by my will for all that I am able to make in the world." The readiness with which he gives proof of this desire, is actually ridiculous. In his former letters he uttered nothing against the monks but a few words of their "superstition and hypocrisy." Now, however, he amply atones for past deficiencies; immorality, brawls, bloodshed, every demon of evil is conjured up at once before his excited fancy. The poor wretch! Pity that he was unable, like more experienced villains, to conceal his purpose beneath an affectation of good.

Layton seems to have been the life and soul of the visitors. Calling at a nunnery, on his way to Lichfield, he was refused admittance in his character of visitor. He persisted; and made an unmanly attack on the character of the inmates. Pretending to disbelieve their asseverations, he made them swear to their innocence. Though his accusations were founded only on the assertion, according to his own words, of "one old beldame," he continued to insult the poor creatures, till by threatening to punish them for perjury, he terrified the prioress into excuses, which he afterwards construed into an admission of guilt. (Ep. 42.) In the same epistle, imputations are raised against the nuns of another convent, and then follows the probable reason of the accusation; a complaint that they had sealed

a deed in favor of Sir John Mordaunt, by which it seems the visitors' seizure and profit would be somewhat diminished. This contains as much evil of the religious as nearly all his other letters. Before he closes, he deals out a complaint that "the abbey here" (at Newark) "is confederate, we suppose, and nothing will confess. The abbot is an honest man, and doth very well, but he hath here the most obstinate and factious canons that ever I knew." In other words, the abbot had yielded, while the rest of the community stood firm. As usual, the unmanageable canons are rewarded with a sweeping accusation, "which," adds the writer, "I have learned of others (but not of any of them): what I shall find I cannot tell." In this one epistle, and in these accusations, are comprised the results of an expedition among the convents, the whole way from London to Lichfield. Legh and Layton, it must be observed, were companions in this profitable visitation. When they arrived at the rich and magnificent Abbey of Fountains, they accused the abbot, as, in the early part of their journey, they had accused the nuns. When the abbot took the oath that their accusations were false, they, according to their usual plan, accused him of perjury. An account of these charges they send to Cromwell, accompanied with the singular accusation that the abbot had stolen from his own church, and with the intelligence that in consequence of this crime they had stripped him of his dignity.* Much light is thrown upon the whole transaction by the closing part of the letter. A monk, possessing a good prebend, had offered, if they would choose him abbot, to pay down at once six hundred marks, and, within three years, to pay the whole of the first fruits, amounting to no less than a thousand pounds. Is there nothing suspicious in all this? Does it seem to bear the impress of straightforward, disinterested honesty? They had already deposed the abbot, and the candidate was "rich!"

* "Thus the stiffness of the abbot of Fountains, in Yorkshire, is said to have brought the storm upon him. The commissioners drew up a charge against him, for taking some jewels belonging to the monastery into his custody. This, by an unusual rigour of expression, was called theft and sacrilege. In short, he was pronounced perjured, deposed, and had a private resignation wrested from him. These instances of hard-ship will run harder by and bye," &c.—*Collier*, vol. ii, p. 159.

In letter 26th, Legh informs Cromwell that a prior, a very aged man, had refused to surrender his monastery. "All the country," continues the writer, "maketh exclamation of this abbot of Rivaux, upon his abominable living, and extortions by him committed, also many wrongs to divers miserable persons done." It is singular to observe how regularly these accusations are heaped upon any one that dares to stand unshrinkingly at his post. Of this, Bydell's letter is a yet stronger illustration. He writes that the inmates of Sion convent "stood stiff in their obstinacy." The queen's almoner and many doctors, sent by Henry himself, had vainly endeavored to persuade them to acknowledge the royal supremacy. "I handled," says the writer; "I handled Whitford after that in the garden, both with fair words and with foul, and shewed that through his obstinacy he should be brought to the great shame of the world," &c. (Ep. 18.) "Foul," indeed! To strive to sway his conscience to the king's purposes, by the threat of publishing certain improper conversations in the confessional! A subsequent passage, in the same epistle, shows what Bydell and his employers really dreaded in the confessional: "We would fain know your advice what we shall do with *Whitford*, and *Lyttell*, and a lay-brother, one *Turnington*, which is very *sturdy against the king's title*. We have sequestered *Whitford* and *Lyttell* from hearing of the ladies' confessions; and we think it best that the places where these friars have been wont to hear outward confession of all comers, at certain times of the year, be walled up, and that use to be foredone for ever, for that hearing of outward confessions hath been the cause of much evil, and of much treason, which hath been sowed abroad in this matter of the king's title, and also in the king's grace's matter of his succession and marriage." (Ep. 18.) "With fair words and with foul!" defamation is the penalty of resistance!

Are these then the accusers of the monks: these that so grossly tampered with men's feelings and consciences; who, when their fair words, their flatteries and bribes had failed, assumed the tone of menace, the foul threat, the abominable accusation? Not only are their assertions insufficient and unsubstantiated; but from all accompanying circumstances, it

is plain, that if not absolutely false, they are at least extremely doubtful.

The examination of these charges has revealed the character of the accusers in no creditable light. Let us see how far this view is confirmed by more positive testimony. Cromwell, Audley, and other great officers, did not forget to secure for themselves and their friends a large share of the monastic property.* If the vicar-general then could stoop to such expediences, is it likely that men of inferior station and education, men of no high integrity of character, should not readily imitate so profitable an example? Well might they fear that people would attribute their destruction of altars, not to zeal for overthrowing idolatry, but to the desire of wealth. That their thoughts were more intent on such acquisitions than they wished men to imagine, may be surmised from the acknowledgment of Barlow. He had entered a canon's house, and without any authority, had carried off his chests of money and plate. His excuse was, that the friends of the canon were raising the country against him. Good reason had he to say, "unless your good lordships be my favorable defence in right, I shall not escape confusion." (p. 108.) From the same letter (p. 192) it appears that after various charges and examinations; after being, in some instances, told that they should be thrust out "in spite of their teeth," the poor monks were obliged to defray the expenses of the visitors, and to reward their exertions with a contribution of money!

Dr. London was another of the visitors: of this Dr. London, Fuller says, "he was no great saint; for afterwards he was publicly convicted of perjury, and adjudged to ride with his face to the horse-tail at Windsor and Ockingham, (p. 314), to which may be added, that he was compelled to do public penance at Oxford, for incontinency, (*Strype*, i. 377)."† To this may be added, that Collier mentioning the general character of the visitors, describes them as men of "mercenary character," astonishing Europe "by their profane scrambling."‡

That these men were the devoted creatures

* Pp. 158, 240, 252, &c.; Noble's Mem. H. of Crom. vol. i, p. 9; Collier's Records, vol. ii, No. 42.

† Ling. vol. iv, p. 258.

‡ Vol. ii, pp. 155 and 160.

of the court; that in their eyes all opposition to the king's measures were a crime, and servile compliance a redeeming virtue, is evident from the general tone of their epistles. The same spirit taught them to narrate the sufferings of the monks, with the most heartless indifference. Richard Dovorensis goes by way of Northampton, Warwick, and Gloucester, to Wales. From his letters, it appears that many of the religious houses had refused to surrender, and being deprived of their ordinary means of livelihood, were actually reduced to the verge of starvation. "In every place," write the visitors, "in every place, is poverty and much shift made, with such as they had before, as jewels, sales, and other shifts, by leases. But in all these places *I have set stays* by indentures making; and the common seals sequestering, so that now they have no shift to make; so that I think before the year be out, there shall be very few houses *able to live*, but shall be glad to give up there and provide for themselves otherwise, for *there they shall have no living*." (pp. 193 and 194.) A letter from Bydell breathes the same spirit: "My very good lord, after most hearty commendations, it shall please your lordship to understand, that the monks at the charter-house here at London, which were committed to Newgate for their traitorous behaviour, long time continued against the king's grace, be almost despatched by the hand of God," &c. (p. 162.) The men, whose sufferings he designates the afflictions of Providence, had been incarcerated in Newgate for denying the king's supremacy; several had already been executed for this offence; of the rest, the greater part, like many of their brethren, died in prison of hardship and famine.

On the one hand, then, the visitors were in some cases convicted, in many suspected, of practices to which no upright man would stoop: they are "mercenary" wretches, "scrambling" at whatever they can reach. All their gains, however, depend on the continuance of their employments: hence their unbounded servility; hence their adoption of such language, as would suit the taste both of Henry and Cromwell. Every act of remonstrance they brand as treason; every injury they inflict on monks, is the merited chastisement of rebels. On the other hand, "the king's passions ran so strong for a dissolution,

that he would scarce endure the report of a fair character given the religious." * What can we expect from this combination of passion and power, interest and servility? When the king cannot endure to hear "a fair character" of the religious, and those that have to depose against them, have no fear of examination or punishment, how can we trust such depositions? how can we trust the man who places them before the public as incontestible truths, without a word of the real value of their contents?

Let us now, for a moment, glance at the result of our scrutiny. Were this testimony supposed to be proved, it would yet be insufficient to criminate the great body of the monks. It is, however, not proved; and is accompanied with circumstances that render it doubtful, and probably false. All the power of the crown, all that the ability of ministers, all that the selfishness of unprincipled visitors could devise, was employed to set monk against monk, to rouse informers, to encourage envious neighbors, that the evil deeds of the religious might be published, and their profession covered with infamy. Some few unproved and very suspicious declarations is the only result. Could there be a greater proof of the innocence, and even of the sanctity, of the monks?†

Though, in the visitors and their testimony, we possess no real evidence of the state of the monasteries; though the charters and records of the monks have fallen into the hands of their enemies, and in great measure have perished: yet we have an evidence most trustworthy and most conclusive. The ruthless disposer of his subjects' rights, had sent his creatures to every part of the land, to heap disgrace upon the monks that dared to oppose his will; the people stood up in defiance of

* Collier, vol. ii, p. 156.

† The charges of superstition are of the same nature, and of the same value, as those of immorality: they are thus answered by Collier: "The king having the dissolution of the remaining monasteries in view, thought it necessary to lessen their reputation, to lay open the superstition of their worship, and draw a charge of imposture upon some of them." After an account of the false miracles, Collier proceeds; "But whether the impostures above-mentioned are matters of fact, will be a question. For William Thomas, cited by the Lord Herbert, is somewhat a questionable authority. He wrote the book called '*Il Pelérine Inglese*,' in justification of King Henry's proceedings; but by the account he gives of Archbishop Becket, 'tis plain he was either biassed or grossly mistaken.'"—p. 149.

the king, and told the hateful truth, that the most zealous of his creatures were guilty of extortion and bribery; that the monks were the benefactors of the nation, the beloved, the venerated, in whose cause they were willing to shed their blood.*

Well might the people utter their indignant protest. But a short time before, seven hundred religious houses existed. They were the living monuments of England's history; grey and ponderous, some of them told of the Anglo-Saxon times, and showed their charters and manuscripts, gorgeously illuminated, and written in a language that had passed away. Edifices more stately, but almost equally venerable, told of the victorious Normans, and told, too, how the iron baron had learned to weep over the ruin which he had caused, and to raise an atoning monument to the religion of peace; fabrics vast and magnificent, whose light and graceful proportions, upborne by lofty aerial arches, told of a time when conflicting races sat around the same hearth, when odious distinctions of blood and privilege were lost, and commerce and the arts were developing their energies, conferring comfort upon man, and glory upon religion. In whatever age they might have been erected, their object was one. They were the retreats of learned, as well as religious meditation. Those that had become disgusted with the duplicity and wickedness of the world, withdrew thither to heal their wounded bosoms; and those that, at the very dawn of manhood, had renounced a world which they knew to be the enemy of innocence, found there the shelter for which they longed, where they could fix their thoughts on the eternal years, and calmly await their summons to their everlasting home. Amid his varied duties, his devotions, and his employment of transcribing or teaching, the contemplative man yet found time to soar heavenward without restraint, and the student space enough for laborious investigation. There an Anselm had plunged into the abstrusest knowledge; there had a William of Malmesbury recorded the fortunes of his country; there had a Roger Bacon delighted in the wonders of experimental philosophy.

Around these seats of learning and religion, many a flourishing community had arisen,

where artisans of every grade found encouragement and profit;* and around them, too, were lands, tenanted by men whose light rents and easy tenures allowed them to grow in plenty and opulence; and peopled by a peasantry who were linked to their masters, and to the upper classes generally, by many a scene of hearty hospitality and amusement, and who had learned to bless the kindness that left free to their use a large portion of the monastic domain. While the new nobility, regarding their estates only as a means of profit, were engaged in expelling the peasantry, and turning their lands into sheep-walks; the monasteries, steadily pursuing their ancient path, preserved for a while the comfort and independence of the poor but brave men, that were the safe-guard of England, and the terror of its enemies. Standing thus, amid well-peopled, well-cultivated spots, the monasteries were the joy of the traveller. He might come with a gallant train, he might have trudged alone his weary, nightly path; no matter, he was sure of a welcome, sure of shelter and refreshment.

But the mandate has gone forth, the devout contemplative, the zealous student, the good landlord,† the teacher of youth, the feeder of the poor, is to be driven from the land. Even political economists have learned to appreciate the religious element: it is now to be plucked forth. Neither the voice of learning nor the cry of the poor can stay the ruthless hand. The men of the court grasp at the prize: the libraries of the monks are scattered,‡ and their noble edifices sink in ruin. The ten-

* At the suppression of the lesser monasteries, "it was thought more than ten thousand persons, masters and servants, had lost their living by the pulling down of those houses."—*Stowe's Ann.* p. 671. What must have been the result then of the suppression of every monastery in the country?

† "The religious were far from making the most of their property, and straining the farms to rack rents. On the contrary, they granted leases to laymen upon small rents and gentle fines." Yet, "the monks are known to have made the most of their farms, which they kept in their own hands. Neither were they at all defective in the serviceableness of buildings and other improvements."—*Collier*, vol. ii, p. 108.

‡ "When the covers were somewhat rich, and would yield a little, they pulled them off, threw away the books, or turned them to waste paper." (*Collier*, vol. ii, p. 166.) In the same page Collier quotes the following passage from John Bale, the Centurist, "a man remarkably averse to popery and the monastic institution:" "Some they sold to the grocers and soap-sellers, and some they sent over sea to the bookbinders, not in small numbers, but at times whole shipsfull..... I know a merchantman...that bought the contents of

* Coll. vol. ii, p. 135.

antry find the rents increase, the peasants are driven from the common lands which they before enjoyed. Discontent breaks forth into rebellion, and sullenly subsides into the depths of society. Poverty increases; and what charity refuses, is now chiefly wrung from the hard earnings of the middle classes. Before 1840, the poor-rates had risen to five, six, and even seven millions per annum. Its pressure has of late increased to an alarming extent. Incendiarism, popular commotion, checked for awhile, and again appearing, sternly announce the deep-rooted evils of society. Government avows its alarm. Lord Ashley discloses the degradation, moral and physical, of the manufacturing population; Osborne reveals the equally frightful condition of the Dorsetshire peasantry; and their statements are fully corroborated by those of the government commissioners, and of many local magistrates. The multitude of those that are grossly ignorant of the first principles of religion, as well as of their respective social duties, is enormous; the pressure of bodily want is absolutely shocking. Whether we look into the cellars of Manchester, or the crowded huts of Dorsetshire, we are sickened with the all but universal combination of poverty, immorality, and bitter discontent.

Four centuries ago, the nobles massacred one another in civil war: the people joined

two noble libraries for forty shillings price; a shame it is to be spoken. This stuff hath he occupied instead of grey paper, by the space of more than ten years, and yet he hath store enough for as many years to come." (p. 166.) Collier then proceeds: "Fuller complains that all arts and sciences fell under this common calamity....If a book had a cross on it, it was condemned for popery, and those with lines and circles were interpreted the black art, and destroyed for conjuring."—p. 166.

in the contest; then returned to their employments, and prospered as before. What, if the upper ranks of society were now to draw the sword? Would the masses, once armed, once disciplined, sit down contentedly at the bidding of their chiefs? There has been a change. A great and powerful change! But whence? We do not mean to deny that it is the result of many causes; but certain it is, that within the last three hundred years, there has not been so great, so violent, a change as in the suppression of the monasteries; and it is almost equally certain, that the poverty and moral degradation of the lower classes can, in a great measure, be traced to no other cause. It is, moreover, generally acknowledged that the present evils arise from privation and want of religious principle. This, also, even more clearly than the former, can be traced to the same period; and it is undeniable that the monks were the teachers, as well as the feeders, of the poor.

We leave the reader, then, to draw his own conclusion: to say whether the suppression of the monasteries was just, to say whether it was really for the benefit of his country. It has been said, with truth and deep meaning, England was "merry England then:" too truly, it is such no longer.*

* We hail, as harbingers of better times, various events, in themselves perhaps unimportant, yet telling clearly that the utility of the monastic system is becoming more generally acknowledged: among these may be mentioned the late discussion at the Union at Cambridge. The subject proposed was to the effect that, 'The dissolution of monasteries by Henry VIII, has been highly injurious to this country, and the circumstances of the time imperatively demand the restoration of similar institutions.' After a debate for three evenings, eighty-eight declared in favor of the motion; and it was thus carried by a majority of twenty-eight votes.

INTELLIGENCE.

FOREIGN.

ROME.—Extract of a letter dated Rome, Low Sunday.

"I HAVE seen *very* few churches in Rome that I thought pretended to any architecture, and still fewer that can compare, in majesty and solemnity, with the old gothic churches of Rouen and Paris. The more I saw of these the better I liked them; and now, the more I think of them, the more I regret them. I speak of the *exterior*. In the interior there is no end to the varieties of marble, the paint-

ings, the monuments, the statuary, the gilding, the mosaic, that is lavished upon the Roman churches. But this splendor is all interior. From the street you see none of that venerable grandeur which tells you of ages long gone by, and invites you to come and enjoy the seclusion from bustle, the tranquillity which you are sure you will find within. Again I speak *generally*. St. Peter's with its immense piazza, is, of course, unrivalled in the world. The front of St. John Lateran is also very grand. St. Agnes and some others find severe critics, but

my poor taste is very well satisfied with them. But there is St. Mary Cosmedia, one of the Basilicas, that I passed by three times before I noticed it enough to ask the name. I wondered once at finding my companions entering a little door, in one side of a narrow rough cast house, of which the wall was entirely plain: we descended three steps, and found ourselves in the dark vestibule of one of the largest churches in the city, displaying within symmetry and architecture which some prefer even to St. Peter's—St. Mary de Angelis. Yet it has no other front than what I have mentioned.

As for St. Peter's itself, I shall not be guilty of the folly of trying to describe it: at least, I am not in so foolish a mood just now. Indeed, I have no idea of it myself. I have visited it four or five times, but I am still as much bewildered as before, and as perfectly unable to realize its size. For instance, I was shown the pope's arms on the pedestal of a pillar, and asked if the tiara above them was as high as my shoulders. It was not more than thirty feet from me; I looked and looked, and tried to make myself believe that it was, but I could not persuade myself that it was higher than my elbows. I walked up to it, and I could just touch it with my finger! the whole pedestal which seemed to be about the height of my shoulder, must have been nearly eight feet high! If this seems to you incredible, how can I pretend to tell of the exhaustless wonders of that greatest of temples? Perhaps I will at times speak to you of some parts of it: but, at present, what little idea I have of its interior, has been confused, or rather swallowed up in the thought of the magnificent and solemn display that I witnessed there on Easter Sunday.

Just imagine a sanctuary about the size of your church; on each side a double row of cardinals and prelates, terminated at one end by the grand altar, of which the canopy is ninety-six feet high, and cost four hundred thousand dollars; at the other end, the throne of the holy father, simple but rich, and twelve prelates stationed around it. All is prepared—hear now the flourish of trumpets—it is within the church, and announces the coming of the pope; but, dampened by the mass of twenty thousand people, it is mellowed down as if it were a mile off. There is the holy father himself, carried in a chair above the heads of the crowd. Every one kneels, and he is constantly giving his blessing: a canopy is over his head, and a large fan or screen of white feathers is borne on each side of him. He is dressed in a white cope, and has his tiara on his head; in all his triumph, looking as simple and humble as a fisherman indeed. To complete the picture, you ought to have some idea of the spectators themselves. There were among them all ranks of men and women, ecclesiastical, civil and military, from the ex-king Don Miguel, to the barefooted

boy begging for cents; and every body was in full dress—coats of mail, monks' hoods, gold and silver lace, silks and cloths of every color and fashion, pearl handled swords, white and red plumes, steel helmets and shaven heads. Even independently of the solemn occasion, the mere external scene was such as I suppose could no where else be witnessed. Indeed, I was too much dazzled and distracted, to enter as I would have wished into the spirit of the solemnity, and I thought that I would return to college, rather pleased than moved or edified. But I was most happily disappointed. There were at least twenty thousand persons in the church, and when I came out to the door, there were not less than sixty thousand more without, assembled to receive the papal benediction, and still they came on. For half an hour after I got out, that crowd kept thickening, thickening. The whole immense piazza was thronged; the top of the colonnade was covered with ladies; every window and every house top was alive. When the holy father appeared in the balcony, I know not why, but I began to feel nervous, my heart beat, and I trembled; but when he raised his head towards heaven, and stretched forth both his hands, to invoke a blessing upon the four quarters of the world, and when the whole of that multitude bent down together, I was really overwhelmed. I felt no curiosity to witness the act of giving the blessing: I do not know what I felt, unless it was a sense of my nothingness, and an absorbing desire that some portion of the blessing might fall on me.

When we arose, the great bell was tolling, and the volleys of musketry and the roaring of cannons at the castle, were proclaiming the public exultation. I returned home with a feeling that now I could be satisfied, even if I were to see nothing else in Rome.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—The sacrament of confirmation was administered by the Most Rev. Archbishop at the Convent of the Visitation, Baltimore, on Corpus Christi; in the Cathedral (to about two hundred persons), June 9th; at Mount St. Mary's college, Emmitsburg, June 16th; at St. Joseph's academy, near Emmitsburg, June 17th; at St. Mary's college, Baltimore, June 23d; at Georgetown college, June 21st, on which day one of the scholastics received the tonsure and minor orders.

Report of the Trustees of the Cathedral for the year ending May, 1844.—The following report of the debt of the Cathedral Church was made by the Trustees, in a printed statement submitted to the members of the congregation in May, 1843.

The stock debt, as stated therein, was	\$41,810 34
The temporary loans on trustees' notes	4,800 00
The interest due and unpaid.....	993 50

The balance of purchase due on grave- yard.....	\$2,000 00
The amount due mechanics and for taxes.....	1,197 83
Total liabilities as stated in report,	\$50,301 66
The following reductions have been made since May, 1843.	
Paid on account of stock debt..	\$4,413 23
“ “ temporary loans....	1,050 00
“ “ unclaimed interest..	986 00
“ “ graveyard purchase.	1,000 00
“ “ mechanics and taxes	1,197 82
	8,647 05
Leaving a balance of liabilities of	\$41,654 61
This balance is composed of the following debts.	
Stock debt.....	\$37,397 11
Temporary loans on trustees notes....	3,250 00
Unclaimed interest.....	7 50
Graveyard purchase.....	1,000 00
	\$41,654 61

The following sums have been received by the Trustees of the Cathedral Church of Baltimore since May, 1843.

Cash received from former account of trustees balance of account.....	\$148 69
“ sales of Howard street property...	2,495 65
“ arrears of pew rents.....	499 65
“ graveyard.....	840 25
“ Sinking Fund Society.....	1,904 27
“ donations to the church.....	265 26
“ Equitable Society bal. of deposit.	55 93
“ ground rents.....	166 66
“ loans acct. of stock and interest..	919 66
“ T. Meredith, Esq., asst. treas. ac. pew rents and collections.....	1,964 75
“ on acct. of pew rents, since 1 Ap. 1843.....	4,646 79
“ collections.....	1,521 11
Total receipts.....	\$15,428 67

The following sums have been disbursed by the trustees since May, 1843.

Cash paid by sink. fund soc. stock, &c.	\$1,904 27
“ on account of stock debt.....	1,960 49
“ for interest on do.....	2,356 83
“ on temporary loans.....	221 59
“ note on graveyard and interest...	1,120 50
“ water rent, taxes and expenses...	501 81
“ contributions to Equitable Society	54 35
“ fencing for graveyard.....	30 20
“ note for iron railing.....	200 00
“ T. Meredith, Esq., assistant treas. since 1 April, 1843, for salaries.	3,204 50
“ expenses of sundries.....	681 02
“ to treasurer of cathedral.....	2,276 97
	\$14,512 53
Total balance on hand.....	\$916 14

Balance on hand treasurer of ca- thedral.....	\$916 73
“ “ assistant do....	5 41—916 14

The balance is subject to a demand for unclaimed interest, amounting to..... \$297 01

In addition to the above financial exhibit, it has been thought that a passing notice of the condition of the cathedral structure would not be unacceptable to the congregation. To keep the church in proper repair, is a matter in which every member attached to it, should take a lively interest. The decayed state in which many parts of the building are now found, requires at the trustees' hands prompt attention and an indispensable outlay of money. A thousand dollars will be the smallest amount, with which, by a rigid economy, the trustees can hope to stop the further progress of deterioration in the roof and dome of the church. This expense for repairs is not only reasonable but imperative, and the trustees hope that the generosity of the congregation will provide for it, without compelling them to have recourse to the corporate heads of the church. The proper reliance for all repairs and extraordinary outlays, should be on the zeal and charity of the members of the cathedral congregation. It is indeed believed that the congregation, in their good sense, would rather meet these extra expenses by *voluntary contribution* than by increasing a debt, which already reaches a full measure. The revenue of the cathedral is not more than sufficient to meet the regular demands for interest, salaries, and the expenses indispensable in Catholic worship. It is true, that the trustees hope that the day is not distant, when, by the aid of the “Society for sinking the debt of the cathedral,” they may find the financial condition of the church so much improved, as to enable them to lay the foundation of an independent fund for the completion of the church, the thorough repair of its exterior and the decent renovation of its interior. To do this, however, it is all important that we should all, by our support, influence, and zealous agitation, do all in our power to maintain the “Society for sinking the cathedral debt,” exerting ourselves to increase its numbers and contributors, and commending it to the favor of the members of the congregation. The perpetuation of this Sinking Fund Society will create a new era in our financial condition, and ultimately so improve it, that income will flow in faster than demands, and the load of debt which is now so depressing to all schemes of improvement, will rest lightly on our shoulders and on our hearts. The trustees then repeat the hope that there will be a united effort of the whole cathedral flock in endeavoring to bring about so happy a consummation, and that no one will any longer hold back his mite from a “society” destined to achieve so much good; a society which if kept up

with spirit, will one day give us a surplus for the repairs and completion of our church, and the improvement of that beautiful cemetery attached to our cathedral, where repose the mortal remains of so many who are near and dear to us, the remains of our parents, relations, and friends.

DIOCESS OF RICHMOND.—*Dear Sir:*—As all strange things that are to be seen in strange places, are called *novelties*, a tourist is never at a loss for objects to attract his notice, or test his powers of observation. It matters not whether it be the trees—the turnings in the road—the up-hills and down-hollows—the villages and towns—the shapes of the houses—the dress of the people—the manner in which they sit, stand, speak, eat, yea, and even the *gong* used in the hotels—each is “jotted” down as a novelty, more or less, and then we are favored with “pencilings by the way”—“notes for general circulation,” or perchance, the more acute may serve up the matter as “it was and as it is,” and by a little stretch of the imagination, or a moderate exercise of the inventive genius, give us a narrative of *fictitious* facts which might please the lovers of fables, or those who read to “kill time,” but which must be of as little value to the public, as a certain late work is creditable to its author. It is not my intention to tell wonderful tales nor to give *fancy* sketches, but simply to give matters as I found them and as I left them—presuming too, that your readers will prefer to hear that which relates to the progress of our holy religion, I will confine my few and hastily written notes to matters connected with it.

The first stage of my journey occupied fourteen hours on the Chesapeake, and then I was in Norfolk; a quiet, neat and well regulated little city. The harbor has many attractive features—the remains of two or three old forts, which are connected with deeds of other days. The Pennsylvania, the navy monster—the naval hospital, and the navy yard, together with its rural appearance, render it both pleasing and pleasant. The city is too small to have many external attractions, and therefore, but few to notice. The Catholic portion of the community is proportionably numerous, and their “circumstances” above middling, many considered wealthy. The church (St. Patrick’s) is a handsome doric building, with portico extending across the whole front, supported by large columns. The interior finish is very chaste and simple, but in perfect keeping with the style of the building; there are no galleries to disfigure its appearance, the only one being the organ loft at the end. The choir is not large, but is efficient, and reflects much credit upon the director and organist, Mr. Massi. The present organ is soon to be replaced by a new one of greater compass, for which object I found the ladies of the congregation actively engaged, preparing for a Fair, which, I doubt not will realize

their hopes. I was much pleased with their admirably conducted little Sunday school which is progressing rapidly under the guidance of the beloved pastor (Rev. Mr. Hitselberger), and the zeal of the ladies and gentlemen who devote their time to this commendable and pious employment. The labor of the Sunday school teacher brings with it its own reward.

A residence for the pastor is built on the same lot with the church, and as the lot covers an entire square, it serves also for the purpose of a burial ground.

Portsmouth, on the opposite side of the river, is notable only as being the great naval depot. The business and trade of the town depend entirely upon the operations of the navy yard. At one time brisk in the extreme, then again, when work is “suspended” in the yard, enterprise flags, and business men, mechanics and laborers, are left idle, and often obliged to wait for the machinery of government to make its tardy movements before they receive payment.

The Catholic population is not so large as in Norfolk. However, they have a very neat and beautiful church, to which there is also attached a large lot for a burial ground. The pastor is the Rev. Mr. Moriarty, who is also the visiting clergyman to Fort Monroe—Old Point Comfort—which place he attends monthly. I had the pleasure of visiting the fort in company with the Rev. Mr. Moriarty, and witnessing one of those interesting military services. The room in which mass was offered, is one set apart for such purposes. The congregation was mostly composed of the military, the commander and several officers, who are also Catholics. The band of the regiment was in attendance, and performed several hymns and a portion of the mass in a style which at once manifested the interest they felt in the service of their religion. The scene was well calculated to make a good impression upon the idle spectator, and could not fail to edify the most pious Catholic—such was the demeanor of the soldiers.

An attempt was made some time ago to force the men to attend the service of the government (Protestant) chaplain, in defiance of all right of conscience, and the boasted privileges of the constitution. The order, however, was only from the officer of the day. Lieutenant O’Brien conceiving the order to be unconstitutional, determined to obey it so far only as to march the men to the *door* of the church, and then leave it optional with themselves whether to enter or not. This step was a bold one, but one which he felt justified in taking. He was immediately placed under arrest, by taking his sword and a court martial threatened. But as his conduct was not condemned at Washington, his sword was restored and the court martial passed

away. It is needless to add that the order has never been repeated.

The troops were about five hundred in number, a large portion Catholics. I found the Catholics in possession of all the Catholic papers and periodicals published in the United States, and a large number of standard works. The result of this is, that knowing their religion, they endeavor to follow it.

O. O'B.

DIOCESS OF CHARLESTON.—On Sunday, June 9th, and the following days, Bishop Keynolds administered the sacrament of confirmation to sixty-five persons, at Savannah, Geo.

DIOCESS OF NATCHEZ.—The sacrament of confirmation was recently administered at Vicksburg, to a numerous assemblage, among whom were several converts.

On the 26th of May, a new church was dedicated to divine worship at Biloxi; on the 16th of June, another was to be opened at Pass-Christien. Both churches were erected by the zealous efforts of Rev. Mr. Labbé.

DIOCESS OF NEW ORLEANS.—On the 2d June, the sacrament of confirmation was administered to 110 persons, in St. Patrick's church, N. Orleans.

The suit of the trustees against the bishop, was lately decided in the supreme court of Louisiana, in favor of the latter.

DIOCESS OF BOSTON.—On Whit-Sunday, May 26th, 200 persons received confirmation in the Cathedral at Boston. On the Sunday previous, it was administered to about 80 persons, at Dover, N. H. and Newburyport, Me. On June 9th, 160 persons received the same sacrament, at St. Mary's church, Boston.

DIOCESS OF CINCINNATI.—On the 23d of May, sixty-seven persons were confirmed at Chillicothe, and on the 26th the same sacrament was administered to seventy-six persons, at Lancaster.—*C. Tele.*

DIOCESS OF VINCENNES.—The bishop and clergy of this diocese in synod assembled, have addressed a letter of condolence to the Rev. Mr. Weinzeppelin, expressing their conviction of his

innocence and the assurance of their high regard for his character.—*C. Advocate.*

DIOCESS OF PHILADELPHIA.—*Ordinations.*—On Sunday in Ember week, the sacred order of deaconship was conferred by the bishop in the Cathedral on Rev. William Harnett, O. S. A., and Rev James Forbes.

On Trinity Sunday, Rev. James Forbes, Rev. Hugh Lane, and Rev. Hugh Brady, received the sacred order of Priesthood in the Cathedral.—*Cath. Herald.*

METROPOLITAN CATHOLIC ALMANAC for 1845.—The Rev. clergy, and all who feel an interest in the completeness and accuracy of the *Metropolitan Catholic Almanac and Laity's Directory*, are respectfully requested to forward to the editor of this Magazine, or to F. Lucas, jr. Baltimore, (before the 15th of next August), such information as they may wish to appear in the above mentioned annual. As a special circular on this subject, is addressed to the Rt. Rev. bishops, the present notice is intended particularly for those, who, having the direction of colleges, academies, and religious communities, may desire to see a full and correct statement of their respective institutions, in the forthcoming Directory. To meet the wishes of the public, and to render the periodical as complete and interesting a source of information as possible, is the sole view of its conductors, in thus requesting the co-operation of all who may contribute to its usefulness.

OUR CORRESPONDENTS.—We acknowledge with many thanks, the reception of an article, which reviews Mr. Webster's speech on the Girard-will case. It will appear next month.

The *Catholic Herald* intimates that we have been imposed upon by H. J. B. in the poetical article of our June number. If the lines were written by Mr. Willis, we cheerfully award him all the honor. The poetry in this number was also sent from Boston; we hope from an authentic source. We shall guard with special care in future against the vile artifices of the plagiarist.

NOTICES OF BOOKS.

The Catholic Christian instructed in the Sacraments, Sacrifice, Ceremonies and Observances of the church, by way of Question and Answer. By the Rt. Rev Dr. Challoner. Baltimore: Metropolitan Press. 12mo, pp. 247.

Among the numerous works which have appeared in modern times for the instruction and edification of the Catholic, those of Dr. Challoner hold a conspicuous rank, and are justly valued for the very able manner in which he has explained the dogmatical and moral truths of our holy reli-

gion. It is no slight encomium, therefore, to say that the book which we have announced is perhaps the most useful production of Dr. Challoner's pen, in as much as it serves to enlighten both the Protestant and Catholic, in relation to the tenets and practices of our faith. Sixty years ago, Rev. Mr. Carroll, who was afterwards appointed the first bishop of the Catholic church in the United States, made the following observation, speaking of Dr. Challoner's writings, in a letter to a friend in Europe: "God has given a great blessing to his labors:

some of his writings, and particularly his *Catholic Christian*, do infinite service here." It has in fact always enjoyed a high character in the church, and its increased circulation has only tended to make it more generally sought after. A new edition of the work was much wanted; for, apart from its scarcity, the renewed efforts of sectarianism to misrepresent our doctrines and observances, call loudly for the dissemination of such books as the one before us. The preface which forms an answer to the false charges of Conyers Middleton, we consider a master-piece of polemical writing. The Metropolitan press has done a great service to religion by the republication of the *Catholic Christian*. It is very neatly printed, and is sold at the remarkably low price of twenty cents per copy.

Think well on it; or Reflections on the great truths of the Christian religion. By the Rt. Rev. Dr. Challoner. Baltimore: Metropolitan Press. 32mo, pp. 175.

This little volume, by the same author, is a standard book of devotion among Catholics. It has been translated into different languages for the use of the faithful; a circumstance which of itself evinces the high estimation in which it is held. The present edition is neatly executed, and will be disposed of at the unusually moderate price of twelve cents per copy.

The Truth Unveiled; or a calm and impartial exposition of the Origin and immediate cause of the terrible Riots in Philadelphia, on May 6th, 7th and 8th, A. D. 1844. By a Protestant and Native Philadelphian.

This is an able pamphlet on the late disgraceful riots in Philadelphia, and coming as it does from a Protestant, it merits universal attention. The following inaccuracies, however, pointed out by the *Freeman's Journal*, should be noticed by the reader.

"He supposes that Bishop Hughes requested that King James' version 'might not be used as a reading book in the Public Schools.' This is a mistake. All that Bishop Hughes requested was, that the Bible of one denomination should not be imposed on any other denomination without their consent. He supposes that the Bishop farther demanded in case that King James' version should not be removed, a separate system for the Catholic children of the Public Schools; this is another mistake—no such request ever having been presented. Finally, he says that the 'issue was the granting of the petition of Bishop Hughes, and that the Catholic children are now educated separately.' All this is entirely wrong and contrary to the facts."

Letters on the National Institute, Smithsonian Legacy, the Fine Arts, and other matters connected with the interest of the District of Columbia. By John Carroll Brent. Washington: J. & G. S. Gideon. 8vo, pp. 90.

Most of the letters of which this brochure consists, appeared in the columns of the *National Intelligencer*, during the recent session of congress. The object of the author, which was to direct public attention, and particularly that of the general legislature, to the proper application of the Smithsonian bequest, and to the importance of the benefits likely to accrue from the operations of the National Institute, is eminently laudable, and will, no doubt, meet with the sanction of all the friends of science and education. Mr. Brent, in these essays, has displayed a literary zeal worthy of all commendation, and has offered valuable suggestions, which cannot but receive, at no distant day, the practical approbation of those to whom he has addressed

himself. From the collection which he politely sent us, we learn the following interesting particulars:

"The National Institute for the promotion of science has now been in existence upwards of three years, having been founded in this city in the month of May, 1840, and incorporated by Congress in July, 1842. In order to give some idea of its progress and extension, I will content myself for the present with stating that it now embraces upwards of one thousand members, distributed as follows: two hundred and eighty-seven resident, twenty honorary, thirty-two paying corresponding, and seven hundred and fifty-four corresponding members. The Institute has upon its lists seventeen corresponding American and one hundred and forty-one foreign societies; and all governors of states, and diplomatic, consular, and commercial agents, who are not otherwise connected with the Institute, are considered as corresponding members *ex officio*."

"The constitution of the Institute has divided the departments into eight: first, chemistry; second, geology and mineralogy; third, geography, astronomy, and natural history; fifth, the application of science to the useful arts; sixth, American history and antiquities; seventh, agriculture; eighth, literature and the fine arts."

In the 12th letter, p. 58, Mr. Brent furnishes a condensed account of the astronomical observatory recently erected at Washington, by order of congress, after which he proceeds to describe a similar institution at Georgetown college, which is also of a late date:

The donation to which the College Observatory owes its construction was made in 1841. In 1842 a plan was agreed upon, and a correspondence opened with European artists, and some of the instruments ordered. The building was commenced in the summer of 1843, and is nearly finished. The edifice is about four hundred yards west by north of the college, on a rising ground, and commands a free view of the government dépôt or observatory just referred to, which is about one and a half miles to the southeast. The building is sixty feet long, east and west, and about thirty feet wide, and has three rooms on the ground floor. The eastern and western rooms are fifteen feet high, and are intended for the meridian instruments. The middle part of the building is thirty feet square and about thirty high, with a balustrade all around, as is the case with the walls of the meridian rooms. A third story of frame work is constructed within the balustrade of the middle building. It is thirty feet square, with a rotary hemispherical dome, twenty feet in diameter. This dome rests upon twenty conical eight-inch rollers; there is a footway three feet wide all around between the dome and balustrade. A solid piece of mason-work is constructed, the top of which passes through the floor of the room formed by the dome, and upon which is to be placed an equatorial refracting telescope.

"The principal instruments for this observatory, are, 1st, an equatorial refractor, with a seven and a half inch object-glass, and ten feet focal length, having eleven eye-pieces, six of which are adapted to a position micrometer; this instrument is being made by GAMBIER, in Paris, and will be finished in June next; 2d, a forty-six inch meridian circle, from SIMMS, of London; 3d, a transit instrument or meridian telescope of the best construction. This instrument has an object-glass of four and a half inches diameter and seventy-six inches focal length, was made by ESTEL and SON, of Munich, in 1843, has been sent, but not yet received at the college."

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

AUGUST, 1844.

PRESCOTT'S CONQUEST OF MEXICO.

ARTICLE II.

THE RELIGIOUS POINT OF VIEW OF THE CONQUEST.

History of the Conquest of Mexico, with a Preliminary View of the Ancient Mexican Civilization, and the Life of the conqueror, Hernando Cortes. By William H. Prescott, author of the History of Ferdinand and Isabella. In 3 vols. 8vo. pp. 488, 480, 524. Harper & Brothers: New York, 1843.

IN our first article we endeavored to show what was the character of the conquest and of the conquerors of Mexico; and we examined how far Mr. Prescott has done justice to the subject. In the present paper, which will conclude our remarks on Mr. Prescott's work, we intend briefly to unfold the religious point of view of the conquest, and to vindicate from the assaults of prejudice or ignorance the eminently religious character of the conquerors.

Without examining the religious aspect of the conquest, it were utterly impossible rightly to understand or properly to appreciate its character. Religion was its great end and aim; its all-pervading motive; its very life and soul. Religion was the one of its great distinctive features, which was, perhaps, more prominent than any other. Religion nerved the arms, stimulated the courage, and ennobled the chivalry of the conquerors. Religion accompanied the conquest in every eventful stage of its progress, softened down its mani-

fold horrors, bound up and healed with a heavenly balm its many bleeding wounds; and soothed and raised up by her sweet ministrations of mercy the bruised hearts and crushed spirits of the vanquished. All this we hope to make clearly appear, from unquestionable evidence, in the course of the present paper.

One among the greatest of the Spanish poets, Lope de Vega, has in a single brief couplet unfolded the whole purpose of Hernando Cortes, and the great object of the conquest which he achieved.

*"Al rey infinitas tierras,
Y a Dios infinitas almas.*

To extend the boundaries of the Spanish empire over the vast territories of the new world, and thereby to gain an *infinite number of souls to God*, was the twofold object of this and of every other Spanish conquest. Mr. Prescott himself assures us that this "is the light in which the conquest was viewed by every devout Spaniard of the sixteenth century."* With the great French Catholic Champlain of North America, the "devout Spaniard" of that day deemed "the salvation of a soul more glorious than the conquest of an empire."† This heavenly motive of win-

* Vol. iii, p. 362—note.

† See Bancroft, History U. States, vol. iii, chap. xx.

ning souls to God was much stronger in the mind and heart of the Spanish Catholic, than the earthly motive of mere worldly conquest. The former often prompted to the latter. The desire of planting the cross in the midst of heathen nations, and of thereby bringing them from "the region of the shadow of death," into the bright land of Christian civilization, generally preceded, always accompanied and greatly modified the scheme of earthly conquest. Upon this subject let us hear Mr. Prescott, whose testimony has additional weight, from the circumstance that it is extracted from that portion of his history, in which he unfolds the strange theory of Catholic conquest to which we adverted in our first article.

"With the right of conquest, thus conferred, came, also, the obligation, on which it may be said to have been founded, to retrieve the nations sitting in darkness from eternal perdition. This obligation was acknowledged by the best and the bravest, the gownsmen in his closet, the missionary, and the warrior in the crusade. However much it may have been debased by temporal motives and mixed up with worldly considerations of ambition and avarice, it was still active in the mind of the Christian conqueror. We have seen how far paramount it was to every calculation of personal interest in the breast of Cortes."*

To exhibit still farther the theory of our historian on the religious character of the conquest, we will here furnish some other extracts from his work. We have no doubt that he *sought* to do justice to the lofty religious chivalry of the conquerors; and if he has not succeeded to the full, we are to ascribe the failure mainly to a deep and abiding prejudice—of which, perhaps, he himself was not wholly conscious—against the religion which they professed. There is, however, this extenuating circumstance in the bigotry of Mr. Prescott, that the evil generally carries with it its own remedy. Wherever this dark stain of prejudice is seen, sullying the whiteness and marring the beauty of his pages, there, by the side of it, you perceive also, the correctives of inconsistency, absurdity, and self-contradiction. It would really appear, that the enlightened and polished Mr. Prescott claims the right of being absurd and of contradicting himself, *ad libitum*, whenever he sets foot within the hallowed inclosure of the sanctuary! We have already given some in-

stances of this amiable foible: and to show that we are not hazarding assertions, or bandying epithets at random, we will now proceed to point out some others, in connexion with what we may call Mr. Prescott's religious theory of the conquest.

To soften down the charge of bigotry brought against Cortes, and to estimate aright the true spirit of the conquest, he offers the following remarks:

"But this is unjust. We should throw ourselves back (it cannot be too often repeated) into the age; the age of the Crusades. For every Spanish cavalier, however sordid and selfish might be his private motives, felt himself to be the soldier of the cross. Many of them would have died in defence of it. Whoever has read the correspondence of Cortes, or, still more, has attended to the circumstances of his career, will hardly doubt that he would have been among the first to lay down his life for the faith. He more than once perilled life, and fortune, and the success of his whole enterprise, by the premature and most impolitic manner in which he would have forced conversion on the natives.*

To these reasonable remarks he adds the following characteristic reflections:

"To the more rational (!) spirit of the present day, enlightened by a purer (!) Christianity, it may seem difficult to reconcile gross deviations from morals with such devotion to the cause of religion. But the religion taught in that day was one of form and elaborate ceremony. In the punctilious attention to discipline, the spirit of Christianity was permitted to evaporate. The mind, occupied with forms, thinks little of substance."†

To us it appears wholly incomprehensible, how a religion of "mere form and elaborate ceremony," from which "the spirit of Christianity was permitted to evaporate," could have stimulated Cortes and his brother soldiers of the cross "to lay down their lives for the faith!" Will Mr. Prescott say, that there was no "substance" in this "devotion to the cause of religion?" Is he of the opinion, that those of the present day, "enlightened by a purer Christianity," would be prepared to lay down their lives for its defence? Did his Puritan ancestors, basking in the rays of this "purer Christianity," covet, to any great extent, the crown of martyrdom? Did their zeal for the faith manifest itself in their being prepared to die for it, more than it did in their

* Vol. ii, pp. 31-2.

* Vol. iii, p. 361.

† Ibid. p. 362.

glorious crusade against the witches of Salem, in their "enlightened" blue-law system, in their ruthless extermination of the poor Indians, or in their cruel persecution of Roger Williams, and of other brother Protestants? Alas! we fear that, even among those who were "enlightened by a purer Christianity," "the spirit of Christianity was permitted to evaporate!"

In another place, our historian thus attempts to paint the character of the Spanish soldier of the cross.

"The Spanish cavalier felt he had a higher mission to accomplish as a soldier of the cross. However unauthorized or unrighteous the war into which he had entered may seem to us, to him it was a holy war. He was in arms against the infidel. Not to care for the soul of his benighted enemy was to put his own in jeopardy. *The conversion of a single soul might cure a multitude of sins.* It was not for *morals* that he was concerned, but for the *faith*. This, though understood in its most literal and limited sense, comprehended the whole scheme of Christian morality."*

The discriminating reader will need no hint from us, to perceive the utter absurdity and the glaring self-contradiction of the two last sentences in this extract. The Spanish cavalier "was not concerned for morals;" and yet the faith, for which he was prepared to lay down his life, "comprehended the whole scheme of Christian morality!!" Were we not right in saying, that the accomplished Mr. Prescott would seem to claim the privilege of being absurd, and of contradicting himself *ad libitum*, whenever he ventures to handle sacred things, which he does not understand? His natural shrewdness and discrimination seem wholly to abandon him, whenever he wanders beyond the field of legitimate history; he becomes like a fish out of water; though while he remains within his own element, we must admit, he moves with all the grace and strength of the fish swimming in its own native waves.

As soldiers of the cross, the Spanish conquerors were deeply imbued with that lofty and ardent spirit of chivalry which had ever been a prominent trait in their national character. This spirit had grown up amidst the perils and adventures of that long protracted struggle of eight hundred years, with the Moorish conquerors of Spain, whom, after many a deadly contest, the noble Spanish

chivalry succeeded in driving from that beautiful country. It was a struggle for their homes, for their altars, for their liberties, for their very existence, against those who had fastened a foreign yoke of iron, together with a foreign fanaticism, on their necks. It was a struggle of the cross against the crescent; of Christian light and civilization against Mohammedan darkness and despotism. The cross triumphed; and with its triumph were intimately blended all the most glowing reminiscences, and all the most glorious aspirations of Spanish patriotism. This historical view furnishes us with a key to the Spanish character, and explains to us its lofty bearing and its noble chivalry.

When, after the conquest of Granada, the Moors were finally driven from Spain, Spanish chivalry panted for new fields of action on which it might win additional laurels; and the discovery of a new world at this precise period, opened to its enterprise this new field. Of the spirit with which the Spanish chevalier entered on this new career, Mr. Prescott speaks as follows:

"The period which we are reviewing was still the age of chivalry; that stirring and adventurous age, of which we can form little conception in the present day of sober, practical reality. The Spaniard, with his nice point of honor, high romance, and proud, vain-glorious vaunt, was the true representation of that age. The Europeans, generally, had not yet learned to accommodate themselves to a life of literary toil, or to the drudgery of trade, or the patient tillage of the soil. They left these to the hooded inmate of the cloister, the humble burgher, and the miserable serf. Arms was the only profession worthy of gentle blood,—the only career which the high-mettled cavalier could tread with honor. The new world, with its strange and mysterious perils, afforded a noble theatre for the exercise of his calling; and the Spaniard entered on it with all the enthusiasm of a paladin of romance."*

It is curious to mark the different spirit with which the various nations of Europe entered on the new career of discovery and conquest opened to them by the enterprising genius of Columbus and other Catholic navigators. Mr. Prescott makes the comparison in the following remarkable passage, which immediately follows that just given.

"Other nations entered on it also, but with

* Vol. i, pp. 269, 270.

* Vol. iii, p. 64.

different motives. The French sent forth their missionaries to take up their dwelling among the heathen, who, in the good work of winning souls to Paradise, were content to wear—nay, sometimes seemed to court—the crown of martyrdom. The Dutch, too, had their mission, but it was one of worldly lucre, and they found a recompense for toil and suffering in their gainful traffic with the natives. While our own Puritan fathers, with the true Anglo-Saxon spirit, left their pleasant homes across the waters, and pitched their tents in the howling wilderness, that they might enjoy the sweets of civil and religious freedom. But the Spaniard came over to the new world in the true spirit of a knight-errant, courting adventure, however perilous, avowing danger, as it would seem, for its own sake. With sword and lance, he was ever ready to do battle for the faith; and, as he raised his old war-cry of “St. Jago,” he fancied himself fighting under the banner of the military apostle, and felt his single arm a match for more than a hundred infidels!—It was the expiring age of chivalry; and Spain, romantic Spain, was the land where its light lingered longest above the horizon.”*

The noble spirit, exalted motives, and devoted Christian zeal of the Catholic French and Spaniards, compare very advantageously, or rather contrast very strongly, with the sordid avarice and the mere carnal motives of the Protestant Dutch and Puritans, even if the latter did pant for “the sweets of civil and religious freedom”—a fact more than questionable, when we consider their narrow-minded bigotry, their selfish and exclusive policy, and their bitter persecution of brother Protestants. Who would not greatly prefer to theirs, the noble type of the Spanish character, as exhibited in the elevated religious zeal, the heroic daring, and the generous self-devotedness of the soldier of the cross, in the new world? Who so dead to the feelings of chivalry, as not to be moved by the sight of a brave and devoted little band of chevaliers leaving home, and nobly battling for Christianity in a foreign land?

“Feared by their breed, and famous by their birth;
Renowned for their deeds, as far from home,
For Christian service, and true chivalry.”†

Mr. Prescott tells us more than once that the conquest of Mexico was viewed by the Spaniards as a kind of holy crusade, for the extension of Christianity; and, though we

think that he sometimes pushes this view of the subject too far, yet, in the main, we agree with him. We cheerfully subscribe to the following declaration:

“There can be no doubt, that Cortes, with every other man in his army, felt he was engaged on a holy crusade; and that, independently of personal considerations, he could not serve heaven better, than by planting the cross on the blood-stained towers of the heathen metropolis.”*

The whole history of the conquest proves this eminently religious character of Cortes and his associates; and establishes the fact that religious zeal was the distinctive feature and the all-pervading motive, of the whole enterprise. Making proper allowance for his strong prejudice against the religion of the conquerors, Mr. Prescott himself does justice to this branch of the subject: and, in vindicating the motives and conduct of the conquerors, we shall accordingly have little more to do than to allege his authority. The great number of facts we shall have to produce, as links in the chain of evidence, will allow us little room for comment; nor will much comment be necessary. We mean to show, that, throughout the eventful vicissitudes of the conquest, the winning of souls to God was the all-absorbing consideration with the Spaniards, in comparison with which all others were undervalued; and that religion presided over the entire expedition, mitigating its evils, checking its excesses, and soothing its horrors.

Before Cortes and his army had set foot on the soil of Mexico, this noble purpose of converting the natives to Christianity, was strongly impressed on his mind, as the chief object of the expedition. In the instructions given him by Velasquez, the governor of Cuba, he was told “to bear in mind, above all things, that the object which the Spanish monarch had most at heart, was the conversion of the Indians; and to take the most careful care, to omit nothing that might redound to the service of God or his sovereign.”†

Cortes determined to comply with the letter, while he entered fully into the spirit of these instructions. His banner was constructed in imitation of the famous *labarum*, which Constantine, the first Christian emperor, had made after the model of the cross he had seen in the

* Ibid. pp. 64-5.

† Shakspeare, Richard II.

* Vol. iii, p. 75.

† Ibid. vol. i, pp. 248-9.

heavens; and it was inscribed with a similar motto.

"His principal standard," Mr. Prescott tells us, "was of black velvet, embroidered with gold, and emblazoned with a red cross amidst flames of blue and white, with this motto in Latin beneath: 'Friends, let us follow the cross; and under this sign, if we have faith, we shall conquer.'"^{*}

Ere he embarked on his expedition, Cortes addressed his heroic little band of intrepid adventurers in a strain well worthy the soldier of the cross.

"You are few in number, but strong in resolution; and, if this does not falter, doubt not but that the Almighty, who has never deserted the Spaniard in his contest with the infidel, will shield you, though encompassed by a cloud of enemies; for your cause is a just cause, and you are to fight under the banner of the cross. Go forward, then, with alacrity and confidence, and carry to a glorious issue the work so auspiciously begun."[†]

This address was responded to with enthusiastic emotion by every man in that little army; for the blessing of God was solemnly invoked on the expedition ere it set sail.

"Cortes was well satisfied to find his own enthusiasm so largely shared by his followers. Mass was then celebrated with the solemnities usual with the Spanish navigators, when entering on their voyages of discovery. The fleet was placed under the immediate protection of St. Peter, the patron saint of Cortes; and weighing anchor took its departure on the eighteenth day of February, 1519, for the coast of Yucatan."[‡]

Cortes knew of no argument better calculated to stimulate the courage and to awaken the ardor of his followers, than an appeal to their religious feelings. On the eve of his march to Mexico from Cempoalla,

"The general spoke a few words of encouragement to his own men. He told them they were now to embark, in earnest, on an enterprise which had been the great object of their desires; and that the blessed Saviour would carry them victorious through every battle with their enemies. 'Indeed,' he added, 'this assurance must be our stay, for every other refuge is now cut off, but that afforded by the Providence of God, and your own stout hearts.'"[§]

Did the courage of his soldiers seem likely to falter, when they beheld themselves beset with difficulties and dangers in the heart of a

country teeming with enemies? did they hesitate, when, for instance, they were about to encounter the dreadful embattled array of the fierce and warlike Tlascalans?

"Cortes put himself at the head of his cavalry, and calling out, 'Forward, soldiers, the Holy Cross is our banner, and under that we shall conquer,' led his little army through the undefended passage; and in a few moments they trod the soil of the free republic of Tlascalcala."^{*}

In the desperate battles which ensued on the soil of this fiery-hearted republic, crowning the mountains of Anahuac, the banner of the cross, and the words of Cortes eloquently enforcing the motto inscribed thereon, led the Spanish army through apparently insuperable difficulties, and caused it to achieve prodigies of valor. In one of those sharp contests with the Tlascalans, when the chances for the Spaniards seemed desperate, as they beheld themselves overwhelmed by superior numbers already shouting in anticipation of victory:

"Amidst the din of battle, the voice of Cortes was heard, cheering on his soldiers. 'If we fail now,' he cried, 'the cross of Christ can never be planted in the land. Forward, comrades! When was it ever known that a Castilian turned his back on a foe?' Animated by the words and heroic bearing of their general, the soldiers, with desperate efforts, at length succeeded in forcing a passage through the dark columns of the enemy, and emerged from the defile on the plain beyond."[†]

When, worn down with fatigue, and despairing of ever reaching Mexico, his soldiers entreated Cortes to retrace his steps, and to lead them back to the coast; "he made answer, 'We fight under the banner of the cross; God is stronger than nature;' and continued his march."[‡] Were his arms crowned with success, he attributed the victory and all the glory to God's watchful Providence: "As we fought under the standard of the cross for the true faith, and the service of your highness," writes he in a despatch to Charles V, "Heaven crowned our arms with such success, that, while multitudes of the infidels were slain, little loss was suffered by the Castilians."[§]

Throughout the whole expedition; amidst all its stirring scenes and hair-breadth escapes, Cortes and his followers did not forget that

* Ibid. p. 258.
Ibid. p. 264.

† Ibid. pp. 263-4.
§ Ibid. pp. 392-3.

* Ibid. p. 405.
† Ibid. p. 456.

† Ibid. p. 430.
§ Ibid.

they were knights of the cross, and that the chief object of the enterprise was the conversion of the natives. At Cozumel and at Tabasco; at Cempoalla and on the heights of Tlascala; in the holy city of Cholula and in the capital of Montezuma; in conferences with country caciques, with Aztec nobles, with Montezuma himself; amidst the overpowering fatigues of his march, when exhausted and worn down with hunger, watchfulness and incessant fighting;—at all times, and in all places, the object first in his thoughts, and first in his affections; the darling project of his soul, upon which he insisted, “in season and out of season,” was the conversion of the natives to Christianity! This we could prove by a whole volume of evidence, drawn from the work of Mr. Prescott. We must, however, be content with a few out of many proofs of this position, furnished us by our historian of the conquest.

The first point at which Cortes came in contact with the natives was the island of Cozumel; and Mr. Prescott bears the following testimony as to his religious zeal on the occasion.

“The first object of Cortes was to reclaim the natives from their gross idolatry, and to substitute a purer form of worship. . . There was nothing which the Spanish government had more earnestly at heart, than the conversion of the Indians. It forms the constant burden of their (*its*?) instructions, and gave to the military expeditions in this hemisphere the air of a crusade (*crusades*). The cavalier who embarked in them entered fully into these chivalrous and devotional feelings.” *

A similar zeal for the conversion of the natives was manifested at Tabasco.

“Before his departure the Spanish commander did not omit to provide for the great object of his expedition, the conversion of the natives. . . . He then caused the reverend fathers Olmedo and Diaz to enlighten their minds as far as possible, on the great truths of revelation, urging them to receive these in place of their heathenish abominations. The Tabascans, whose perceptions were no doubt materially quickened by the discipline they had undergone, made but a faint resistance to either proposal. The next day was Palm Sunday, and the general resolved to celebrate their conversion by one of those pompous ceremonials of the church, which should make a lasting impression on their minds.

“A solemn procession was formed of the

whole army with the ecclesiastics at their head, each soldier bearing a palm-branch in his hand. The concourse was swelled by thousands of Indians of both sexes, who followed in curious astonishment at the spectacle. The long files bent their way through the flowing savannas that bordered the settlement, to the principal temple, where an altar was raised, and the image of the presiding deity was deposed, to make room for that of the Virgin with the infant Saviour. Mass was celebrated by father Olmedo, and the soldiers who were capable joined in the solemn chant. The natives listened in profound silence, and, if we may believe the chronicler of the event (Gomara) who witnessed it, were melted into tears; while their hearts were penetrated with reverential awe for the God of those terrible beings who seemed to wield in their own hands the thunder and the lightning.” †

To account for the rapidity with which the natives were converted to Catholic Christianity, Mr. Prescott here speculates as follows on the relative adaptation of the Catholic and Protestant systems of making proselytes.

“The Roman Catholic communion has, it must be admitted, some decided advantages over the Protestant, for the purposes of proselytism. The dazzling pomp of its service, and its touching appeal to the sensibilities, affect the imagination of the rude child of nature much more powerfully than the cold abstractions of Protestantism, which, addressed to the reason, demand a degree of refinement and mental culture in the audience to comprehend them.” ‡

In another place, speaking of the conversion of the Totonacs at Cempoalla, he farther unfolds his theory on the subject, as follows :

“Mass was performed by father Olmedo, and the impressive character of the ceremony and the passionate eloquence of the good priest, touched the feelings of the motley audience, until Indians as well as Spaniards, if we may trust the chronicler, were melted into tears and audible sobs. The Protestant missionary seeks to enlighten the understanding of his convert by the pale light of reason. But the bolder Catholic, kindling the spirit by the splendor of the spectacle, sweeps along his hearers in a tempest of passion, that drowns every thing like reflection (!). He has secured his convert by the hold on his affections,—an easier and more powerful hold with the untutored savage, than reason.” ‡

Honorable as is this testimony, coming from a prejudiced Protestant, to the Catholic church, yet we had, in our simplicity, entertained the belief that Protestantism with “its cold ab-

* Vol. i, p. 269.

* Ibid. pp. 290-1.

† Ibid.

‡ Ibid. p. 361.

stractions," and "pale light of reason," had not monopolized all the intellect of the world; and that Catholic missionaries were blessed with a small portion of reason wherewith "to enlighten the understanding of their converts." We may have been wrong; but unless we are greatly mistaken, Mr. Prescott himself shows, in many passages of his work—some of which we will hereafter give—that the Catholic missionaries, who accompanied the army of the conquest, labored patiently to enlighten the understanding, no less than to move the heart of their proselytes.

We will barely remark here, that our historian's theory, however much founded in truth it may appear to be in the main, does not adequately explain the notorious and undeniable fact, that every nation which has ever been converted to Christianity from paganism, and thereby reclaimed to civilization, has been converted by Catholic missionaries; and that, on the contrary, no nation has ever been thus converted by missionaries attached to the Protestant sects! For this remarkable result there must be some explanation other than the mere diversity of means employed by the missionaries of the respective communions. There are such things as the special blessing of God on missionary toil, and a legitimate mission, to undertake the work of conversion. Without these, all human philosophy and effort were unavailing; for, "how can they preach unless they be sent?"* And there can be no doubt that the almost total failure of Protestant missionary effort is at least as much ascribable to the want of those essential conditions, as to the employment of any inadequate or injudicious means for the conversion of heathens.

We might produce many more instances of the zeal every where manifested by the conquerors for the conversion of the natives. But we must be satisfied with one more extract, merely referring our readers in the margin to many others† which we had marked for quotation, but which our narrow limits compel us to exclude. The author is speaking of the conference held by Cortes with the Aztec envoys of Montezuma, in the Spanish encampment near Vera Cruz, previous to the commencement of the march to Mexico. The

passage proves both the piety of the conquerors and their zeal for converting the natives.

"While they were conversing, the bell struck for Vespers (?).* At the sound, the soldiers, throwing themselves on their knees, offered up their orisons before the large wooden cross planted in the sands. As the Aztec chiefs gazed with curious surprise, Cortes thought it a favorable occasion to impress them with what he conceived to be a principal object of his visit to the country. Father Olmedo accordingly expounded, as briefly and clearly as he could, the great doctrines of Christianity, touching on the atonement, the passion, and the resurrection, and concluding with assuring his astonished audience, that it was their intention to extirpate the idolatrous practices of the nation, and to substitute the pure worship of the true God. He then put into their hands a little image of the Virgin with the infant Redeemer, requesting them to place it in their temples instead of their sanguinary deities."†

From the facts hitherto alleged, the impartial reader will have gathered what was the spirit, and what the zeal of the conquerors for the diffusion of Christianity and the conversion of the Indians. If this zeal was sometimes too fiery and impetuous; if it occasionally impelled the soldiers of the cross to think of appealing to their good swords, on the failure of milder means, for the suppression of an abominable and inhuman idolatry; if they were sometimes betrayed into excesses which themselves would have condemned in their cooler moments; we are not at all to be surprised at their occasional intemperate outbursts of zeal or passion. They are nothing more than might have been expected from the heat of a contest fraught with so many difficulties and perils, and pregnant with results so momentous and so very stirring and exciting in its whole character. One thing is certain, from the testimony of Mr. Prescott himself, that the Catholic missionaries, who accompanied the expedition, used every effort to mitigate its horrors, and to suppress every species of violence. They were invariably the friends of the natives, whom they sought to protect from cruelty and oppression; and they were likewise opposed to all forced conversions. We will establish both these facts by undeniable evidence.

* More probably for the Angelas, or some other devotion. This flippant ignorance of our religious practices is not unusual with Protestant writers.

† Vol. i, pp. 325-6.

* Romans, ch. x.
† Cf. vol. i, pp. 325, 334, 396, 357, and vol. ii, pp. 55, 82, 97, 88, 150, 155, &c.

In regard to the first—the prevention of cruelty to the natives—the following testimonies of our historian will speak for themselves.

“The cruel system of *repartimientos*, or distribution of the Indians as slaves among the conquerors, had been suppressed by Isabella. Although subsequently countenanced by the government, it was under the most careful limitations. But it is impossible to license crime by halves—to authorize injustice at all, and hope to regulate the measure of it. The eloquent remonstrances of the Dominicans,—who devoted themselves to the good work of conversion in the new world with as much zeal as they showed for persecution (!) in the old,—but above all, those of Las Casas, induced the regent, Ximenes, to send out a commission with full powers to inquire into the alleged grievances, and to redress them. It had authority, moreover, to investigate the conduct of the civil officers, and to reform any abuses in their administration. This extraordinary commission consisted of three Hieronymite friars and an eminent jurist, all men of learning and unblemished piety.

“They conducted the inquiry in a very dispassionate manner; but, after long deliberation, came to a conclusion most unfavorable to the demands of Las Casas, who insisted on the entire freedom of the natives. This conclusion they justified on the grounds, that the Indians would not labor without compulsion, and that, unless they labored, they could not be brought into communication with the whites, nor be converted to Christianity. Whatever we may think of this argument, it was doubtless urged with sincerity by its advocates, whose conduct through their whole administration places their motives above suspicion. They accompanied it with many careful provisions for the protection of the natives.”*

The excellent commissioners no doubt ascertained on the spot, that the statements of the good Las Casas in regard to cruelties practised by the Spaniards towards the Indians, were greatly exaggerated. We can understand their decision on no other principle. Of father Olmedo, a man as great and as benevolent as Las Casas, and much more judicious, Mr. Prescott speaks as follows:

“The latter of these godly men (father Bartolomé de Olmedo) afforded a rare example—rare in any age—of the union of fervent zeal with charity; while he beautifully illustrated in his own conduct the precepts which he taught. He remained with the army through the whole expedition, and by his wise and benevolent counsels was often enabled to miti-

gate the cruelties of the conquerors, and to turn aside the edge of the sword from the unfortunate natives.”*

It is a standard charge against the conquerors, that they forced conversion on the Mexicans. This assertion is not founded on fact. True it is, that Cortes and his soldiers, in the ardor of their zeal for the conversion of the natives, sometimes overstepped the bounds of discretion; but it is equally true, that this excessive ardor was checked and restrained by the missionaries accompanying the expedition, who were entirely opposed to all forced conversions. The indiscretion of Cortes, besides being only occasional, consisted rather in too hastily removing the abominable idol-worship of the Aztecs, than in compelling them to embrace Christianity. At any rate there is not *one* solitary instance on record of a forced conversion sanctioned by the Catholic missionaries. These were ever in favor of mildness, and patient instruction of the Indians. All this we can easily establish on the authority of Mr. Prescott.

The first example of the alleged intemperate zeal of Cortes is exhibited in his having caused the hideous idols of Cozumel to be hurled headlong from the summit of the *Teocalli*. It was a bold and daring stroke in justification of which there were many palliating circumstances. The good people of Cozumel, on being appealed to by the missionaries to cast away their idols, “exclaimed that these were the Gods who sent them the sunshine and the storm, and should any violence be offered, they would be sure to avenge it, by sending their lightnings on the heads of the perpetrators.”†

The sequel is thus finely related by Mr. Prescott:

“Cortes was probably not much of a polemic. At all events he preferred on the present occasion action to argument; and thought that the best way to convince the Indians of their error was to prove the falsehood of the prediction. He accordingly, without further ceremony, caused the venerated images to be rolled down the stairs of the great temple amidst the groans and lamentations of the natives. An altar was hastily constructed, an image of the virgin and child placed over it, and mass was performed by Father Olmedo and his reverend companion for the first time within the walls of a temple in New Spain.

* *Ibid.* pp. 271. See also vol. iii, p. 346.

† Vol. i, p. 271.

* *Ibid.* pp. 218, 219.

The patient ministers tried once more to pour the light of the gospel into the benighted minds of the islanders, and to expound the mysteries of the Catholic faith. . . . They at length found favor with their auditors, who, whether overawed by the bold bearing of the invaders, or convinced of the impotence of deities that could not shield their own shrines from violation, now consented to embrace Christianity.*

Something similar occurred at Cempoalla, the capital of the Totonacs: and in both cases the forecast of the great Cortes was justified by the event—the conversion of the natives. The old Cempoallan cacique, on being urged by the Spaniards to cast down his blood-stained idols, had shuddered at the thought, and had

“Covered his face with his hands, exclaiming, ‘that the gods would avenge their own wrongs.’ The Christians were not slow in availing themselves of his tacit acquiescence. Fifty soldiers, at a signal from their general, sprang up the great stairway of the temple, entered the building on the summit, the walls of which were *black with human gore*, tore the large wooden idols from their foundations, and dragged them to the edge of the terrace. . . . With great alacrity they rolled the colossal monsters down the steps of the pyramid, amidst the triumphant shouts of their own companions, and the groans and lamentations of the natives. They then consummated the whole by burning them in the presence of the assembled multitude. The same effect followed as at Cozumel. The Totonacs finding their deities incapable of preventing or even punishing this profanation of their shrines, conceived a mean opinion of their power compared with that of the mysterious and formidable strangers,” &c.†

We have furnished these two examples of an alleged attempt by the Spaniards to force conversion on the natives, because they are the principal, certainly the strongest instances of the kind on record. But will not the candid reader admit that the hideous rites and loathsome human sacrifices so common among the Aztecs, greatly palliated, if they did not wholly excuse, these strong measures? Did not the event prove that this was the most effectual means of bringing about the permanent conversion of the natives? Who, for example, would blame the English government should it, even by forcible means, prevent the hideous car of Juggernaut from annually crushing its stated number of victims? Or rather, who

that has a soul and loves Christianity does not execrate the selfish policy of England which still permits that bloody and hideous worship? Had the English, instead of the Spaniards, conquered Mexico, the horrid human sacrifices would in all probability still be offered up in hundreds of thousands every year throughout the whole land of Anahuac?

We said that the Catholic missionaries who accompanied the expedition of the conquest, uniformly opposed every species of violence towards either the bodies or the souls of the natives. There is no exception to this remark, the truth of which we will now briefly establish on the authority of Mr. Prescott himself. That such was the course of the benevolent Las Casas and of his brother Dominicans, needs no proof, other than what has been already given. Mr. Prescott furnishes us with copious extracts from the writings of Las Casas, developing his opinion as to the proper manner of proceeding in the conversion of the Indians.*

“The only way of doing this,” he says, “is by long, assiduous, and faithful preaching, until the heathen shall gather some ideas of the true nature of the Deity, and of the doctrines they are to embrace. Above all, the lives of the Christians should be such as to exemplify the truth of these doctrines, that seeing this, the poor Indian may glorify the Father, and acknowledge him who has such worshippers for the true and only God.”

But the missionary who exercised the greatest influence in softening the horrors of the conquest, and in checking the headlong zeal of Cortes and his associates, was the great and good father Bartolomé de Olmedo. His course was uniform. His voice was always for mercy and mildness. Mr. Prescott fully sustains us in this assertion. He says:

“It was fortunate for Cortes that Olmedo was not one of those frantic (!) friars, who would have fanned his fiery temper on such occasions into a blaze. It might have had a most disastrous influence on his fortunes; for he held all temporal consequences light in comparison with the great work of conversion. . . . But Olmedo belonged to that class of benevolent missionaries—of whom the Roman Catholic church, to its credit, has furnished many examples—who rely on spiritual weapons for the great work, inculcating those doctrines of love and mercy which can best touch the sensibilities and win the affections of their

* Ibid. pp. 271-2.

† Ibid. p. 360.

* Vol. iii, Appendix No. 6, and vol. i, p. 272—note.

rude audience. These, indeed, are the true weapons of the church, the weapons employed in the primitive ages, by which it has spread its peaceful banners over the farthest regions of the globe.”*

In another place he draws the following beautiful sketch of the character of Olmedo.

“In the course of our narrative, we have had occasion to witness more than once the good effects of the interposition of Father Olmedo. *Indeed, it is scarcely too much to say, that his discretion in spiritual matters contributed as essentially to the success of the expedition, as did the sagacity and courage of Cortes in temporal. He was a true disciple of the school of Las Casas. His heart was unscathed by that fiery fanaticism which sears and hardens whatever it touches. It melted with the warm glow of Christian charity. He had come out to the new world as a missionary among the heathen, and he shrank from no sacrifice but that of the welfare of the poor benighted flock to whom he had consecrated his days. If he had followed the banners of the warrior, it was to mitigate the ferocity of war, and to turn the triumphs of the cross to a good account for the natives themselves, by the spiritual labors of conversion. He afforded the uncommon example not to have been looked for certainly in a Spanish monk of the sixteenth century (!)—of enthusiasm controlled by reason, a quickening zeal tempered by the mild spirit of toleration.”†

Jeronimo de Aquilar was another of those benevolent missionaries who accompanied the expedition of the conquest, who contributed greatly to its success, and who by his mildness and virtues exercised a most humanizing influence on its destinies. He had been for eight years a captive among the natives of Yucatan, and after having been rescued by the Spaniards, he rendered them invaluable services in the capacity of interpreter. Mr. Prescott gives the following account of the virtues he manifested during his long captivity.

“Aquilar . . . fell into the hands of a powerful cacique who, though he spared his life, treated him at first with great rigor. The patience of the captive, however, and his singular humility, touched the better feelings of the chieftain, who would have persuaded Aquilar to take a wife among his people, but the ecclesiastic steadily refused, in obedience to his vows. This admirable constancy excited the distrust of the cacique, who put his virtue to a severe test by various temptations, and much of the same sort as those with which the devil is said to have assailed St. Anthony. From

all these fiery trials, however, like his ghostly predecessor, he came out unscorched. Constancy is too rare and difficult a virtue with barbarians, not to challenge their veneration, and the practice of it has made more than one saint* in the old as well as the new world. Aquilar was now entrusted with the care of his master's household and his numerous wives. He was a man of discretion as well as virtue, and his counsels were found so salutary, that he was consulted on all important matters. In short, Aquilar became a great man among the Indians.”†

Besides the two missionaries just named, there accompanied the conquest two others of a kindred spirit: Father Juan Diaz, the intimate friend of Olmedo; and Father Gomara, the chaplain of Cortes, and subsequently one of the most famous chroniclers of the expedition. These good men both labored with unremitting zeal, not only for the conversion of the natives, but also for the spiritual welfare of the Spanish army. And though they could not repress every moral disorder, yet they were cheered on witnessing the eminently religious spirit and the piety of the soldiers under their spiritual charge. Never was there, perhaps, an army animated with a more lively faith in an all-directing Providence, or more regular in prayer and other religious duties. They were in the habit of assisting at the holy sacrifice of the mass every morning, no matter what or how critical the condition in which they found themselves.

“This punctual performance of mass by the army,” says Mr. Prescott, “in storm and in sunshine, by day and by night, among friends and enemies, draws forth a warm eulogium from the archiepiscopal editor of Cortes.”‡

Did difficulties and dangers encompass the little Spartan band of conquerors; were the soldiers exhausted with fatigue and bleeding with wounds, on the point of falling into the hands of myriads of enemies panting to pour out their blood on the fatal stone of sacrifice; did all human succor seem to be cut off;—they raised their imploring hands to heaven in fer-

* None of them Protestants. † Ibid. pp. 274—5.

‡ Vol. iii, p. 137—note. The historian in intimating that mass was sometimes celebrated “by night,” does not give the true sense of the passage which he quotes from Archbishop Lorenzana, who only says that though the Spaniards “labored day and night, yet mass was never omitted, in order that the whole work might be attributed to God.” “En el campo, en una calzada, entre enemigos, trabajando dia y noche, nunca se omitia la Misa, para que toda la obra se atribuyese a Dios.” P. 266—note.

* Vol. i, pp. 403-4.

† Vol. i, pp. 480-1.

vent supplication; nor was heaven ever deaf to their prayers! Did victory ever perch on their banners, they sent forth the solemn *Te Deum* in thanksgiving to God! No one who has read attentively the history of the conquest in the original authors, can fail to remark this peculiarly religious character of the conquerors. The despatches of Cortes breathe this spirit from beginning to end: honest Bernal Diaz' history, and Gomara's chronicle of the conquest, as well as the works of almost all the other historians of the expedition, are full of this same spirit. Even the cold and polished Mr. Prescott, much as he hates the religion of the conquerors, sometimes enters into and does justice to their religious feelings, and even shares somewhat in their enthusiasm as soldiers of the cross. Even from his pages we might present scores of examples illustrating this spirit, which was in fact a distinctive feature of the conquest. We must confine ourselves to two or three extracts on this subject, which will also be pretty good specimens of Mr. Prescott's style and manner.

In no part of Anahuac did the Spaniards have to encounter more desperate difficulties and perils than in their many fierce contests with the brave and warlike Tlascalans. In vain did they triumph, time and again, over these indomitable enemies: after each dearly bought victory, the fierce Tlascalans came back with fresh troops and renewed courage to the conflict, stunning the ears of the exhausted and crippled Spaniards with their terrible war-cry, and threatening them with the awful menace "that their flesh should be hewn from their bodies for sacrifice to the gods." In the midst of these awful difficulties, the Spaniards had need of all their faith and chivalrous heroism as soldiers of the cross.

"This bold defiance fell heavily on the ears of the Spaniards, not prepared for so pertinaacious a spirit in their enemy. They had had ample proof of his courage and formidable prowess. They were now, in their crippled condition, to encounter him with a still more terrible array of numbers. The war, too, from the horrible fate with which it menaced the vanquished, wore a peculiarly gloomy aspect, that pressed heavily on their spirits. 'We feared death,' says the lion-hearted Diaz, with his usual simplicity, 'for we were men.' There was scarcely one in the army, that did not confess himself that night to the Reverend Father Olmedo, who was occupied nearly the

whole of it, with administering absolution, or the other blessed offices of the church. Armed with the holy sacraments, the Catholic soldier lay tranquilly down to rest, prepared for any fate that might betide him under the banner of the cross."*

The creation of a fleet on the lakes surrounding the great capital of the Aztecs, was, perhaps, the master-stroke of policy of the entire expedition. Mr. Prescott gives the following fine description of the religious ceremonies accompanying the launching of the brigantines composing this gallant little squadron—the first fitted out in the new world.

"Cortes was resolved that so auspicious an event should be celebrated with due solemnity. On the 28th of April, the troops were drawn up under arms, and the whole population of Tezcucó assembled to witness the ceremony. Mass was performed, and every man in the army, together with the general, confessed and received the sacrament. Prayers were offered up by Father Olmedo, and a benediction invoked on the little navy, the first—worthy of the name—ever launched on American waters. The signal was given by the firing of a cannon, when the vessels dropping down the canal, one after another, reached the lake in good order; and, as they emerged on its ample bosom, with music sounding, and the royal ensign of Castile proudly floating from their masts, a shout of admiration arose from the countless multitudes of spectators, which mingled with the roar of artillery and musketry from the vessels and the shore! It was a novel spectacle to the simple natives; and they gazed with wonder on the gallant ships, which, fluttering like sea-birds on their snowy pinions, bounded lightly over the waters, as if rejoicing in their element. It touched the stern hearts of the conquerors with a glow of rapture, and, as they felt that heaven had blessed their undertaking, they broke forth by general accord into the noble anthem of the *Te Deum*."†

Our narrow limits will allow of but one more extract exhibiting this religious spirit of the Spanish army. It is the passage in which our historian finely describes the thanksgiving after the glorious termination of the siege by the fall of Tenochtitlan. Intoxicated with their splendid victory, the Spanish soldiers were at first inclined to give way to inordinate rejoicing; but soon, at the voice of Father Olmedo, their enthusiastic jubilee was made to assume a religious character.

"Loud and long was their revelry, which

* Vol. i, pp. 436-7.

† Vol. iii, pp. 87, 88.

was carried to such an excess, as provoked the animadversion of Father Olmedo, who intimated that this was not the fitting way to testify their sense of the favors shown them by the Almighty. Cortes admitted the justice of the rebuke, but craved some indulgence for a soldier's license in the hour of victory. The following day was appointed for the commemoration of their successes in a more suitable manner.

"A procession of the whole army was then formed with Father Olmedo at its head. The soiled and tattered banners of Castile, which had waved over many a field of battle, now threw their shadows on the peaceful array of the soldiery, as they slowly moved along rehearsing the litany, and displaying the image of the virgin and the blessed symbol of man's redemption. The reverend father pronounced a discourse, in which he briefly reminded the troops of their cause of thankfulness to Providence for conducting them safe through their long and perilous pilgrimage; and, dwelling on the responsibility incurred by their present position, he besought them not to abuse the rights of conquest, *but to treat the unfortunate Indians with humanity.* The sacrament was then administered to the commander-in-chief and the principal cavaliers, and the services concluded with a solemn thanksgiving to the God of battles, who had enabled them to carry the banner of the cross triumphant over this barbaric empire."^{*}

Turn we now again to the good Catholic missionaries who labored for the conversion of the Aztecs. We have already seen what was the character of the missionary pioneers who accompanied the expedition of the conquest, taming its ferocity, and averting or turning away its horrors from the poor, stricken and vanquished natives. We have seen how the banner of the cross preceding, or planted by the side of that of earthly conquest, elevated the character, and subdued the violence of the latter. We must now briefly treat of the Catholic missionaries who labored among the Indians during the years immediately following the conquest. For the spirit which animated them, for their unquenchable zeal to promote the salvation of the natives, and for the eminent success which crowned their labors, we would ask no better witness than the deeply prejudiced, though highly accomplished, Mr. Prescott. Having space for but little com-

mentary, we shall confine ourselves almost entirely to his unexceptionable testimony, from which it will appear that Father Olmedo was not alone in the inculcation and practice of every Christian and priestly virtue. Speaking of the interposition of Cortes to obtain additional missionaries from Spain, our author says:

"Whatever disregard he may have shown to the political rights of the natives, Cortes manifested a commendable solicitude for their spiritual welfare. He requested the emperor to send out holy men to the country; not bishops and pampered prelates, who too often squandered the substance of the church in riotous living, but godly persons, members of religious fraternities, whose lives might be a fitting commentary on their teaching. Thus only, he adds,—and the remark is worthy of note—can they exercise any influence over the natives, who have been accustomed to see the least departure from morals in their own priesthood punished with the utmost rigor of the law. In obedience to these suggestions, twelve Franciscan friars embarked for New Spain, which they reached early in 1524."^{*}

Of their character and reception in Mexico, he speaks as follows:

"They were men of unblemished piety of life, nourished with the learning of the cloister, and, like many others whom the Romish (!) church has sent forth on such apostolic missions, counted all personal sacrifices as little in the sacred cause to which they were devoted. The presence of the reverend fathers in the country was greeted with general rejoicing. The inhabitants of the towns through which they passed came out in a body to welcome them; processions were formed of the natives bearing wax tapers in their hands, and the bells of the churches rung out a joyous peal in honor of their arrival. Houses of refreshment were provided along their route to the capital; and when they entered it, they were met by a brilliant cavalcade of the principal cavaliers and citizens, with Cortes at their head. The general dismounting, and bending one knee to the ground, kissed the robes of Father Martin of Valencia, the principal of the fraternity. The natives filled with amazement at the viceroy's humiliation before men whose naked feet and tattered garments gave them the aspect of mendicants, henceforth regarded them as beings of a superior nature. The Indian chronicler of Tlascala does not conceal his admiration of this edifying condescension of Cortes, which he pronounces 'one of the most heroic acts of his life.'[†]

Of the labors and success of those excellent missionaries, our historian thus speaks:

^{*} Vol. iii, pp. 364-5.

[†] Ibid. pp. 260-6.

^{*} Vol. iii, pp. 213, 214. Those who may wish to see more on this branch of the subject are referred to the following among many other passages of our author. Vol. i, pp. 224, 227, 470, 473; vol. ii, pp. 163, 256, 257; and vol. iii, pp. 148, 104, 151, &c.

"The missionaries lost no time in the good work of conversion. They began their preaching through interpreters, until they had acquired a competent knowledge of the language themselves. They *opened schools and founded colleges*, in which the native youth were instructed in *profane* as well as Christian learning. The ardor of the Indian neophyte emulated that of his teacher. In a few years every vestige of the primitive *Teocallis* was effaced from the land. The uncouth idols of the country, and unhappily the hieroglyphical manuscripts, shared the same fate. Yet the missionary and the convert *did much to repair these losses* by their copious accounts of the Aztec institutions, collected from the most authentic sources." *

We may here remark, that, but for the indefatigable labors of father Sahagun, and of other Catholic missionary antiquaries, we would, in all probability, now have no account whatever of the Aztec institutions. Had they not, with the aid of the Indian converts, deciphered the pictorial writings of the Mexicans, what modern antiquary would now be able to unfold their meaning? Has one even attempted it with any thing like success? That all the Aztec manuscripts have not perished, is manifest from the large collections to which Lord Kingsborough had access, and from those still preserved in the museum of the Propaganda at Rome, and in other places. But has the world grown much wiser, on the subject of the Aztec antiquities, from perusing the *insignes nugæ* which cover the splendid pages of Lord Kingsborough's work? To decipher those old writings would require more than the skill of a Champollion—it would tax the ingenuity of a very wizard! Of Father Sahagun, the greatest of all the Mexican antiquaries, Mr. Prescott speaks as follows :

"Father Sahagun, who has done better service in this way than others of his order, (or of any other order, we add) describes with simple brevity the rapid work of demolition (of the Aztec *Teocallis*, stained with the blood of human victims). 'We took the children of the caciques,' he says, 'into our schools, where we taught them to read, write, and to chant. The children of the poorer natives were brought together in the court-yard, and there instructed in the Christian faith. After our teaching, one or two brethren took the pupils to some neighboring *Teocalli*, and, by working at it for a few days, they levelled it to the ground. In this way they demolished, in a short time, all the Aztec temples, great and

small, so that not a vestige of them remained.' " *

What modern *Christian* antiquary will drop a tear of regret over those demolished temples, dedicated to an inhuman worship? Was not their demolition absolutely necessary to eradicate from the minds of the converts all temptations to revert to their antiquated superstitions? Totally unfitted for the purposes of the Christian worship, they did but burden the soil with their cumbrous and misshapen bulk; and their destruction was a necessary preliminary to the introduction of Christianity. And yet there are found many kind and sympathetic souls, even among *Christians*, who bitterly lament the fall of the Aztec *Teocallis*! Would these men; would the polished Mr. Prescott, weep, if the hideous and blood-stained car of Juggernaut were dashed into fragments? Would their antiquarian, in this case, get the better of their Christian zeal? We are really curious to know what these enlightened gentlemen would have said, had the English government possessed Christianity enough to abolish the bloody and inhuman worship of Juggernaut.

Of the astonishing success which crowned the labors of the missionaries among the Mexicans, our author speaks as follows :

"The business of conversion went on prosperously among the several tribes of the great Nahuatlac family. In about twenty years from the first advent of the missionaries, one of their body (Father Toribio) could make the pious vaunt, that nine millions of converts—a number probably exceeding the population of the country—had been admitted within the Christian fold!" †

The intelligent reader is left to decide between the "probable" conjecture of our modern historian, and the *positive* testimony of a grave cotemporary writer, of undoubted veracity, who relates what he himself saw, and in what he was a prominent actor. Even allowing that the fervid zeal of the good missionary led him into some exaggeration, it will still remain certain, that the number of converts was prodigious and almost staggering belief.

How are we to explain this remarkable fact? Can it be accounted for on mere human principles; or must we have recourse to a *supernatural* interposition? Were the natives

* Ibid. pp. 266-7.

* Ibid—note.

† Ibid. p. 267.

induced to embrace Christianity in such vast numbers, by natural or by supernatural causes? If the former, how then are we to explain the remarkable phenomenon? If the latter, then is it not apparent, that the Roman Catholic religion, thus wonderfully blessed by God, and impressed with the seal of His approbation, is the true religion which Christ died to establish, and which He divinely commissioned "to teach all nations?"

We will devote the remainder of this paper—already long enough—to a brief investigation of this important matter; and we regret that our limits will necessarily compel us to pass over many other things, connected with the religious point of view of the conquest, upon which we had originally intended to animadvert. Such are, among many other things, the peculiarly religious character of Cortes, which stood forth strong even in death.*

Mr. Prescott's theory for explaining the conversion of the natives to Catholic Christianity is surely *simple* enough. It strongly reminds us of the theory of another very polished and accomplished gentleman, Gibbon, for explaining the early progress of Christianity among the Greeks and Romans. Both of these philosophers wholly discard miracles, and every thing supernatural; and both draw pretty strongly on their fancies for the *natural* causes, which they think, sufficiently explain the phenomenon. The following passage, to a portion of which we directed attention in our first paper, appears to contain the gist of Mr. Prescott's theory for explaining the conversion of the Aztecs.

"The Aztec worship was remarkable for its burdensome ceremonial, and prepared its votaries for the pomp and splendors of the Romish (!) ritual. It was not difficult to pass from the fasts and festivals of the one religion, to the fasts and festivals of the other; to transfer their homage from the fantastic idols of their own creation to the beautiful forms in sculpture and in painting which decorated the Christian cathedral."[†]

We protest with all our energy against this false and odious parallel, between two systems of religion as different from each other as light from darkness. What! Compare the venerable religion of three-fourths of the Christian world, embracing too the most pol-

ished and enlightened nations of the earth;—compare the religion, which was the only Christian one on the face of the earth for the first fifteen hundred years of Christianity—compare the religion which preserved the Bible, which taught *all* the nations Christianity, which was ever the fruitful mother of Christians and the parent of Christian civilization—compare the religion which has been the fruitful mother of republics and of heroes—compare the religion of such men as Fenelon, Xavier, De Sales, Borromeo, Cheverus, Olmedo, and thousands of other bright ornaments of human nature and of Christian society—compare this venerable religion, with the impure, the abominable, the inhuman, the blood-stained, the hideous superstition of the degraded Aztecs!! O Mr. Prescott! smooth, polished, refined Mr. Prescott! How sadly has thy prejudice against the religion of *thy* fathers betrayed thee!! Cast off that dark cloud, which envelopes an otherwise beautiful, clear, and noble intellect! It is wholly unworthy of thee, and will add nothing to the brightness of thy posthumous fame!

Was it then so easy a thing for the Aztecs to renounce their time-honored worship, intimately connected as it was with their early history, and associated with the bright deeds of their heroes and the glory of their empire? Was it so easy for them to trample upon rites, so closely intertwined with their national manners and customs; with their warlike displays and with their peaceful pageants and festivals; with their patriotic feelings, and with their very existence as a people? Was it so very easy for them to resign a religion which flattered the passions, in favor of one which imposed so many severe restraints on them; to renounce a religion pandering to impurity and every abomination, in favor of what Mr. Prescott, in *this very passage*, calls the *UNSULLIED* rites of Catholic Christianity?

That the Aztecs clung with great tenacity to their abominable superstitions; that they could be induced to renounce them with the greatest difficulty, Mr. Prescott himself is our witness. He tells us of the fierce resistance the Spaniards every where met with, whenever they proposed a change of religion to the natives; he tells us of the stern opposition of the weak Montezuma; he tells us of the awful death-struggle of the Aztecs for their religion

* See an account of his death, and last will and testament, in Prescott, vol. iii.

† Vol. iii, pp. 267-8.

and their independence, when they exhibited their willingness to be buried under the ruins of their besieged capital, rather than yield to the conquerors; and he tells us how, in this last desperate conflict, their enthusiasm was kindled by the appeals of their priests, how it received additional warmth from the fires which burned on the summits of their *Teocallis*, and how it was increased to wild fanaticism and absolute madness, by the sounds which were sent forth by the signal drum of the great temple of their war-god. And yet, it was easy for them to renounce all this superstition, and to embrace the painful religion of their conquerors!!

Or, is it to be made a matter of crimination against the Catholic church, that the "pomp and splendor" of her ritual won the admiration and captivated the senses of the natives? Is it her fault that the religion she teaches, possesses more charms and more winning graces than the "cold abstractions" of Protestantism; that it appeals not only to the mind, but also to the heart? Was it her fault that even the barbarous Aztecs were compelled to admire her divine beauty, and to be forcibly struck with her "heavenly hue"? Was it a fault in her to have wisely tolerated, at least for a time, such of the Aztec national usages as warred with no *principle* of her faith, and to have proceeded gradually with the civilization of the natives? Had not such been the wise mode of procedure adopted, according to the testimony of the Protestant church historian Mosheim,* by Christian missionaries from the earliest ages of the church? Had not the enlightened pontiff, St. Gregory the Great, recommended this same prudent course of conduct to St. Augustine, the apostle of England?† And had it not been adopted in both cases, with the most beneficial results, and without the sacrifice of any *principle* of faith? Was it any harm to consecrate to the service of the true God, in the "unsullied" worship of Catholicity, rites which, harmless in themselves, had been hitherto employed in an impure and abominable superstition? And is it probable, as Mr. Prescott insinuates, that the Catholic missionaries, whom himself represents as men "of unblemished purity of life," only sought,

in the conversion of the natives, to substitute one form of idolatry for another?

True it is—and it makes nothing against our argument—that the missionaries discovered among the Aztecs many religious tenets and observances which forcibly reminded them of the peculiar institutions of Catholicity, and almost compelled the belief, that their ancestors had been originally indoctrinated in Christianity. If they were right in this inference, the coincidences alluded to afford a strong corroborative evidence of the antiquity and divine origin of those Catholic doctrines. Besides the cross, as a symbol of worship, the Aztecs had religious rites which very nearly resembled the Catholic sacraments of the holy eucharist and baptism. Let us hear Mr. Prescott:

"Their surprise was heightened, when they witnessed a religious rite which reminded them of the Christian communion. On these occasions, an image of the tutelary deity of the Aztecs was made of the flour of maize, mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, 'showed signs of humiliation and sorrow, declaring it was the flesh of the deity.'* How could the Roman Catholic fail to recognize the awful ceremony of the eucharist?"†

Again:

"With the same feelings, they witnessed another ceremony, that of the Aztec baptism; in which, after a solemn invocation, the head and lips of the infant were touched with water, and a name was given to it; while the goddess Cioacoatl, who presided over childbirth, was implored, 'that the sin, which was given to us before the beginning of the world, might not visit the child, but that, cleansed by these waters, it might live and be born anew.'‡

These coincidences were striking enough; and surely warranted the conclusion of the missionaries. But, mixed up as those quasi-Christian rites were, with the most abominable superstitions of a worship stained with human gore, they could not greatly facilitate the adoption by the natives of the "unsullied rites" of Catholic Christianity. Something more than a mere partial coincidence; something more than mere human power or mere human means, was necessary to bring about, with

* The author here quotes Veytia, *Hist. Antigua*, L. I. c. 18; and Acosta, *Lib. 5*, c. 24.

† Vol. iii, pp. 384-5.

‡ *Ibid.* p. 385. For this remarkable doctrine of the Aztecs, Mr. Prescott cites the great antiquary, Sahagun. *Hist. de Nueva España*, l. vi, c. 33.

* *Historia Ecclesiast. Sæcul. II*, p. 12, c. iv, *nota*.

† Cf. Lingard, *Antiquities Anglo-Saxon Church*, p. 24, American edition. M. Fithian, Philadelphia, 1841.

such astonishing rapidity, the complete and general conversion of the Aztecs. The finger of God was there, as clearly as it was in the conversion of any heathen nation that ever entered the Christian fold! We can explain the phenomenon on no other principle. The mere zeal, and unblemished purity, and devotedness of the Catholic missionaries, however they may have aided, could not, of themselves, without the divine aid and blessing, have accomplished the work. "Unless God build the house, in vain do they labor who build it."

Mr. Prescott, like Gibbon and most others of the modern fashionable historical school, has a pious horror for all miracles. He proceeds on the *assumption* that "the age of miracles has ceased;" for which position there seems to be no other ground, than the acknowledged fact, that such wonders have wholly ceased among Protestants. But is "the right hand of God shortened?" or did Christ set any limitation, as to time, to the numerous promises he made to his disciples in regard to the power conferred on them for working miracles? And if there be any truth in history, it is certain that miracles have been wrought in every age, and in every great emergency of the church. One of these emergencies, strongly demanding such an exhibition of divine power, is the conversion of a heathen nation to Christianity. Surely then, if ever, miracles should be performed, and, notwithstanding our historian's skepticism, we believe they were performed in the conversion of Mexico. We will give two instances to which Mr. Prescott alludes with a lurking sneer, or with open unbelief.

The first is the resurrection of the sister of Tanzapan, lord of Michuacan, after she had been dead four days. The fact was believed by her brother, as yet a heathen, who, at her instance, disbanded a powerful army which he had collected to march against the Spaniards. It is also commemorated in the Michuacan picture-records; and is related by Ixtlilxochitl, the Indian lord and historian of Tezcuco, who derived it from a grandson of Tanzapan.* Is such evidence as this to be invalidated by the mere skeptical doubt of Mr. Prescott?

The other miraculous occurrence alluded to took place at Tlascala. We will give it in the

words of Mr. Prescott, who says in a note:—"the miracle is reported by Herrera, and believed by Solis."

"A large cross was erected in one of the great courts or squares. Mass was celebrated every day in the presence of the army and of crowds of natives, who, if they did not comprehend its full import, were so far edified, that they learned to reverence the religion of their conquerors. The direct interposition of heaven, however, wrought more for their conversion than the best homily of priest or soldier. Scarcely had the Spaniards left the city—the tale (!) is told on very respectable authority—when a thin, transparent cloud descended and settled like a column on the cross, and, wrapping it round in its luminous folds, continued to emit a soft, celestial radiance through the night, thus proclaiming the sacred character of the symbol, on which was shed the halo of divinity."*

But we must bring our remarks to a close. Few that have read the history of the conquest, even as related by the prejudiced pen of Mr. Prescott, can fail to have remarked its eminently religious character, or will feel disposed to doubt the correctness of that deep and enthusiastic conviction, which hurried the conquerors on in their brilliant career, as soldiers of the cross and as chosen instruments of a mysterious Providence for the dissemination of Christianity. Few, too, can have failed to notice the remarkable coincidence, in point of time, of the remarkable defection from the ranks of Catholicity in the old, and of the more remarkable additions to her numbers in the new world. At the very time that the reformation was making the most rapid progress in Europe, tearing whole nations from the bosom of the church, and threatening her total destruction; this church, far from being appalled by the danger which menaced her very existence at home, arose in her heavenly strength, and with all the vigor of youth, stretched forth her gigantic arms to the east and to the west, grasped spiritual empire in new worlds which her children had discovered, and reared in triumph her glorious banner of the cross, which had been despised at home, in the heart of new nations and of new peoples, who "rose up and called her blessed!" She thus became more Catholic after, than she had been before, the reformation, so called! Her Xaviers, her Olmedos, her Martins of Valencia, and her other indefatigable mission-

* Prescott admits all this, vol. iii, p. 19, note.

* Vol. i, pp. 481, 482.

aries, thus more than retrieved her losses in the old world, by additional conquests to her cross in the new! So it had been in every great emergency of her history. At the very periods in which she had been threatened with the greatest dangers, she had not only come out victorious from the struggle which threatened her very existence, but she had acquired

new vigor, and had marched on to new conquests! Who will say that the finger of God is not in all this? Who can explain it in any other way, than by admitting that a mysterious Providence watches over her; and that the God who said: "the gates of hell shall not prevail against her," has fully redeemed His promise?
M. J. S.

MR. WEBSTER'S DEFENCE OF CHRISTIANITY.

A Defence of the Christian Religion, and the religious instruction of the young, delivered in the Supreme Court of the United States, February 10, 1844, in the case of Stephen Girard's Will. By Hon. Daniel Webster.

IT may not be uninteresting to many of our readers, to spread before them an account of the causes which have brought Mr. Webster before the world as the champion of Christianity. We gather the main facts from the opening of his argument. The late Mr. Girard, one of the wealthiest men of his time in this country, in his last will, among other bequests for public purposes, devised the sum of two millions of dollars to the mayor, aldermen and citizens of Philadelphia, *in trust*, for the foundation of a permanent college, sufficiently spacious for the accommodation of at least three hundred scholars. The college grounds* were to be "enclosed with a solid wall, at least fourteen inches thick and ten feet high, capped with marble, and guarded with irons on the top, so as to prevent persons from getting over." There were to be but two entrances, each closed by two gates, the outer of wood and the inner of iron. The subsequent provisions regulated the course of studies, and bestowed certain general powers upon the trustees; upon whom however, he placed two restrictions, which are to be the conditions on which his bequest was made and to be enjoyed. The second of these provisions we give at large.

* The testator had at first devoted a square in Philadelphia for the grounds of the college, but subsequently purchased a tract of forty-five acres, near the city, which he directed, by a codicil, to be appropriated for that purpose.

"Secondly. I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatever, shall ever hold or exercise any station or duty whatever, in the said college: nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college.

"In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the college shall take pains to instil into the minds of the scholars, *the purest principles of morality*, so that on their entrance into active life they may, *from inclination and habits, evince benevolence towards their fellow-creatures, and a love of truth, sobriety, and industry*, adopting at the same time such religious tenets as their *maturer reason* may enable them to prefer."—P. 10.

We are not surprised that the aspect, which Protestantism presents to the eye of a thoughtful man, should have produced the effect which it did on the mind of Mr. Girard. He looked around him, doubtless, in the course of his life, upon the constant change and the contradiction and the fluctuation of its doctrines—and the view but tended to strengthen his bias towards infidelity. Unfortunately he looked upon Protestantism as Christianity or its greater portion, and confounded Catholicity with the myriads of conflicting sects that assail her ancient temples on every side. He could not bring himself to look upon the Catholic faith as separate and distinct from these "clashing" doctrines, and, without examining its claims, without even imagining that it was no sect, but the great root and tree from which

all *sects* had been originally *cut off*, he passed in his own heart the same judgment upon it that struck so justly upon its opponents. The Catholic church in this land was but a small and scattered flock even in the years of his early manhood: he could scarcely judge of the merits of its unchanging unity.

Mr. Girard looked round upon the Protestant world: it was more especially before his eyes. He saw the people contending that the Bible was their only guide, that it contained the word of God, and yet he saw their teachers and preachers exercising an almost arbitrary sway among them. He saw them contending that those who search for truth 'prayerfully' must find it, and yet condemning the results of that same search in others. He saw them preaching a thousand different doctrines—and yet his reason told him that truth must be *but one*. He saw them yielding and passing over certain things as "*minor points*," and he concluded that if any portion of what was presented to him as the word of God, was unimportant, there might be other portions as unimportant, portions which might be believed or not at pleasure: that if a part might be rejected, the whole might be rejected. He looked on Protestantism—its raging sea of doctrine, tossing in the wildest tempest of confusion, billow rushing upon billow, wave swallowing up wave, in its madness overwhelming the frail barks of those who had trusted their dearest treasure on its deceitful bosom, and lashing its surges to frenzy, to dash themselves in vain against the immovable rock on which the true church was built by its heavenly founder. He looked—and can it be wondered that he paused, that he hesitated, that he doubted, and that doubt should at length have yielded to despair! The structure of his faith was reared upon the sands, and the raging waters swept it from its place. Is it to be wondered that he then determined to exclude from the walls of his college these men, whom he found frantically disputing about the pure doctrines of the humble Saviour, when from their first principle each "*clashing*" doctrine must be equally true; whom he saw surrounded by uncertainties and wandering amid contradictions—condemning what perhaps they had before professed, and professing what but a little while ago they had condemned: in a word, these

teachers of "*clashing*" doctrines, who, wrapt up in their zealous assaults upon the creed of others, forgot to prove the divine origin of their own, and neglected to inculcate on the hearts of their followers, the heavenly precepts of Christian "*charity*" and the unchangeable laws of *pure morality*!

This sweeping restriction furnishes the main ground on which the heirs of Mr. Girard and their counsel hoped to set aside the bequest, and to recover the two millions of dollars from the trustees. Mr. Webster contends that this provision directly assails the Christian religion, and that its execution is calculated and intended, as far as possible, to effect its overthrow. He contends that this bequest is no charity, and that the law will not support it. He declares that there can be no charity which is not connected with religion.

"No, sir! no, sir! If charity denies its birth and parentage—if it turns infidel to the great doctrines of the Christian religion—if it turns unbeliever—it is no longer charity! There is no longer charity, either in the Christian sense, or in the sense of jurisprudence; for it separates itself from the fountain of its own creation. There is nothing in the history of the Christian religion; there is nothing in the history of human laws, either before or after the conquest, there can be found no such thing as a school of instruction in a Christian land, from which the Christian religion has been, of intent and purpose, rigorously and opprobriously excluded, and yet such school regarded as a charitable trust or foundation."—*P. 20.*

Go back to the earliest ages—to the ages of faith, to the ages when abbeys and monasteries were set like countless gems in the green and joyous surface of merry England, and tell of a school of science that was not also a school of religion, tell of a charity to a monastery, even for "*superstitious*" use, which did not also in its necessary effect endow that monastery with new ability to prosecute its purposes as a school of science and religion.

"I perfectly agree with what my learned friend says in regard to the monasteries of the old world as seats of learning, to which we are all indebted at the present day. *Much of our literature—almost all of our early histories, and a vast amount of literary treasure was preserved therein and emanated therefrom.* But we all know that although these were *emphatically* receptacles for learning of the *HIGHEST ORDER*, yet they were *always* connected with

Christianity, and were always conducted as schools of *religious learning*." P. 58.

We hope to hear no more of "ignorant and lazy monks:" the testimony of one such man as Daniel Webster should forever set at rest the clamor of the ignorant, and hush the fierce outcry of the bigoted.

Mr. Webster refers to the law of England, for his authority upon the subject of charities. In quoting the case of the Attorney General *vs.* Cullum, arising out of a charity established in the reign of Edward IV, for the benefit of the community and poor inhabitants of the town of Bury, St. Edmund's, he says: "There were uses, also, now deemed superstitious, such as praying for the souls of the dead." Mr. Webster here is describing the case in the light in which it is looked upon by the English law. Perhaps, it will not be an uninteresting enquiry to examine, for a moment, how far the law of England is consistent with the genius of our institutions. Several statutes were passed, subsequently to the reformation, prohibiting certain charitable uses and declaring them to be "*superstitious*," to wit: saying masses and praying for the souls of the departed. Now, if the laws concerning charitable uses, as in force in England, are in force also in the state of Pennsylvania, any provision left for either of the above named purposes would be "deemed superstitious," and therefore void. It would be impossible to carry it into effect; it would be controlled by the courts; it would be interfered with and prevented. The great law of the land, the constitution, declares that every man shall worship God according to the dictates of his own conscience, and "that *no human authority can, in any case whatever, control or interfere with the rights of conscience*." If the laws of England, therefore, *do* interfere with the rights of conscience, by declaring certain uses superstitious, they are of no force or effect in Pennsylvania—the constitution being the highest law known to her courts of justice. Now, the Catholic believes that the prayers of the living may avail him after death; he believes thus, and attempts to render his belief practical and beneficial. The law of England, if in force, steps in and declares the provision which he thus makes, to be void as a "*superstitious*" use, and *controls and interferes* with the exercise and practice of this belief. But the constitution declares that *no human*

authority shall so control or interfere. Therefore the law of England concerning superstitious uses cannot be in force in Pennsylvania, and if *ever* in force was repealed by the adoption of the constitution. No use can by the law be deemed superstitious, and void for that cause alone; for, by the constitution all religions are equally protected, all rights of conscience and the exercise of those rights, are equally guarded, and no one creed or portion of a creed is denounced as superstitious. The statute 43 Eliz. c. 4, on charitable uses, is in force in Pennsylvania, having been adopted by the judges who very frequently have undertaken to legislate for the people. It declares certain charitable uses to be good; but omits of course any such as praying for the dead, saying masses—which, however, it does not prohibit—although they were expressly denounced as superstitious by former acts. Several cases, which are omitted in this statute, have been declared good uses, and the reason of their omission has been stated to be, that "*Religion being variable according to the pleasure of succeeding princes*, that which at one time is held for orthodox, may, at another, be accounted superstitious, and then such lands are forfeited to the crown, as appears by 1 Ed. 6th, c. 14.* The English government had declared the Catholic religion superstitious and endeavored to suppress it by law; therefore cases springing from that faith were deemed and declared superstitious. The state of Pennsylvania declares all religions equal, and to be alike protected: it proclaims, in effect, that in the eye of its law, there is no such thing as superstition, or as superstitious uses, that there is no such ground as that for rendering void any provision or bequest.

Mr. Webster, in commenting upon the contemptuous exclusion of the clergy by Mr. Girard, enters into an eloquent defence of their order, insists upon their intimate connection with, and absolute necessity for, the dissemination of the gospel, and bestows upon them no small degree of eulogy.

"Sir, I take it upon myself to say that in no country in the world, upon either continent, can there be found a body of ministers of the

* Sir F. Moor's reading on the stat. 43 Eliz. c. 4. quoted in Bacon Ab. Such is the opinion of English lawyers on the stability and unwavering truth of the English church!

gospel who perform so much service to man, in such a full spirit of self denial, under so little encouragement from government of any kind, and under circumstances always much straitened and often distressed, as the ministers of the gospel in the United States, of all denominations. P. 14.

Mr. Webster could not rejoice over such virtues more than ourselves; Christian feeling would compel us to applaud zeal and purity of life even in those, whose creed we believe to be erroneous. Yet, in assenting to his praises we must make two reservations. We cannot consent to honor those whose zeal *burns* only with hatred towards all who differ from them in belief, whose days are spent in a fierce war against a religion which is pure and holy, and a faith which has come down, changeless and unchangeable, from the day that its founder first gave the command to his chosen twelve to go forth and teach all nations. We can honor the zeal of him, who though unwittingly in error, fearlessly and conscientiously, with at least Christian feeling, pursues the line of his duty with charity for his guide and guardian: we can honor his motives while we weep over his wanderings. But the reckless incendiary, whose fierce, unchristian zeal, in its frenzied hate, lights the blazing torch and prepares the heart and hand of the ignorant fanatic to use it, is deserving of all the abhorrence that charity will permit. The purity of his life in other respects, his surpassing intelligence and learning, but assimilate him the more to the master spirit of the fiends.

We cannot consent to the comparison which Mr. Webster so sweepingly makes, and the superiority which he seems to attribute to the clergy of this country, over the same body in other lands. Mr. Webster is speaking in the language of eulogy. It is his object to place the whole body in the highest point of view, without distinction of creed or denomination, and properly without narrow or personal exceptions, in order that his argument may produce the greater effect: it is rather a mere eulogistic attribute, a kind of compound adjective, than a strict comparison; we doubt whether the learned gentleman, at the moment of giving utterance to the sentence, had really in his mind the comparative merits of the clergy of other lands. If he did studiously make this comparison, he has been more unjust than well comports with the vast and capacious mind

that has raised him to the very pinnacle of American greatness; he has condemned whole bodies of men, unheard, in circumstances which render it almost impossible that he should be in the slightest degree acquainted with their merits or their demerits.

"That great truth has been thus proclaimed and proved (a truth which I believe will in time to come shake all the *hierarchies* of Europe), that the *voluntary support* of such a ministry, under free institutions, is a practical idea."—P. 15.

It was not our intention in taking up this speech to carp at trifles, but really we must object to the meaning which Mr. Webster attaches to the word *hierarchy*. In a former page, he says of the clergy, "they constitute no hierarchy!" Now, it is true, that the whole body of those who lay claim to the title of ministers of the gospel, do not form, as a body, a hierarchy: but in the separate churches hierarchies do exist. Mr. Webster conveys the idea that a hierarchy is the clergy of a church established by government, whereas it is the established ecclesiastical government of the clergy or ministry of a church. "Hierarchy," says Johnson, "is the chief of a sacred order—Hierarchy, a sacred government, rank or subordination of holy men. 2d. Ecclesiastical *establishment*." This last definition, has evidently lead Mr. Webster astray. The very authority given to support this meaning proves our position: "consider what I have written from regard to the church established under the hierarchy of bishops."—*Swift*. The word is compounded of *hieros* sacred, and *arche*, government—so that ecclesiastical *government* is the proper secondary meaning. There are several hierarchies in this land of ours, with due submission to Mr. Webster; we have a church "under the hierarchy of bishops;" the Episcopalians profess to have the same, and every denomination has *some* "ecclesiastical government."

We are at a loss to discover why a man in principle so tolerant as Mr. Webster has proved himself in certain portions of his defence, should in certain other portions seem to rejoice in the prospective overthrow of hierarchies and the downfall of mitres.* We fear, on Mr. Webster's account, that he is yet far off from the fruition of his hopes—from the consumma-

* P. 51.

tion of his desires. The hierarchy of the Catholic church is beyond the dread of destruction. Persecution and danger, and death, cannot exterminate its members. The hand of the Almighty has sustained it through the storms and perils and revolutions of eighteen centuries. The floods of barbarian invasion that swept over the institutions of the ancient world, bore it, like the ark of old, upon its surface freighted with the hopes and treasures of posterity. It remained unshaken when all beside had passed away. It withstood the stormy flood which the infidels of France poured over the world, seeking its destruction above that of all other institutions. It is not now, that the Almighty will withdraw his sustaining hand—it is not now that his spirit will desert his church—that spirit will continue with her all days unto the end.

The "great truth thus proclaimed," and nobly proclaimed we grant it—was still more nobly proclaimed in Ireland and England, long before the spirit of intolerance gave way in *this* land to the spirit of universal freedom and equality. The Catholic hierarchy and priesthood of those lands were supported by voluntary contribution, when that voluntary contribution was punishable with death; when in addition to that voluntary contribution, fines and penalties to the king and tithes to the church by law established, were extorted from the wretched and persecuted yet faithful Catholics. Proclaimed and proved—aye, it was proclaimed in their sentences, it was proved by their tortures, it was recorded in their blood. A clergy laboring fearlessly in their vocation, visiting the sick and the dying, passing to the deepest dungeons in disguise to administer the last rites of their persecuted faith to some sentenced martyr—with the hurdle and the chord, and the knife, and the fire that was to consume their vitals torn from the yet living body, before their eyes: a people unshrinking from their duties, receiving, harboring, cherishing, and voluntarily supporting that clergy—with the scaffold at Tyburn, and the fires at Smithfield, as their guerdon. If then it is a boast, as it undoubtedly is, in this free land where there is no obstacle to prevent its full success, what glory is it not to that people, in whom its practice was treason and its punishment was death?

From this eulogy on the clergy, Mr. Web-

ster passes, by an easy transition, to the defence of Christianity, which he contends is assailed, and would, to a degree, be overthrown by the *exclusion* of its ministers. Let us examine the justice of this position by the light of Protestantism alone—let us see, whether by the objectionable restriction, Protestant Christianity, on Protestant principles, is necessarily assailed. We contend that it is not. We desire not to be misunderstood. We do not approve of Mr. Girard's scheme: we condemn it more vehemently than Mr. Webster has done—but we contend that it is only on Catholic grounds that it can be condemned, and that it is only by Catholic arguments that that condemnation can be sustained. To these arguments Mr. Webster has been compelled to resort; his position is Catholic, and his speech is not only a defence of Christianity, but of Catholicity.

We consider that this restriction is the best arrangement that could have been adopted, preparatory to the unbiassed exercise of the great ruling principle of Protestantism—the private interpretation of the Scriptures. Protestants *do* contend that each man must search the Bible for his *faith*; that he *himself* must gather truth from its inspired pages; that he alone is responsible for his failure or success. The Bible contains all that is necessary for salvation. It is the rule and guide that is to conduce to heaven—it is plain, and no man who searches "prayerfully" can go astray! What other guide, or teacher, or preacher, then is necessary? The Bible with the rule of private interpretation is the whole ground work—the foundation, the structure, aye the pinnacle of Protestant Christianity. Now Mr. Girard says not one word prohibitory of the Bible—on the contrary, if words are to be understood in their true meaning, he seems to intimate his approval of its use. He directs the teachers to instil into the minds of the scholars the purest principles of morality. Mr. Girard does not prohibit the use of the Bible—its *private* interpretation is the foundation of Protestantism. To preserve Protestant Christianity, then, it is only necessary to place the Bible in the hands of each of these students. From the Bible, undoubtedly, are to be gathered the "purest principles of morality,"—it is their very fountain-head—it is their most clear and sparkling source. But Mr. Webster contends that

"The proposed school is to be founded on plain and clear principles, and for plain and clear objects of infidelity."

And why? Because the clergy, unnecessary guides under the Protestant rule, are excluded, and religious *teaching* of particular tenets is prohibited? Because the rule of private interpretation is strictly insisted on? Because it is declared that there shall be no pre-judging of what "tenets" are true, and what are not, but that the mind of the student shall be kept unbiassed by "sectarian controversy," until it is fully matured and able to judge for itself, to use clearly, and without bias, the rule of private interpretation? Are Protestants sincere in insisting upon this as their cardinal doctrines? Or is it only as a deceptive bait held out to the ignorant and unwary? Do they not virtually declare: "Come! take up this holy book and judge for yourself; that is all that is necessary for salvation—that is all that is necessary for a Christian! But beware! do not dare to open its pages until *we* have instilled into your mind the doctrines which *we* preach—the faith which *we*, by *our* private interpretation, have discovered—the rules and articles of belief, which *we*, poor failing mortals like yourself, have extracted from their holy and inspired words. Beware! it is our cardinal doctrine, but practise it not, or you are not of us!" Must then the human mind, the great and guiding reason of man, be swayed and prejudiced, before you will permit him to search for himself? Must you render him *incapable* of judging before you will *permit* him to judge? Must you bind him hand and foot with the resistless chains of early teaching before you *dare* bid him toil up the rough and difficult path of truth? and when thus irretrievably *fettered*, do you tell him, "go forth *free* and *untrammelled*?" Vain mockery! your vaunted rule of private interpretation, where is it? Your freedom of soul, whither hath it flown? Boasting of spiritual liberty, ye are bound in adamant chains; like the conqueror of old, ye are led bound captives in triumph; your very guides and leaders whom you follow do not dare to claim infallibility—they dare not assert that they may not possibly be wrong. And do ye need even these poor failing guides to preserve and guard you from the snares of infidelity—the tendency to unbelief—to *total Protestantism*—to the re-

jection of *all* instead of *part* which your very principles produce? How long have ye been toiling after the spirit and truth of the holy book? Sincerely, aye, sincerely, many, most of ye, but erringly. Still toiling, toiling, yet still wandering in contradiction, doubt and error. Toiling, still toiling! The repentant spirits who are for ever doomed in the dark caverns of Caucasus to pour in sadness over the pages of the alcoran, until they shall have gathered its meaning, exclaim: "Ages we have labored here in this dread solitude, yet an eighth of us cannot understand even the first line! pass on Musselman! Thou canst learn nought of us!" "Pass on, good Christian!" These teachers might exclaim, "Thou canst learn nought of us but this: the star of faith is one; its ray is bright and dazzling, but it twinkles not. Its light can never vary, never lead astray! Ours, alas! are but flickering fire-fly lights, that sparkle in changing myriads amid dread swamps and pitfalls, amongst which, wandering by their dim light alone, thou must be lost! Seek thee a guide or thou must perish!" Aye, fix thine eye, good Christian, on the star of faith—reach out thy right hand unto the *true* guide! go on unshrinking, for *she* cannot fail! Her spouse is with her, his spirit animates, directs, and governs—his hand upholds, his power strengthens, his goodness fills her with light to guide thee and with means to save! Onward, good Christian! Heed not the flickering lights of private judgment, the syren song of false spiritual freedom, that would betray thee! There is but one true faith, there is but one authority to teach and preach, there is but one tribunal to expound the written word of God, and that tribunal is the infallible church of Christ.

"But the learned gentleman went even farther than this, and to an extent that I regretted; he said that there was as much dispute about the Bible as about any thing else in the world. No, thank God, that is not the case!"

BINNEY. "The dispute about the meaning of words and passages! You will admit that?"

WEBSTER. "Well, there is a dispute about the translation of certain words." P. 45.

Let us examine this assertion of Mr. Webster, by the light of his own admission. The English translation is the Bible. It is placed in the hands of all who speak the English tongue. It is their infallible guide—now, if there is a dispute about the translation of cer-

tain words, (very indefinite language!) there is a dispute about the correctness of certain portions of the Bible, as it is in the hands of Englishmen. But that which affects its certainty and truth in part, surely affects to that degree the certainty and truth, of the whole. If Mr. Webster denies that the English version, or rather the many, varying, and differing, and mutilated versions of the sacred Scriptures, are the infallible Bible; all men must fall back upon the originals from which these were translated by *uninspired* men. Thus another obstacle is thrown in the way of the discovery of truth, by means of "private interpretation;" and the Protestant has not only to rely on his erring reason, but to bring that reason to bear upon the subject through a doubtful and disputed medium. Now *we* will contend that the commonly received version, in the hands of Protestants, is not *itself* essentially infallible. That, in many portions, or in most, it may happen to be a strictly correct translation, we do not deny—that is an accidental quality, not an inherent one as should be its infallibility. It is correct—but it is correct as might be a simple statement which any man might make of the contents of a chapter—with the probabilities, of course, strongly in favor of the written and compared translation: the instance however, will explain our meaning. The translator might be wrong as well as the narrator from memory. The Scriptures were composed and written in certain languages by men inspired thereto by the spirit of God. These holy writings in the originals, as thus inspired, must be infallibly true. Now, when a weak mortal, liable to error, translates this infallible book, what is the process? He reads a sentence in the original tongue, which, perhaps he but indistinctly understands; he gathers its meaning, and fixes it on his mind. He has formed an idea of it—that idea is merely his *own* thought—it may be widely different from the idea which the *inspired* penman intends to convey, for men will differ upon the plainest and most explicit declarations. This idea again may have been shorn of much of its original spirit and coloring—however it is impressed upon his mind, it has become *his own thought*. Another duty is yet to be performed: the thought thus impressed is to be announced to the people in the tongue which they speak. Few men can express

fully their conceptions—the most eloquent have wept over their impotence to pour forth the flood-tide of their souls. Yet, this poor, failing, uninspired mortal, is now to record in one language (in some cases a language which he cannot speak and can scarcely write,) *his* conceptions of the meaning and spirit of that Gospel, whose first recording even by those men who had long announced it by word of mouth, required the spirit of God to give it infallibility. The idea thus perhaps but partially conceived, and yet more partially expressed, tinged it may be by the peculiar feelings, and biassed by the peculiar belief of the translator—the mere private understanding of one liable to error—*can* you call it the infallible word of God? Is it true, necessarily, or is it not true, only because it happened that the translator *did* conceive correctly, when it has also happened in other cases, that he did not conceive correctly? Suppose it now written and ready for the press—the omission or mis-reading of a single word, may most fatally change the sense.* Here the printer and the proof-reader should also be infallible. The Protestant doctrine requires more infallible personages even, than they provide for us. The church teaches us: what we accept upon her authority we know to be truth—she cannot err—the gates of hell cannot prevail against her—for the spirit of God is with her.†

* We have seen it related, we do not know on what authority, that a great many copies of the Bible were printed off in the reign of Charles 1st, with the following remarkable mistake—"Thou shalt commit adultery"—the "*not*" had been omitted by accident. Place such a copy in the hands of some ignorant of Christianity—he would not know that *that* was a mistake; may not translations made into strange tongues contain mistakes as bad as this?

† In a subsequent page, (46) Mr. Webster, discussing the subject of "clashing doctrine and sectarian controversies," says: "We have a constitutional government, about the powers, and limitations and uses of which there is a vast amount of differences of belief. Your honors have a body of laws, now before you, in relation to which differences of opinion, almost innumerable, are daily opened before the courts; in all these we see clashing doctrines and opinions advanced daily, to as great an extent as in the religious world." But is there no mode by which these clashing doctrines and opinions can be settled, and by which men can ascertain what really is the law and the will of their conduct—for if they fail to observe that law, ignorance to them is no defence? The judges whom he addressed at that moment, were for that purpose sitting on the bench. And has God provided no tribunal, no authority, to guide, direct, and adjudge upon differences of opinions, to declare what is that law, on the observance of which the eternal salvation depends? Is his wisdom inferior to the wisdom of his creatures, and his justice unequal to their justice? It cannot be! He has established his church upon earth, he has promised her his spirit, and commanded all men to submit to her authority.

But, there is another difficulty in the way of the 'Bible alone' rule. Who is to decide on the inspiration, the authenticity of the different books that compose the Old and New Testament? Many like these were written in the early ages, but the councils of the church rejected all but these. The rest have perished. These the church guarded as her dearest treasure—these alone she preserved. As far as the Protestant can know, some of these rejected books may have been inspired and necessary: some of those preserved, uninspired and unnecessary. He has no authority here. The Bible cannot tell him! He must recur to history, and history but leaves him in greater doubt. The ignorant man has not even this resource; he *must* rely upon the authority of a church that does not even claim to be infallible—to be free from the possibility of error. This is the stumbling block to Protestants. This makes teaching and preaching necessary, while they declare that the Bible alone is necessary. This makes so many Protestants careless of religion and its behests. With no infallible power to rely on, with no sure evidence of the inspiration of the Bible, they have no proof of the truth and divinity of Christianity, except the evidence of the past, and the evidence of the past is the tradition of the church. They reject that evidence; they cast themselves upon the tide of error; and, though some are caught and whirled round in the eddies of Protestantism, many are driven on until they discover that there is no certain resting place between the firm rock of the faith and the dark sea of infidelity. Will you talk to these men about revelation,—about Christianity? They will smile! Point to the Bible—they will laugh you to scorn. What! they exclaim, prove revelation to us by what you say is the thing revealed! Make the Bible its own witness! Away!

The Catholic has a witness—the undying and unwavering testimony of all ages of his church: but, you declare that witness corrupt and perjured—unworthy of belief! I accept that declaration, and, because I do accept it, that book which you hold out to me, I must reject as unsustained, unproved; for you, as well as the Catholic, *must* rest it on that testimony which you have declared corrupt and perjured. If I receive it, I must receive it from the Catholic!

We have thus shown, from the difficulties in the way of private interpretation, and its fatal tendency, why the Bible alone, placed in the hands of Mr. Girard's charity scholars, would not be sufficient to preserve them from the dangers of infidelity. Let us now listen to a great and eloquent Protestant contending for the necessity and the divine origin of a ministry. His argument is Catholic as far as it goes, and we shall contend that it strikes deeper than its author intended. We give it in his own eloquent words, breathing the might of his intellect, and surrounded, like a halo, by the glow of his genius.

"He who rejects the *ordinary means* of accomplishing an end, intends to *defeat* the end itself. And I say that this is true, although the means originally be means of human appointment, and not attaching to or resting on any higher authority. For example: if the New Testament had contained a set of principles of morality and religion, without reference to the means by which those principles were to be established, and yet, if in the course of time a *system of means* had sprung up, *become identified with the history of the world, become general, sanctioned by continued use and custom*, then he who rejects those *means* would design to reject, and would reject, that *morality and religion themselves*.

"This is strictly true, where the end rested on divine authority, and human agency devised and used the means. But if the means themselves be of divine authority also, then the rejection of them is direct rejection of that authority.

"Now, I suppose there is nothing in the New Testament more clearly established by the author of Christianity than the appointment of a Christian ministry. The world was to be evangelized, was to be brought out of darkness into light, by the influence of the Christian religion, spread and propagated by the *instrumentality of man*. A *Christian ministry* was therefore appointed by the *Author* of the Christian religion himself, and it *stands on the same authority* as any other part of his religion. When the lost sheep of the house of Israel were to be brought to the knowledge of Christianity, the disciples were commanded to go forth into all the cities, and to *preach 'that the kingdom of heaven is at hand.'* *It was added, that whosoever should not receive them, nor hear their words, it should be more tolerable for Sodom and Gomorrah, than for them.* And after his resurrection, in the appointment of the great mission to the whole human race, the author of Christianity commanded that they should *"go into the world, and preach the Gospel to every creature. This was one of his last commands; and one of his last promises was the assurance, "Lo, I am with you always, even to the end of*

the world!" I say, therefore, there is nothing set forth more authentically in the New Testament than the appointment of a Christian ministry; and he who does not believe this, does not, and cannot believe the rest." Pp. 30, 31.

Let us carry out this argument in its legitimate tendency, and we shall see the full Catholic force that it bears with it. "The system of means" must be either of divine or human origin: and we contend, as Mr. Webster has most clearly and forcibly proven, that it is of divine origin. But, we will suppose that the "system of means," which prevailed in the church for so many ages, was of human institution. As far back as history can bear us in the search—far beyond the clash of the barbarian sword, and the wild shout of barbarian triumph, stilled and turned back at the voice of an aged and defenceless pope, far beyond the mighty struggles at the foot of the Alps, on the plains of Italy, and by the banks of the Tiber, that gave victory to the champions of Christianity over its last heathen persecutor, far beyond, do we trace the supremacy of the pope, the communion of all churches with the church of Rome, the convocations of general councils to define and declare what have been in all times articles of faith, the submission, never doubtful, never hesitating, of the whole Christian world to these decrees, in one word, the *whole system of spiritual government* of the Catholic church as it exists unchanged at the present day, the whole "system of means" which the Catholic church now uses to propagate the light of the Gospel and apply the merits of the Saviour's blood to the children of men unchanged and unvaried, the same as that which Christianity used a thousand years before the reformation. Down to the day that Luther broke his solemn vow of chastity and obedience, down to the day when he cast off the authority of his church and led after him thousands of the reckless and licentious who were weary of restraint, for a thousand years that system "*had become identified with the history of the world, become general, sanctioned by continued use and custom,*" submitted to by all Christians and linked with Christianity itself; "*then he who rejected those means would have deserved to reject and would have rejected that morality and religion themselves.*" The reformers did reject these means—they remodelled the whole system and invented a new

"system of means." The reformers, therefore, did reject the true faith of Christ, which those means were intended, and for ages did effectually disseminate. Protestantism, on Mr. Webster's showing, is not the true church of Christ, does not contain the true principles of Christianity.

If this be true when the system of means is supposed to be merely of human invention, how irresistible is the conviction when it is proved, that it was instituted by God? when it is proved that not only an order of ministers, a priesthood was sent forth to preach the Gospel, but that a church, visible and temporal, yet spiritual and infallible, was established by the Saviour? when it is proven that he bestowed his power upon that church—that he commanded all men to hear her, to submit their differences to her arbitration, to listen to her commands, and to submit with reverence, for that he would be ever with her, guiding, guarding, and protecting? when it is proven that he who rejects her authority rejects the authority of her founder, the authority of God? Who can hesitate when these things are standing before him, like the angel in the path of the prophet, warning him to fly from the dangers which beset him—who can hesitate to fly into the arms of that church, to rebel against which is to rebel against God? Thus much, for one single glance at the effect of Mr. Webster's argument.

From another portion of this extract we might draw an equally strong argument, to sustain the immutable nature of the faith. Christ promised to be with his church, or with its ministry, as Mr. Webster understands it, "all days unto the end of the world." This was his last promise. It was unfulfilling. He was with *his* church or *his* ministry then, or the only church and ministry that existed at the moment before Luther and the other reformers started up against that only church, or he was not. If he was not, his promise had failed; for the Catholic church had gone on, the same body, the same outward form, and the same doctrine, through every age as it rolled on, connecting itself with and tracing back, without opposition or denial, its lineal descent from the church of the primitive ages, the church of the apostles. It was evidently the same church over which St. Peter had presided. Those who denied its authority—Lu-

ther and the arch reformers—each contended with the other, declaring that *his* was the honor of having *first* preached the doctrines which they taught. Then, if Christ's promise had not failed, he was with this church, and they who started up against this church, started up against him. If he *was* with her, if his spirit inspired her, and taught her all truth, if the gates of hell could never prevail against her, and if she was to be visible, like a shining light upon a mountain, age after age must have continued in the fruition of those promises, in the belief and preservation of that faith which he preached, pure and unadulterated. For had one article of faith been altered, made false, and yet been received and believed by the church, she would have been in error, the gates of hell would have prevailed against her, and Christ's promises would have failed. Reformation *then*, after error in faith, would have been too late, for the word of God, the foundation of Christianity, would have been destroyed. Reformation, *before error*, could be no reformation—reformation *at the precise moment* of error, involves a contradiction: for if a new doctrine were opposed as soon as broached, there *could be* no error in faith on the *part* of the church—the proposition itself supposes the contrary—the new doctrine would be false, the old remain unchanged. It would not be reformation, but it would be the condemnation of the new false doctrine, as the Catholic church condemned the new, and therefore false doctrines of the reformers; it would be the cutting off the decayed branches from the sound body. There could be no such thing, then, as a reformation of faith, for the faith of the church could never change, could never become erroneous, could never be improved.

Again, history furnishes us with a powerful argument. The practice of excommunication for heresy, &c. by the church, is universally known. It extends back and finds its origin in the very days of the apostles. St. Paul bids us carefully avoid false teachers, and not to listen to an angel from heaven, were he to preach other doctrines than he has taught. This practice of condemning and avoiding *new* doctrines was always in force and must have been in the nature of things. The doctrine delivered by the apostles is taught by those whom they instructed and sent forth: but one of these teachers promulgates some-

thing which is different from the creed of the apostles, something slightly new, something erroneous. Its novelty must immediately have attracted observation and examination, and that novelty itself would necessarily have insured its condemnation; it would have proved that it was not the doctrine *taught* by the apostles. If the false teacher persists in his errors, he is excommunicated; the error and its deluded followers can thus never be incorporated with the church, or vitiate the purity of its doctrines, but the old faith, thus broadly marked from and uncontaminated by the new doctrines, is still taught and preached to the world as it came from the lips of the inspired twelve. The same thing *must* take place on the starting of every new doctrine. It was impossible, then, that the faith should have changed in the slightest particle, guarded and directed as these human means were, by the Spirit of God and by the promises and presence of Christ. History proves this; the testimony of all past ages sustains it; the present confirms it. Search the records of the whole past, dive into the voluminous writings of the fathers, trace back church history to its source, and behold the outcry that is always raised and the condemnation and secession that always follows on the assertion of some new doctrine! Compare the true and ancient faith, as it is there declared by its defenders, with the faith which the Catholic church at this day professes—is there any difference, any opposition, any “clashing” between them? Are they not one and the same identically? Does the faith of Augustine, the apostle of England, differ from the faith of Xavier, the apostle of the Indies? Does the faith of Polycarp and Laurence and the myriad martyrs of the countless ages past, differ from the faith of those who are winning their immortal crowns in the far off east? Does the faith of those, who bore the light of Christianity into the pagan darkness of northern Germany, differ from the faith of the priests who are preaching and dying in the midst of China, who are toiling in Africa, who are laboring along the bleak shores of the Pacific, among the fastnesses of the Rocky Mountains, in the deserts of the Amazon, amid the wild but tolerant dwellers of California, or among the fierce fires and frenzied hate of a great, free, and civilized people? There is but one God, but one faith, everywhere the same, un-

changing and unchangeable; the polestar of salvation, to whose quenchless light, the church, the one true compass, points unvaryingly! Throughout the whole world, her altars offer up the same daily sacrifice, her priests teach the same faith, her children adhere to the same creed. In the rich plains of Hindostan, from the humble reed-thatched church, the same voice of prayer, in the same tongue, goes up to the throne of the living God, that ascends amid the glittering splendor which dazzles the eye and the rich harmony which enchants the soul above the tomb of the apostles. In the log church of the far west, the same divine sacrifice is offered, that renders acceptable the proudest structure which towers above the city of the seven hills; everywhere, through all climes, in every land, and among every people, by all races and by all tribes throughout the whole Catholic world, the same faith is believed, the same doctrines are taught, the same communion preserved with the chief bishop who fills the holy chair of the fisherman.

We have but one more extract to make from this eloquent speech of Mr. Webster. The most deplorable events have occurred since the delivery of his argument, which, could they have been foreseen, would doubtless have given a different coloring to Mr. Webster's views upon the kind of Christianity witnessed in this country.

"And where there is any religious sentiment amongst men at all, this sentiment incorporates itself with the law. *Every thing declares it!* The massive cathedral of the Catholic; the Episcopalian church, with its spire pointing heavenward; the plain temple of the Quaker; the log church of the hardy pioneer of the wilderness; the mementoes and memorials around and about us—the graveyards—their tombstones and epitaphs—their silent vaults, their mouldering contents—all attest it. *The dead prove it as well as the living!* The generation that is gone before speak to it, and pronounce it from the tomb! We feel it! all, all proclaim that Christianity—general, *tolerant* Christianity—Christianity independent of sects and parties—that Christianity to which *the sword and the faggot are unknown*—general, *tolerant* Christianity is the law of the land!" P. 68.

Would to God that it were so in reality. It undoubtedly is "*the law of the land.*" It is the pride of our people, and the glory of our constitution. It is, perhaps, the deep and abiding feeling of the intelligent, the high minded, the

pure of heart. But, "the sword and the faggot" have been at work, "the massive church of the Catholic" has gone down in its ruins; the mementoes and memorials around and about us, the violated graveyards, the broken tombstones, the burned dwellings "all attest it." "*The dead prove it as well as the living!*" But no! it is not Christianity that has done this work! Christianity is the religion of charity! The Gospel is the message of peace and good will! Wretches, in the form and garb of men, have stirred up the dark passions of a frenzied mob; they have driven them to madness; they have instilled into their hearts their own frantic fanaticism, and have sent them forth in the name of religion, to do the work of irreligion; in the name of toleration, to do the work of intolerance; in the name of justice, to perpetrate injustice; in the name of right, to do wrong most foul; in the name of mercy, to be most unmerciful; in the name of charity, to shed human blood; in the name of Christianity, to destroy Christian temples and profane Christian altars; in the name of God, to do the work of fiends! The eye of heaven is looking down upon us—in the midst of the hissing and curling flame, it looked out calmly above the tumult and the fury of the multitude—the power of the Most High is over us—his wing can shelter and protect his children! In the day of his wrath who shall withstand him? His church in all ages has suffered persecution. *He* died upon the cross, scoffed at by his enemies; and, who are we that we should escape the fate which he foretold for his true followers? Oh, Catholic! gather hope and joy from the grief and sorrow of your sacked churches; light up the fire of charity and love from the expiring flames that have desecrated your altars! Let the beautiful flower of your faith, watered with blood, spring up and flourish amid the dust, and ruins, and dead embers that look out upon you from the consecrated ground where stood your temples!

Would to God that the sentiment uttered by Mr. Webster pervaded every bosom! Would to God that it filled every heart! The torch of the incendiary would be quenched forever; the shout of infuriated bigotry would sink to silence; the clamorous voice of the persecutor would be hushed by the stern voice of justice; the frenzy of the mob would be crushed down by the strong arm of force. But Mr. Webster,

here as elsewhere, has attributed his own liberal sentiments, the love of universal freedom of conscience which doubtless exists in his own breast, to the mass of the whole people. He has even cast the bright coloring of his own thoughts upon the rugged past, tinging its sombre hues, bringing out the fairer points into bright relief and casting the shadow of oblivion over its blood-stained excrescences. Mr. Webster is inclined to be liberal as far at least as the rights of conscience and the equality of all creeds are concerned. The spirit of the age, we think, is with him, all reflecting upright men are with him; all deem equal toleration and protection to be the undeniable, the inalienable right of every sect or denomination, and the persecution which bigotry and hatred may excite, they look upon as the expiring efforts of fanaticism, rushing in fury to the faggot and the sword, because its moral power had departed from it. This is the view he would gladly take of it; but, we fear that the dreadful scenes which were enacted in Philadelphia, were but the legitimate consequences of the unpunished, nay, almost by-law-approved-of, burning of the Charlestown convent, whose ruins looked mournfully from the spot where Warren fell,* upon the great orator, as on a late occasion, on the summit of Bunker Hill, at the foot of its towering monument, he eloquently dwelt upon the justice, the liberality, and the toleration of his people.

We have thus brought to a close the remarks which we intended to ground upon portions of Mr. Webster's speech, but we cannot bid adieu to the subject without adding one word upon the orator himself. Mr. Webster stands pre-eminent among American speakers. A son of the cold north, his soul glows with that

* On the spot where was won New England's glory, was consummated New England's shame. The spirits of the dead heroes must have wept as they saw the ashes of Mount Benedict mingling with their own! Both desecrated by sacrilegious hands.

warmth of genius which is necessary to complete the great and moving orator. No one can hear the name of Webster without respect for his genius; no one can listen to the burning flow of his mighty soul when roused up in a good and just cause, without confessing him to be a great man. Whatever may have been the prejudices of his education, he has not suffered them to appear for one moment in his great effort in defence of Christianity. He has grasped the subject in his comprehensive mind and has fallen on a Catholic ground of argument, because his logical mind could find reason and strength in them alone. We do not suppose that he was aware of the tendency of his argument; but, this very fact can only prove the intimate connection between just reasoning and the true faith. Seeking for strong arguments to sustain Christianity, he was compelled to have recourse to those which sustain Catholicity. But, how eloquent, how strong, how convincing would he not have been, had Catholic feelings glowed in his breast, whilst Catholic arguments were pouring from his tongue; had Catholic spirit and Catholic faith swelled in his mighty heart and sustained him in his war upon the demon of infidelity. Oh! if Mr. Webster had but traced out to its latest link, the glorious chain of argument on which he had so eloquently entered, if he had followed out the positions which he assumed, how differently would he have looked upon the Catholic church as compared with all the rest of Christianity: he would have been compelled to exclaim, "that there was but *one* God, *one* faith, *one* baptism; that there was but one shepherd, one rightly constituted ministry, one fold; and that that fold was the church, the nurse of many saints, and the mother of countless martyrs; the light upon the mountain; the spouse of the Saviour; the never changing, and the never varying, *holy, Catholic, apostolic church!*"



*The Most Rev. Leonard Neale,
Bishop of Baltimore.*

Pub^d by John Murphy Baltimore.

THE MOST REVEREND LEONARD NEALE,

SECOND METROPOLITAN OF THE CATHOLIC CHURCH IN THE UNITED STATES.

BY M. C. JENKINS.

FROM the time that Luther and his disciples assaulted the rock of faith which Christ himself had pronounced impregnable, the church of God has mourned the recreancy and the fall of many of its ministers as well as the loss of numbers of its fold. It is true that Catholicity, when purged of its secret enemies and corrupt adherents, has thereby shone forth the brighter, and that many who judged the church by the scandals of its members have become thus better able to appreciate its innate worth, and contemplate its eternal truths in an atmosphere no longer clouded. In the beautiful language of Moehler, "we still smart under the pain which the so-called reformation inflicted, a pain which can be alleviated only by the consciousness that the wound has become an issue, through which all the impurities have flowed off that bad men had introduced into the wide compass of the dominions of the church, for she herself is ever pure and eternally undefiled." Yet in the pain with which we look back upon the scandals of the past, how refreshing is it to follow down from the days of Luther, the career of those higher lights of the church, those more special guardians of her dogmas and discipline, the bishops, archbishops, and primates that are scattered among the many sees into which our earth is apportioned! How few of them all have been truant to their sacred trusts, and how firmly and nobly have they stood at the helm amid the waves and storms and buffetings which beat up against the sacred ark entrusted to their guidance! Standing upon the high eminence where history now places us, it is a glorious sight to look down upon the vale of the past, and witness the fidelity and constancy with which these high depositories of our holy faith have preserved against all assaults, the purity of Catholic principles and the majesty of Catholic worship. If the reluctant Balaam could now survey these sentiments of the New Testament, how much more vehemently than of yore might he not ex-

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claim: "How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel!"

In our own country, the higher orders of the priesthood, such as bishops and archbishops, were not known anterior to the American revolution. Such was the jealousy with which Catholicity was viewed by the colonists, that priests had to be very cautious how they appeared at large, lest they should incur insult and personal violence. In Maryland indeed there was a short interval of repose for the hunted Catholic; a little era, during which he enjoyed all the privileges of conscience, but it soon passed away—the seed then sown, passed not away with it, but in time grew up in vigor and now shows forth good fruit. The devoted disciples of St. Ignatius, through all the perils of provincial misrule, struggled nobly for the cause of religious truth, and when the dangers of persecution had ended, began more freely to disseminate the doctrines of which they had been the special conservators in British America. Truth, released from the manacles of colonial oppression, spread rapidly under the influence of their example and the force of their learning. From the ranks of these pious men, known in the church as the society of Jesus, came the first head of the American hierarchy, the illustrious Carroll, and his immediate successor, the learned and saintly Neale. Of the virtues and eminence of the first archbishop, much has been already written and much more remains to be said. His successor, the Most Rev. Leonard Neale, the subject of this brief memoir, was a native of the province of Maryland, and was born on the 15th of October, 1746, near Port Tobacco in Charles county, of worthy and respectable parents, whose ancestors emigrated to the colony with Lord Baltimore.* The illiberal policy of

* The first of Archbishop Neale's ancestors who settled in Maryland had been an admiral in the service of James II, and had amassed considerable wealth from the prize money which fell to his share in the captures

the colonial government of Maryland in regard to the education of Catholics, left no other resort for those who had wealth enough to afford it, than to send their children into Catholic countries to be educated. Many and trying were the scenes to which this bitter choice to which Catholics were driven gave rise, especially among the gentler sex. Even in these days when the facilities of ocean navigation are so much increased and its dangers so much lessened, there are few mothers that would entrust their children to its perils, without many sorrowful yearnings for their safe return to the domestic fire-side. How greatly then must we admire the firmness of a widowed matron, who having previously parted with four of her children, prepares to entrust two more of them to the dangers of an ocean voyage. She looked to the ultimate good they were to derive from the separation, and stifling for a moment all the softer sensibilities of her sex, she forced from her embrace her reluctant boys, Leonard and Charles, and resorted to violence to place them on the ship which was to bear them from their home. Such was the painful alternative left for the widowed mother of Leonard Neale, yet with a Spartan spirit she adopted it, and only turned to weep when the gliding bark reminded her that this she had done because in her own country there was no place allowed to educate a Catholic. She wished for the advancement of her children in religious as well as profane learning; she wished to see them pious as well as intelligent; she was anxious that they should grow up fortified in the truths of that religion in which alone she saw neither error or innovation, and to accomplish this she sent Leonard across the ocean at the age of twelve years to be educated by the Jesuit fathers of St. Omer's. Nature had endowed him with a fertile genius which he diligently cultivated, while a laudable emulation in the prosecution of his studies led him successfully through every difficulty of science. From St. Omer's Leonard was removed to Bruges, and thence to Liege, and in every situation distinguished himself by his talents and acquirements. Having passed with great success through his course of philosophy and

theology, he determined to enlist himself among the followers of St. Ignatius. In this happy choice of life, he had the consolation to find himself ultimately in company with four of his brothers. William Chandler Neale, his eldest brother, after being elevated to the priesthood, was stationed in England, where he died, and Joseph, his second brother, took the vows of St. Ignatius on his death-bed. In a letter to his mother written from Bruges, in 1770, Leonard speaks most feelingly and affectionately of his brothers and sisters, then scattered about Europe. That letter, remarkable for its filial and fraternal piety, enters into familiar details of the health, dispositions, and capacity of all his family, and announces to his mother the safe arrival of Francis, his youngest brother, at St. Omer's. There was much in this letter to repay that mother for her noble and Christian sacrifices; much to console her for the pious direction which her precepts had given to the hearts of her children. Four of her sons had embraced the priesthood, a fifth had declared his intention of following their example; and her daughter Ann had become a nun of the order of St. Clare, at Aire, in Artois. What a joyous spectacle was this for the pious matron whose soul was wrapped up in the spiritual welfare of her children. To see them, one after another, like the family of St. Bernard, embracing a religious life and sacrificing all worldly considerations, for those sacerdotal dignities which they gloried in the more, and they doomed them to so many perils and such arduous trials. Leonard, the subject of this sketch, had scarcely attained to the rank of the priesthood, before his heart was destined to a bitter trial by the suppression of that order to whose discipline and rules he had vowed obedience. An unrighteous combination of infidels and courtizans, trod down for a while the most distinguished body of priests that ever honored any age of the church. A Kaunitz, a D'Arguillon, a Mutroni, and a D'Aranda, leagued with the lewd mistresses of a French court, effected one of the severest calamities that ever befell the interests of Catholicity, or the cause of virtue. In the fall of the Jesuits, morality and religion sustained a terrible shock, and infidelity acquired a strength, which to this day is severely felt throughout Europe. The spirit of Bourdaloue which did not shrink from taunting the haughtiest and most potent mo-

of Spanish vessels. His wealth consisted of dollars called cob dollars, with which an extensive tract of land in Charles county was purchased and called Cob Neck, where some of his descendants still reside.

narch of his age with his crimes and debaucheries, was ill relished by a licentious court. That spirit, the true spirit of the Jesuits, laid the foundation for the suppression of their order. "These apostolic men," says the venerable Archbishop Carroll, "foes to vice, whether it appeared in palaces or hovels, under regal robes or squalid rags, could never be prevailed on to come to terms with the wicked and compromise the cause of their divine master. Hence, lascivious and irreligious courtiers leagued together, perverted the minds of weak and improvident monarchs, and formed the abolition combination."* The suppression of the Society of Jesus occasioned many and trying hardships to the good fathers of that illustrious institution. The same hatred that caused their suppression and secularization, stripped them of all their visible and tangible property and turned them upon the world in utter destitution. In these straits the good fathers were left, each to direct his steps towards that country most congenial to his affections, and best suited to his habits. Mr. Neale, like his distinguished companion in trouble, Carroll, found refuge and support in England. There he was charitably received, and undertook the charge of a small congregation which he governed with great zeal. His little flock found in him a most devoted servant and cherished him as a kind and indefatigable pastor. But, the vineyard was too small for the laborer's zeal, and after four years of service in this little congregation, he sought out an ampler range for his Christian ardor, a career which in its hardships and dangers would better comport with the character of one brought up under the austere rule of St. Ignatius of Loyola. He accordingly, in the year 1779, set sail for Demarara, a town in the colony of British Guiana, in South America, and arrived there in the same year. Here indeed was a mission of more labor than any in which the pious Neale had ever before found himself, and yet, on that account more congenial to one who had learned to glory in the cross of Christ alone, and to consider no hardship too formidable, could it but accomplish the salvation of souls. In the dreary and unwholesome climate of Demarara he labored for some years, with a fervor worthy of his apostolic calling. He found that in this unpropitious clime, he had

two classes of people to deal with, the settlers and the aborigines, and very different was the success with which his labors were crowned among these distinct races. A short extract from the life of Archbishop Neale, in the Catholic Almanac of 1835, will exhibit to us an instance of the triumph of his doctrines among the aborigines. "The difficulties which Mr. Neale encountered at Demarara were innumerable, and more than once did he hazard his life in the performance of his arduous duties. But Providence crowned his efforts with success, and strengthened him to surmount every obstacle. He led hundreds to the sacred font of baptism, where he had the consolation of enrolling them among the followers of Christ Jesus. As he passed one morning among the tents of the uncultivated natives, his attention was arrested by the distressing condition of one of the chieftain's family, who lay stretched upon the bed of death without the least hope of recovery. The chief who was an enemy of the Christian religion, and deeply afflicted at his child's illness, finding every effort to restore him unavailing, appealed at length to the aid of Mr. Neale, and assured him, that if "the God whom he worshipped would raise the youth from his state of suffering, not only he but all his family would embrace the faith of Christ. After due preparation, the child was accordingly baptized, and God in his boundless mercy permitted his recovery, which was followed by the immediate conversion of the chief and many of his people."

But while he was thus successful in his labors among the aborigines, he found all his efforts to reform the morals of the settlers, idle and unavailing. In his letter to the superior of the Propaganda at Rome, dated about the close of the year 1782, and just before his departure from Demarara, he bitterly laments the blindness and corruption of the inhabitants, and announces his determination to quit a people, among whom his labors are so fruitless, and where the difficulties of his mission are almost insuperable. The prejudice of the settlers would allow him no church for Catholic worship, and, owing to the inclemency of the climate, the severity of his labors, and the meanness of his comforts, his health was greatly impaired.

We cannot but pause here to admire the depth of that Christian charity and self-denial,

* Brent's Life of Archbishop Carroll, p. 22.

which impelled the pious and venerable Neale, to turn his steps towards a sickly and inhospitable clime, and labor under the burning heat of a tropical sun, at a time, when free to return to the genial air and welcome embrace of his own loved home, in Maryland. Yet such is but the daily sacrifice of those pious priests, educated under the discipline of the order of St. Ignatius of Loyola.

Animated with a love of the whole human race, and renouncing the ties of kindred and home, they bend their course wherever danger is thickest and the wants of their fellow-beings appear most pressing. No spot is too remote, no desert too dismal, no shore too rude, to check the ardor of their unbounded charity. What has been said in illustration of England's greatness, that the sun never sets upon her vast dominions, that in some portion of her boundless territories the drum is always beating the soldier's reveille, may with some slight change of terms, be more aptly applied to the humble disciples of St. Ignatius of Loyola. These soldiers of Christ, in the face of difficulties which might have well appalled the stoutest heroes, amid trials and torments from which warriors might not blush to have shrunk, have spread the glory and the goodness of their divine Master through every nation of the earth, have planted his holy standard and spread his heavenly principles in countries which even British avarice never coveted, nor British valor ever penetrated. Burning with a zeal to which difficulties only added new fuel, they have braved the tempest with voyagers, seeking conquests for their heavenly Master, where others only sought to add to their own earthly aggrandizement. And when the mariner has grieved, even to mutiny, over the endearments of the home he has left, the humble Jesuit, alone and friendless, has quit forever, the bark that bore him from his native land, and devoted his life to the conversion of the savage who spoke not his language, who regarded not his charity, who drove him from his wigwam, and imbrued his hands in his blood. Their ranks have been thronged with the victims of charity, who surrendered life itself, as a willing forfeit for the salvation of the heathen and the savage. Their martyred bones have hallowed with precious memories the burning sands of India, and the snow clad hills of Canada. Nothing daunted by the privations, the tortures, the

martyrdoms of those that have gone before them, Jesuit has followed Jesuit into the jaws of danger, till at last, as the fruit of their pious perseverance, nation after nation, and tribe after tribe have bowed down their necks in meek submission to the sweet yoke of Christianity. Still we see them on the onward march, making new captives to Christian principles and dotting the whole earth's surface with their missions of love. Nor are these indefatigable champions of Christ content with the higher duties of their calling, but when they have elevated the untutored soul to a proper sense of its important destiny; with a disinterestedness unknown beyond the pale of their religion, they labor to improve the social condition of the savage, to instruct him in the mysteries of agriculture, commerce and manufactures, and exalt him in the scale of civilization. Who is not familiar with the labors and unparalleled success of this distinguished order in their missions in Paraguay! And in our own country, in the remote solitudes that lie beyond the Rocky Mountains, how many of us have not heard of the pious exertions of the Jesuits, animated and led on, by the zeal of the apostolic Father De Smet! In those lonely deserts, among the tribes of the Flatheads, the Blackfeet, and the Crows, this venerable man, is sacrificing a vigorous and youthful frame, and a mind stored with the riches of learning, to the conversion of the savage, and the improvement of his social condition. Hunger, thirst, arrest, imprisonment, all the hardships of an unexplored wilderness, all the rude threats of the foe to the pale face, has this apostle endured, and has often looked back on his escape from the insidious wiles of the Pawnees and the Blackfeet, as a matter of wonder inexplicable to himself. Who can behold this venerable missionary with a few moss cakes in his satchel to support his lonely life, roaming in the American desert among the miserable tribe of Samesches, and not acknowledge that this indefatigable man has added a new gem to the crown of Jesuit conquests, and shed a new halo around the human character?

To this miserable tribe who dwell among rocks, who feed on the roots which they scratch from the earth, who tremble and cower at the sight of a human being, to this miserable tribe he wins access, and with a heart

melting with sympathy for their degraded condition, seeks to instil into them the lofty notions of the Godhead, and a proper appreciation of themselves. As we see him toiling, so are there now toiling hundreds of others of his society, and so have there been thousands of his order, toiling before him. And while their missionary labors have shed so much glory upon their name, their literary and scientific efforts in cloisters and colleges have won for them there as rich a meed of praise. Their universities are filled with erudite divines, whose research and learning have loaded libraries with inestimable contributions, and whose happy tact in instruction has given to the world some of its most distinguished statesmen, brilliant orators and accomplished authors. These indefatigable fathers have left no useful subject untouched, and have touched no subject without shedding on it new light, and imparting to it new interest. The names of a Kircher, a Cornelius à Lapide, a Suarez, a Bourdaloue, would of themselves give immortality to any order, and yet, in the firmament of Jesuit literature, there are numbers upon numbers of merit equal to theirs. Doing all things for the greater glory of God, they have made all things contribute to the illustration of his greatness; and the dispassionate observer cannot but see his omnipotent arm guiding them to all the results of their brilliant career. Human exertions unaided by a higher influence could never have overcome the difficulties and trials which have met this order at every step of its existence. Philanthropy, based upon mere human motives, could never have effected as much for Christianity, as much for science, as much for the improvement of our species. The omnipotent has seconded their efforts, and blessed them with the most astounding triumphs. Believing these things we can readily forgive the pious exultation of the Jesuit over the successes of his order, and set it down as a fair reward for his generous and charitable sacrifices. Sacrifices which have spread the light of civilization over benighted nations, and enriched science with its most valuable improvements, sacrifices which may well entitle them to say in all truth

Quæ regio in terris nostri non plena laboris.

This indomitable spirit of labor and endurance, which he had imbibed from the teach-

ings of St. Ignatius, kept Father Neale in Demarara as long as he could hope to be of any use in that city, and he only left it when ruined health and the opposition of the inhabitants warned him, that his services were no longer availing. In the month of January, 1783, he left Demarara, and, after an absence of thirty-seven years, and a perilous voyage, in which he fell into the hands of British cruisers, he found himself, in April of the same year, once more upon his native soil. In the month of June, of the same year, we discover Mr. Neale attending a meeting of the clergy of Maryland, convened at Whitemarsh, Prince George's county, and actively engaged in the deliberations of that body.* Father Neale was stationed, upon his return to Maryland, at St. Thomas' Manor, near Port Tobacco, among the surviving friends and relatives from whom he had so long been separated. He labored among them with an untiring zeal, and endeared himself to his flock by his characteristic self-devotion and exemplary piety. Never could a missionary have been more happily fixed than Father Neale, entrusted with the spiritual guidance of so many that were near and dear to him, by the strongest earthly ties. If a life of comparative ease could any where have been acceptable to his heart, it would have been in the bosom of his friends and kindred. But such as we have seen already was not a trait of his self-sacrificing spirit. A new field of peril, after some years' comparative repose, opened itself to his pious enthusiasm. In the year 1793, the yellow fever which broke out in the city of Philadelphia, carried off in its ravages, the Jesuit Fathers Grœsler and Fleming, who had been stationed in that town. The loss of two such devoted pastors, was a severe one to the Catholics of Philadelphia, and especially felt at so awful a crisis. Disease and death were sweeping them off in numbers, and yet no priest was left to minister to their wants, or to apply to their departing spirits the sweet comforts, so peculiar to the Catholic rite. Bishop Carroll saw their situation, and mourned for their bitter privation. But who could be spared for so perilous a service! Who would come forth and rush to the breach which pestilence had made in the Philadelphia priesthood! The veteran Neale, the

* See June number of Catholic Magazine, p. 370.—Campbell's Life and Times of Archbishop Carroll.

exile in England, the zealous laborer among the miasms of Demarara, the ready soldier, where danger was thickest, stood forth to do his leader's bidding. Though his health was deeply impaired by his previous toils, we find him in Philadelphia, the same year, actively engaged in this dangerous mission. Amid the scenes of distress that were here encountered, the pious missionary found an ample scope for the full exercise of his charity and zeal. During the prevalence of the fever he toiled with a strength and cheerfulness, that could not have been expected from a frame so weak and shattered. He was incessant in his attentions to the welfare of his neighbor, administering the sacraments, consoling the sinner, and performing every spiritual and corporal work of mercy. Upon the re-appearance of the pestilence in 1797 and 1798, we find him still renewing all his exertions in aid of the sick and the dying; though increasing in infirmity, yet rallying with a supernatural vigor amid the exciting scenes of the desolating scourge. In the midst of his charities the pious missionary was himself prostrated by the dreadful contagion. He submitted to the blow with unalterable patience, and with a perfect resignation to the will of Heaven. This bold champion of the cross was too wedded to reverses, to murmur at any fate which God might award him. A calm submission to the decrees of Providence distinguished him in this hour of trial, and the characteristic serenity of his soul forsook him not. The measure of his usefulness was not yet to be filled up, for it pleased Almighty God to restore him to health, and spare him for many higher and more important services to his church. Even when almost overwhelmed by the incessant calls and duties to which the sufferings of his flock in Philadelphia subjected him, his piety was devising some new means of providing for the permanent wants of the Catholic population. Among others, was the design of establishing at Philadelphia, a community of religious females. Three ladies of remarkable piety, and anxious to lead a retired life, that they might thereby devote themselves exclusively to the service of their Divine Master, were ready to accept his plans, and place themselves under his direction. But this enterprise, so creditable to his goodness and his energy, was des-

tined to fail. Two of the ladies, who were to be parties to this new foundation, became victims of the scourge that was then prevailing. "Thus God," as his biographer in the Catholic Almanac so truly remarks, "who loves to try the fidelity of his servants, required of Mr. Neale another act of submission." He bore the trial with all meekness, and though disappointed, did not abandon this darling project of his heart; and we shall see in the sequel how completely he succeeded in establishing, in another city, a female institution, which now ranks among the highest in our country as a school for education and a nursery for piety.

In the year 1799, Mr. Neale from laboring as a missionary, became conspicuous in that other branch of a Jesuit's toils, the education of youth. In that year he was called to Georgetown and appointed president of the college which had been founded there some few years before by the Jesuits of Maryland. This institution, under the direction of his able predecessor in the presidency, the Rev. (subsequently the Rt. Rev.) William Du Bourg, had already acquired considerable celebrity, and was in great favor with the Catholics throughout the country. His own zeal and ability tended greatly to confirm the high reputation in which Mr. Du Bourg had left the institution. While he yet labored at the college in the double capacity of governor and tutor, his humility was surprised by the papal mandate investing him with the dignity of Bishop of Gortina, and coadjutor, cum jure successionis, to the Rt. Rev. John Carroll. This illustrious prelate was not unobservant of the high merit and eminent qualifications of the Rev. Mr. Neale. He saw in what universal esteem his great piety and extensive learning were held by the faithful at large, and no one better knew than he did, how just was the estimate which had been put upon his character. Seeing and knowing these things, he nominated him to the holy see as his successor, and procured the mandate of which we have spoken above. His consecration took place in the year 1800. "As the humility of Mr. Neale," says his biographer, in the Catholic Almanac, "had prompted him to shun the honors and dignities to which his merit and virtue were entitled, they effected no other change in him than that of a still greater fidelity to God. His mind was neither elated by prosperity nor depressed

by adversity; and the peaceful spirit which accompanied him on all occasions, seemed to extend its influence over all who approached him." He continued to hold the presidency of Georgetown college for some years after his consecration, and resigned it, upon the restoration of the society of Jesus, into the hands of the Rev. Robert Molyneux, the superior of that order in this country.

We have already seen Bishop Neale while a missionary in Philadelphia, contemplating the establishment of a religious community of females, when his plans were arrested by the demise of two of the three ladies who had placed themselves under his directions and responded to his views. To the surviving lady he now makes known his intention of renewing his efforts and bringing them, if possible, to a fortunate issue. This lady had, from the time of the bishop's departure from Philadelphia, resided at Georgetown, with the nuns of St. Clare, awaiting a fitting time to form a separate community. Detached from his duties as president of the college, the bishop applied his whole energies to accomplish this cherished dream of his piety. In the execution of his charitable purpose, he had many difficulties to overcome. It was long a subject of serious meditation with him, and a point which occasioned him much embarrassment, to determine what particular institute to assign the ladies who had gradually joined the pious association. Their numbers had increased, and their usefulness had become to be generally acknowledged and appreciated, but they had no rules of government, further than what emanated from his pious direction, and what were of an unstable character. After long and mature deliberation, aided by unceasing prayer to the Almighty, to direct his judgment in the selection of an order and discipline for their future conduct, the bishop determined to introduce the Institution of the Visitation, founded by St. Francis de Sales, as best suited to the spirit of the age and the peculiar duties proposed for their secular occupation. The secular department of their duties they had all along practised; it consisted mainly in the education of young females, and their proper instruction in religion and virtue. In adopting the order of the Visitation, one difficulty presented itself, and that was to procure for them a lady of that institution whose experience in its rules and

observances, and whose co-operation might serve to give the first impulse to their new career, and train them in the discipline of the order. But, in vain did he solicit assistance in this laudable part of his undertaking. There were none of the order in this young country, and the project to many appeared too bold for the aversions of a people indoctrinated with the most absurd prejudices against monastic institutions. Obstacles upon obstacles opposed this important preliminary step in the foundation of the order. Several enlightened ecclesiastics advised him to relinquish a design fraught with so many reverses, and to adopt some other institute. But his valuable life had been one continued series of difficulties, and he was not to be discouraged by obstacles of an ordinary kind. Placing his confidence in God, he persevered in his purpose, and his exertions blessed by the approval of heaven, finally triumphed over every opposition. After seventeen years had elapsed, from the conception of his purpose, and after many struggles, he saw all his wishes and all his prayers realized in behalf of this association, and before he closed his mortal career, he beheld his pious community in the full enjoyment of the rules and discipline of the order of the Visitation. In the origin and establishment of this order in the United States, how strong a resemblance is there not to its creation and adoption in Europe. We see in Bishop Neale, in his energy and his perseverance in behalf of this institution, much that recalls the pious exertions of St. Francis de Sales, in the same good cause in Europe; and in Miss Jane Lalor, the surviving lady of the first three associates, an unconquerable zeal, which must have drawn down an approving smile from St. Jane Frances de Chantal, its original foundress. On both sides of the Atlantic, a bishop gave the first impulse to this order; on both sides of the Atlantic, a solitary matron undertakes to start the foundation of so laudable a work. Both encounter difficulties at first; and, as in Europe, there soon grew up many new foundations of this order, at Lyons, Grenoble, Bourges, Dijon, Moulins, Nevers, Orleans, and Paris, so in this country, where Catholicity is yet in its infancy, the order of the Visitation already numbers branches from the mother house at Georgetown, in Baltimore, Kaskaskias, and Mobile. The good which Bishop Neale has conferred

on posterity in the foundation of this pious order of females, should forever endear his memory to American Catholics: that good can be best appreciated by those who may have been so fortunate as to have entrusted their daughters to their zealous training in education and morality. It is, indeed, hard to decide in which of these duties the good nuns of the Visitation excel; for we do not know which to admire more in their élèves, their interesting manners and general accomplishments, or the propriety and fascination which religious culture seems to have thrown around their after lives.

The care and direction of those pious ladies engrossed the whole of Bishop Neale's attention till the demise of his venerable friend, Archbishop Carroll, in 1815. A new burden was then imposed on his aged and tottering frame. It was in the first year of his archiepiscopal career that he consummated his plans for his spiritual daughters, and obtained a grant from the holy see for their establishment in his diocese. In the following year he received the pallium from his holiness, Pope Pius VII. Age, infirmity, and previous years of toil and sacrifice in behalf of his fellow-beings, had rendered the good bishop totally unfit for the active duties of his high station. Still what strength he had left was freely devoted to the discharge of his new functions and the concerns of his flock. Though upon all important occasions he was found at his see in Baltimore, still he felt the hand of old age pressing too heavily upon him to withdraw himself entirely from the kind attentions of his cherished children of the order of the Visitation. He resided in Georgetown near the convent which he had founded, a model of profound humility, genuine piety, and universal charity. He continued to perfect his spiritual daughters in the practice of the Christian virtues, and their willing hearts increased in piety under the influence of his sanctity, and the fervor and cogency of his exhortations. He supported their courage

amid the hardships which their order had to contend with in its infancy, and animated them no less by his example than his teaching with a generous love of suffering. His austerities were proverbial, and his zeal sometimes assumed the character of severity. His sermons now in the archives of Georgetown college, are voluminous and full of interest and fervor. His letters, some few of which, both in Latin and English, are also preserved among the records of Georgetown college, are characterized by great simplicity of diction, sincerity of manner, and elegance of style.

"Though the highest dignitary in the church of the United States, he lived," says his biographer in the Catholic Almanac, "in the silence of retirement which charity only or the duties of his station could induce him to interrupt. He was never unoccupied. If the duties of the ministry left him a leisure moment, he had recourse to prayer which, even in his intercourse with others, he did not entirely abandon. His attention always fixed on God, imparted to his words a spirit of piety which was a source of edification to all. Whatever related to the interests of religion, was a matter of deep concern for Archbishop Neale, who, like the illustrious founder of his order, proposed to himself the glory of God, as the principal end of all his actions." Archbishop Neale closed his earthly career on the 15th of June, 1818, after a short illness of twenty-four hours. His remains were deposited under the chapel of the Visitation convent at Georgetown, where they now repose. Thus in death was he placed where his affections were strongest in life, and thus in the last honors to his mortal remains was preserved the parallel to the last sad tribute to St. Francis of Sales. The body of Archbishop Neale sleeps under the chapel of the convent founded by him in America; that of St. Francis under the church of the convent which he founded in Europe. Annecy has her saint, so may we hope that Georgetown has hers.

ST. DOMINIC was born in the year of our Lord, 1170, of an illustrious family in old Castile, in the diocese of Osma. Their name was Guzman, and even to this day they still continue in a very flourishing condition. Dominic had several brothers, all of whom devoted themselves with assiduity to the exercise of the various Christian virtues, either in advancing their own salvation, or in attending to the corporal of spiritual wants of their neighbor. He however excelled them all in fervor from his very childhood, accustoming himself at a very early age to rise at midnight, and to spend the remainder of it either upon boards, or upon his knees at prayer. Even before his birth some presentiment of his future destination was entertained by his friends, founded upon a dream which his mother had of having brought forth a torch which set on fire the whole earth. At fourteen years of age he was sent to the schools of Palencia, the most famous in Spain, being immediately under the protection of the then monarch, Alphonsus 9th, where he pursued his studies with very distinguished success, gaining for himself still greater notoriety for his virtues than for his science. So great an affection did he conceive for the virtues of mortification and purity, that he passed ten entire years of his life without tasting the least particle of wine; the latter virtue especially he esteemed so highly that, at the hour of his death, he declared he had never contracted the least stain, to sully its unspotted beauty. The bishop of Osma, in consequence of such a distinguished merit, caused him to be chosen regular canon of his church. Elevated to this new honor, Dominic considered it but as a new motive for advancement in the way of perfection; accordingly by the practice of the most rigid mortifications and self-denials, by the most persevering efforts in the way of virtue, he was very soon considered as the most holy and the first among the canons. Whilst Dominic labored with an unaffected ardor to secure his own salvation by the constant practice of the

most heroic virtues, he was by no means indifferent to the pressing wants of his fellow men, who were seated at that time in the region of the shadow of death. His heart burned with a most holy fire of charity for them, he longed to rescue them from the jaws of the demon, raging with an insatiable hatred for those who were destined to receive an inheritance to which he could formerly have laid a claim; he was pressed with a holy hunger for the return to that beautiful mother, of so many of her prodigal children who had perhaps unawares strayed from her protecting care, who looked on with poignant grief at their unfeeling desertion, and who, with outstretched arms invited a return, lest wandering off amid the endless mazes of error and impiety they should lose sight of the landmarks which had stood for centuries, pointing out to the otherwise bewildered traveller, a secure pathway across the boundless ocean leading to eternal life. The holy bishop of Osma was not ignorant of the ardent flame, burning in the breast of Dominic; indeed, the mild and heavenly expression of his countenance, the serenity and peace of his soul painted upon his very exterior, the interior sweetness and joy of his heart, which manifested itself upon the outward man, plainly indicated this to the spectator. This holy bishop having been selected by King Alphonsus 9th, to negotiate a marriage between his son Ferdinand and the daughter of the earl of Marche, he took St. Dominic with him as a companion in his journey. Their route lay through the province of Languedoc, the great theatre of the saint's labors, signalized by the conversion of so many of the unfortunate Albigenses, whom all the moving eloquence of St. Bernard had not been able to bring back to the fold.

Albigenses was the name given to a numerous body of sectarians, who appeared in the south of France, during the twelfth and thirteenth centuries, and who derived that appellation from the fact that they settled in lower

Languedoc, whose inhabitants were then generally known under that name. The doctrines which they professed to hold, were for the most part but a re-production of the ancient Manicheism, which they endeavored to propagate with all the animosity and hatred of the Arians against the Catholic faith, united with the ruthless violence of the Iconoclasts of the 8th century against every religious memorial, and even every vestige of the true religion itself. These unhappy people were generally exceedingly ignorant, few of them were capable of giving an account of their belief; all however united in condemning the sacraments, and the whole exterior worship of the Catholic church. They endeavored to destroy the hierarchy, and aimed a deadly blow at the subversion of the ecclesiastical discipline which had subsisted for so many centuries. In addition to this they denied the existence of purgatory, and the utility of prayers for the dead, to looked upon the Catholic faith regarding the existence and the duration of the pains of hell, as an idle folly. Baptism they considered as useless, confession and the holy eucharist were held in horror, marriage was looked upon as a crime, although they indulged without any shame in the most degrading vices: ministers of the church were held in the most utter contempt, and wherever they could gain a mastery, all the sacred memorials of religion, so well calculated to excite the heart to devotion, by immediately directing the mind to the person whom they represent, or to whom they may have reference; crucifixes, images, relics, all were given to the flames, or trampled under foot with the most relentless fury. The immediate consequence of the practical operation of such doctrines, was, as might well have been expected, the total subversion of all civil order. They were not content with believing what they chose, no matter how novel the doctrines of their creed; they not only condemned in general terms, the principles of that faith which had rolled onward in one unbroken wave from the distant period of twelve hundred years prior to their existence; they were not satisfied with forsaking the highway beaten by the successive tide of generations, who had all unhesitatingly trusted to the resplendent light which had dawned upon the world at the birth of Christianity, and who had never ceased to pursue, without hesitation or fear,

its still unclouded beams; but they moreover endeavored, as conscientious and contemporary historians inform us, and as may be proved by a recurrence to the letters of Pope Innocent III, and to the XXVIIth canon of the third general council of Lateran, to propagate their opinions, even at the expense of all social order, in a manner directly in opposition to the teachings of true religion, smothering in their course the very innate feelings of humanity. Encouraged by the support of the count of Toulouse, they ravaged with incredible fury, the countries in which resistance was made to their abominable tenets: they murdered and pillaged all who opposed them, churches were razed to the earth, depredations upon property were committed to an unheard of extent, the lives of their fellow-mortals were but a sport for them, and the destruction of all the objects of religious respect their daily occupation. Such had been for some time past the state of that country, when St. Dominic, moved with a vehement desire to root out the deadly poison which had been sown so profusely and had acquired such an extensive growth, obtained from Pope Innocent III, permission to devote himself to the conversion of this unfortunate people, to bring back to its parent stem an infected and withered branch, and to endeavor to heal the gaping wounds, by pouring in, like a good Samaritan, the wine and oil of true Christian benevolence. The part which St. Dominic sustained in the conversion of this people, has been very much misunderstood, and still more misrepresented. He has been generally held up to view, as a fanatical preacher, who preferred far more to see the blood of his fellow man flowing at his feet, than willing to adopt measures of mildness and peace, in the propagation of the Gospel; he is charged with having recurred more frequently to the secular arm, than to the gentleness of persuasion, for the furtherance of his faith; he has been considered as the author of the war which the secular princes found it absolutely necessary to wage, in order to calm the tumult and to put an end to the bloodshed occasioned by the violence of the Albigenses, and in which it must be confessed, the strict principles of humanity were at times overlooked, when the contest had verged into one for the restoration of both religious and civil order. But what-

ever opinions may be entertained regarding the justice of the measures adopted by the secular princes, at least it cannot be affirmed with truth, that St. Dominic ever employed any other arms against the Albigenses, than those furnished him by the Gospel, which he preached amongst them with the most heroic resolution,—those of the most unalterable patience and charity, united with exhortations, proceeding from a heart which wept tears of blood, over the abyss into which they were casting themselves headlong. This was shown upon his very first arrival at that mission, for he immediately represented to the abbots of Citeaux, who were laboring there, that the sole method of succeeding in it, would be to imitate the sweetness, the zeal, the disinterested poverty of the apostles; he persuaded them to send back their equipages and their domestics, he himself exhibiting in his own person an example of true apostolic charity. With the war which was waged against the Albigenses, he was not even remotely connected. It had been excited by themselves in the first instance, inasmuch as they took up arms under the protection of several lords, especially of the count of Toulouse; and by overturning the established laws regarding the existing worship, by driving holy bishops from their sees, and priests and monks from their respective occupations; by pillaging monasteries and churches, and carrying fire and sword into the very heart of the kingdom, they had inevitably but voluntarily exposed themselves to the danger of a deep retaliation from the excited feelings of those whom they had outraged, and even to extermination, had not St. Dominic preached with so much fervor and eloquence, as well against the uncalled for excesses of the crusaders, as against the excessive cruelties of the Albigenses. With still less truth can it be affirmed that St. Dominic was the author of the inquisition established about that time, not for the purpose of forcing men against their consciences to accept the universal faith, but for the sole purpose of discovering and of delivering to a merited punishment the authors of such horrible outrages. This is proved from the fact that its origin is to be found in the council of Verona, held in the year 1184, at a time when he was much too young to take any part in it. St. Dominic remained among

the Albigenses, disputing with them in public conferences held for that purpose, performing many miracles, and converting a very great number by his apostolic zeal, by his burning charity, by his ardent desire to sacrifice for them his convenience, his health, his very life. Notwithstanding the meekness with which he received every injury or affront directed against him, notwithstanding the great opinion of his sanctity which was entertained, even by those whose errors he combated, still he had many difficulties to encounter, many dangers to face in the course of his labors in Languedoc. Upon one occasion, two assassins were concealed at a certain place, with the intention of murdering him, as he passed along; having escaped from them uninjured, some one inquired of him what he would have done in case he had fallen into their hands; he replied, that he would have requested them to let out his blood, drop by drop, to lop off his members one by one, in order to prolong his tortures, and to increase the merit which he would reap from thence. He was indeed eager at all times to devote himself to the conversion of souls, even to sacrifice himself for their salvation, but never more so than when the danger of his life was greatest. It was then that he seemed to feel an interior joy, which made him willingly expose himself to every danger, provided, as he said, that he could secure the salvation of but one single soul.

During the apostolic labors of this holy man in Languedoc, he instituted the devotion now generally known under the name of the Rosary. This devotion consists in the devout recitation of fifteen Our Fathers, and one hundred and fifty times the Angelical Salutation, and was introduced by him to honor the great mysteries of the life and passion of our Lord. He intended it at first, mainly for those who were not capable of meditating deeply without assistance, upon the chief portion of our Saviour's life; but it has been found to be as well calculated for those who have advanced far in the ways of perfection, for they find in its simplicity abundant sources of the most ardent acts of faith, hope and charity. The saint was moved to it principally by the fact that so many of the Albigenses were entirely ignorant of the mysteries of redemption, and openly blasphemed what they did not

understand. He did not consider that he was at all detracting from its efficacy, by the frequent repetition which is necessarily made in this form of prayer: on the contrary, in the parable of the judge and the importunate widow, he had been taught by our Lord, that perseverance in prayer would ultimately gain our requests; for the judge said, "though I fear not God, nor regard man, yet because the widow is troublesome to me, I will avenge her, lest continually coming she weary me out,"—*Luke* 18, 5. Moreover, the conduct of Christ in the garden of Gethsemane had taught him, that this manner of praying was by no means displeasing to his heavenly father, since he there thrice desisted and as frequently returned to its invigorating influence. No difficulty therefore arising in the institution of this devotion from the frequent repetition of these prayers, none whatever could be found in the prayers themselves, which consist of that simple but truly sublime address to the eternal Father, such as the mind of a God-man could alone have conceived, and of the beautiful salutation of the angel Gabriel to the pure mother of God, when he came to announce to a benighted world the glad tidings of salvation. Whilst reciting these prayers, however, the mind is not permitted to roam at large upon every object that may present itself, but lest the frequent repetition of the same words should beget a sluggishness or inattention, the contemplation of one of the mysteries of our Lord's passion has been annexed to each decade, and thus whilst imploring the protection of the Almighty through the intercession of the Blessed Virgin, we are affectionately compassionating with our Divine Saviour in his sufferings. St. Dominic had the happiness to see this devotion spread far and wide, so as to meet with the approbation even of the sovereign pontiffs, the guardians of the faith, and by its powerful aid he himself achieved wonders amongst the turbulent inhabitants of Languedoc and the surrounding districts.

After having established a nunnery at Prouille, and also an institute, called his third order, in which strict regularity in certain devotional exercises, but no rigorous corporal mortification is prescribed, he founded in 1215 his great religious order of preaching friars, the details of which he had long meditated.

His chief object was to revive in the preachers of the Gospel that spirit of disinterestedness, of poverty, of disengagement from exterior objects, which he conceived essentially necessary for the proper discharge of spiritual functions, or in other words a spirit similar to that which animated the apostles in their labors to extend the faith of Christ. With this view he desired to found a religious body which should, like the ancient monks, devote themselves to the strictest retirement, and the most assiduous contemplation, whilst at the same time they were to apply themselves closely to the acquirement of ecclesiastical science, in order that they might become truly preaching friars, as he wished them to be designated. He prescribed to them very severe fasts, with the solemn vows of religion, and desired that they should derive their subsistence entirely from charity, in order that pride of heart might be more effectually rooted out of their breasts. Seconded by his fellow missionaries, he applied to Pope Innocent III, to obtain a confirmation of his order; he was received with every demonstration of respect, as a man filled with the Spirit of God; the saint's design pleased his holiness, but he desisted for a time from an approval, on account of the great opposition made to it, it being less necessary in the opinion of many to establish new, than to rekindle the decaying fervor of existing orders. The pope however dreamed on the following night, that he saw the church of St. John of Lateran falling, and that St. Dominic supported it upon his shoulders, upon which he gave a verbal approval of the order and desired a constitution for its right government to be drawn up, and to be laid before him. St. Dominic assisted at the 4th council of Lateran, held in 1215, in which the doctrinal errors of the Albigenses were condemned, and many important decrees passed, after which, having arrived at Toulouse, he founded his first convent in that city. In the year 1216, he arrived a second time at Rome, with a copy of his rules, which met the approval of pope Honorius III, his order was consequently confirmed by that pope. St. Dominic passed a considerable time at Toulouse in forming his religious brethren to the practice of the most perfect maxims of an interior life, and in fervently exhorting them to the cultivation of the ecclesiastical sciences. By his strenuous

exertions, the order of preaching friars acquired in a very short time an extraordinary reputation, so that he was enabled, in consequence of the numbers who applied for admission, to dismiss some to Spain and Portugal, others to Lyons, Montpellier, Bayonne, and various parts of France, to establish new houses of the order. The saint departed for Rome for the third time, in 1217, where he established a convent, and received from Pope Honorius, the church of St. Sixtus. Whilst there, he delivered lectures upon theology, both in the papal palace and in the city, and performed a number of illustrious miracles, by healing the sick, and even by raising the dead to life, as in several instances recorded by Theodoric and Fleury. Pope Innocent III, had frequently endeavored to engage in a stricter enclosure, a great number of nuns, who were not confined so rigidly at that time to the cloister, but not being able to succeed according to his wish, after his death, the work was confided by his successor Honorius III to St. Dominic, who accomplished the labor assigned him to the satisfaction of all parties concerned, by means of gentleness and persuasion. In the year 1218, the saint passed from Rome through Languedoc into Spain, where he founded the noted convents of Segovia and Madrid; from thence he went to Paris, where he settled his great house in the Rue St. Jacques, whence the preaching friars have been usually called in France, Jacobins. He afterwards established others at Avignon, Asti and Bergamo.

In his excursions from city to city, the saint preached with extraordinary fervor and success. Vast multitudes flocked from all quarters to listen to him, and so powerful, so moving was his fervid eloquence, that his hearers were swayed almost irresistibly by the accents which fell from his lips. During the course of the long arduous ministry of St. Dominic in Languedoc, he practised continually the most

heroic virtues. He willingly bared his feet to the roughest roads in order that he might enjoy the privilege of suffering in all his members: steep rocks, precipices and rugged mountains, formed no barrier to the indomitable zeal which animated him: difficulties did not deter nor did dangers appal him: the snares and machinations of those who hated him, but whom he called his friends, urged him on in an endeavor to further their salvation, and when one life would have been taken, his generous heart was willing to sacrifice many more did he possess them. Poverty in its most abject form was to him a source of the purest joy, and by the constant practice of such high and holy virtues, his heart became the dwelling-seat of the Holy Spirit in an especial manner; he was soon elevated to a most sublime gift of prayer, and it is to this that must chiefly be ascribed the eminent success which attended all his exertions.

His order soon sent out missionaries to Morocco, Portugal, Sweden, Norway, Ireland, Hungary, Greece, and Palestine. It has given to the church five popes, forty-eight cardinals, twenty-three patriarchs, six hundred archbishops, fifteen hundred bishops, and a multitude of eminent scholars and doctors. The saint was previously apprised by revelation of the hour in which he would depart from this life. Setting out for Milan from Bologna, he told his friends "that they saw him at that time in good health, but before the feast of the assumption of the Blessed Virgin then approaching, he would depart to the Lord." This event occurred exactly as he had foretold it. He returned to Bologna with a burning fever which proved fatal to him on the 6th of August, 1221, being then fifty-one years old. His name was added to the calendar of saints by Pope Gregory IX, in 1234, after the solemn attestation by eye-witnesses of a great number of miracles performed through his intercession.

HISTORY OF THE PAPACY.

Continued from page 456.

ST. SIXTUS III, a Roman, elected on the 26th of April, wishing to recall to his duty the heresiarch Nestorius, who had already been condemned in the council of Ephesus, this violent man, irritated by the paternal solicitude of the pontiff, published the basest calumnies against him. It is customary with those who protest against the truth, to vilify and slander its legitimate organs. Accused by Amicius Balsus of having seduced a young woman, a virgin of the church, the pope was declared innocent in a council of twenty-five bishops assembled at Rome, and he carried his charity so far as to embalm and inter with his own hands the body of him who had imputed to him the sacrilegious immorality. Sixtus, while priest of the Roman church, under Zozimus, had, in that capacity, subscribed the decree of that pope against the Pelagians, A. D. 418: at his accession, he found this heresy subdued. Such also was the case with that of Nestorius. John, patriarch of Antioch, who at one time sustained him so far as to fulminate a sentence of deposition against St. Cyril, was subsequently undeceived. Sixtus succeeded in healing all the dissensions among the Orientals, by reconciling St. Cyril with John. Nestorianism, however, although defeated, was not extinct; from the Roman empire, it passed into Persia, where it made rapid progress; thence it spread to the extremities of Asia, and is, to this day, professed by the Chaldeans or Nestorians of Syria. Sixtus repaired to the Basilica of St. Mary Major, and enriched it with many sacred vessels; at his request, the emperor Valentinian made very considerable presents to the church of St. Peter. He died on the 28th of March, 440, after a reign of eight years, less thirty days.

A reign of twenty-one years, but above all, a reign most glorious for religion, followed that of St. Sixtus III. Saint Leo I, whose acts obtained for him the surname of the Great, was born, according to some, at Rome: others say that Tuscany was the place of his birth.

Popes St. Celestine I, and St. Sixtus III, had employed him in the most important and difficult affairs, while he was yet a deacon. He was in Gaul, engaged in reconciling the general Aetius with his antagonist Albinus, when he was elected pope, on the 10th of May, 440. The people received the news of his election with transport, and beheld him with joy seated in the pontifical chair.

On his return to Rome, Leo delivered, on the day of his ordination, an impressive discourse, which showed the wonderful talent God had imparted to him for the announcement of his holy word. Preaching became the most ordinary function of this pontiff, and one of the most efficacious means which he employed to guard his flock against seduction, to form them to virtue, and to console them under the frightful calamities which were witnessed in Rome and Italy during his pontificate.

Leo maintained ecclesiastical discipline with zeal and firmness, and but for this the church would have been delivered, like a body without defence, to its numerous and powerful enemies. He learned with indignation, that in various places, laics and even perverse men had been raised by intrigue to the episcopal station; but, in his letters he sternly rebuked so revolting an abuse, and finally deposed the intruders.

The interests of the faith were no less dear to him than the preservation of discipline. Having discovered in Rome a great number of Manicheans, he proceeded juridically against them, to put a stop to their dark and infamous proceedings.

He showed the same zeal against the Pelagians and Priscillianists, who soon disappeared from Italy, and also from Spain, where, in consequence of a letter addressed to its bishops in 447, a council was held at Toledo, and the Priscillianists were condemned. But St. Leo immortalized himself by the victory which he gained, not without great labor, over the heresy of Eutyches. This heresiarch, who had been

zealously opposed to Nestorius, fell into a contrary error, asserting that the divinity of the Son of God and his humanity formed but one nature after the incarnation, and that God had suffered. Condemned in 448, at Constantinople, Eutyches triumphed the succeeding year in the irregular council, known in history as the cabal of Ephesus. Leo was deeply grieved upon hearing this, and having protested through his legates, against the acts of this disorderly assembly, he solicited the convocation of another council, that should be free and canonical in its proceedings. He obtained his request in 451, from the emperor Marcian, and an œcumenical council was held at Chalcedon, whither he sent four legates to preside. The second session was employed in reading a letter from the holy pope to Flavian, patriarch of Constantinople, in which he admirably defined the doctrine of the Catholic church on the incarnation. On this was based the decision of the council, and what is worthy of remark, in the letter addressed to him by the fathers, they styled him *œcumenical* or *universal bishop*.

During the year 452, at the time that this council was held in the east, the west was overrun by barbarians; Attila, king of the Huns, who had lost a great battle in Gaul, against Merovic, passed into Italy, sacked many cities beyond the Po, and advanced towards Rome, for the purpose of burning it to ashes. But, as if to show forth the benefits of the papacy, and its influence even upon the temporal well being of mankind, divine Providence led the emperor Valentinian III, to make use of Saint Leo, in order to stop the career of this terrible warrior, and to offer proposals of peace. The pope, accompanied by two senators, courageously set out to meet Attila, and approaching him, he spoke as follows: "Great king, the Roman senate and people, formerly the conquerors of the world, have sent me humbly to implore your clemency. The most glorious and most memorable event that has illustrated your reign, is the sight of a people, who have long beheld all kings and all nations at their feet, humbled before you. You have conquered all those over whom Rome has been victorious. You have no further glory to acquire save that of conquering yourself, and governing by your clemency those whom you have subdued by

terror. We acknowledge ourselves vanquished; spare the blood of an unhappy multitude who submit to you without resistance."

The pontiff addressed Attila with so much majesty, sweetness, and eloquence, that his ferocity of character was subdued, and he consented to leave Italy for a certain amount of tribute, which the pope promised him in the name of Valentinian III. Antiquity believed that an angel had intimidated the barbarous king in presence of Saint Leo; more modern times, however, have beheld in it nothing more than the influence of the pontiff.

"But," says M. de Maistre,* "how shall we represent this influence on canvass? Without the picturesque description of the fifth century, a master-piece of Raphael would never have been produced: as to the wonder itself, it is admitted by all. The power that could arrest Attila in his way, is just as supernatural, as the appearance of an angel. Who knows, in fact, whether these two things are really different?"

Three years after, Genseric, king of the Vandals, did what the king of the Huns had failed to accomplish. He was already at the gates of Rome with his army, when Saint Leo went forth to meet him. But, if he could not protect the city from a pillage which lasted fourteen days, he at last obtained from the conqueror that no murders or conflagrations should take place, and that the three principal basilics, enriched by Constantine with magnificent presents, should remain untouched. On this occasion, St. Leo established at the sepulchres of the holy apostles, SS. Peter and Paul, guards or keepers whom he chose from among the clergy.

No longer molested by barbarians, whose fury he knew how to mitigate, the pope turned his attention to the church of Alexandria, at that time distracted by the faction of Timothy Elurus and Peter Monge, who endeavored to revive the Eutychian heresy. Timothy having, after the death of the emperor Marcian, usurped the see of Alexandria, the pope wrote to Leo, the new emperor, and to the metropolitans of the east, to induce them to expel him from the episcopal chair, which was done in the year 460.

The name of Marcian recalls an important

* Du Pape, t. 1, p. 244.

circumstance. From the conversion of Constantine, and the translation of the seat of empire to Constantinople, the popes were in the custom of sending legates to the emperor whenever the affairs of the church required it; but they had no resident nuncios at the courts of Christian princes, until the time of Saint Leo, who deputed to the emperor Marcian, in that capacity, Julian bishop of Cos. This illustrious pope died on the 5th of November, 461, with the reputation of a saint and of a great man, after a pontificate which contributes in no small degree to refute the opinions of those who refer the origin of the papal authority to the false decretals; for never was the see of Rome more respected, and never were its decrees of greater force than during the administration of Saint Leo. He is the first pope that has left a collection of writings. His works consist of ninety-six sermons on the principal feasts, and one hundred and forty-one letters; the style is flowing, elegant, often even sublime, adorned with well chosen epithets, and happy antitheses, but which occur, perhaps, a little too frequently.

The joy exhibited by all the bishops on the elevation of Saint Hilarius or Hilary, to the papacy, seemed to indicate that his zeal for defending the faith and discipline of the church, would repair the loss which it had sustained by the death of his predecessor. He was born in Sardinia, and elected on the 12th of November. While a deacon, he was so esteemed by Saint Leo for his capacity and virtue, that he was appointed by that pope one of the legates to the council of Ephesus, which afterwards became a lawless assembly; here he was in danger of losing his life. Raised to the holy see, he wrote an encyclical letter, to condemn anew the errors of Nestorius and Eutyches. He rigorously enforced the observance of the canon of Nice, which forbids the transfer of a bishop from one see to another, and prohibited bishops to choose their own successors. Hilary proved by his acts, that his zeal for religion was superior to all other considerations. He died on the 10th of September of the same year, that is to say, in 467; and on the 20th, Saint Simplicius, a native of Tivoli, succeeded him in the pontifical chair. We have eleven of his epistles and some decretals.

Pope Hilary reigned five years, ten months. Saint Simplicius his successor, occupied the

papal see fifteen years, five months and ten days, during a very troublesome period. This pope made great exertions to banish Peter Monge from the see of Alexandria, also Peter the Fuller from that of Antioch, and to substitute Catholic bishops in the place of these men. He also brought to light all the artifices with which Acacius, patriarch of Constantinople, had endeavored to deceive him. The unhappy schism which divided the two churches, did not cease until the accession of Hormisdas. Simplicius ordered that the revenues of benefices should be divided into four parts, the first for the beneficiary, the second for the repairs of churches, the third for the poor and the fourth for the remaining clergy. He made magnificent presents to the church of St. Peter, and established there as well as in those of St. Paul and St. Laurence, weekly penitentiaries, to satisfy the devotion of the people. He died on the 2d of March, 483, after the destruction of the western empire, Odoacer, king of the Heruli, having become master of Rome on the 23d of August, 476. This prince took the title of king of Italy; the remaining portion of the west was under the domination of different barbarian kings; Africa was subject to the Vandals; Spain and the greater part of Gaul were governed by Gothic rulers, and the other provinces of the latter country by the Burgundians and Franks, while the Anglo-Saxons possessed a portion of Great Britain. All these nations were Arians, with the exception of the Angles and Franks who were idolaters.

Odoacer named the prefect Basil to assist, in his name, at the election of St. Hilary's successor, who was St. Felix III, a Roman, chosen on the 8th of March. It appears from St. Gregory the Great, who calls him his great grandfather, that he had been married. During his reign, which lasted almost nine years, this pope condemned, in a council of the 28th of July, 484, Acacius and the legates of the holy see, who had suffered themselves to be deceived by the promises or the threats of this artful man; he even refused to communicate with the successors of Acacius, until they had made satisfaction, and he generously opposed the efforts of the emperor Zeno against the true faith, without, however, failing in the respect due to the imperial majesty. Felix was the first pope, who, in writing to the emperor, styled him his son.

Huneric, king of the Vandals, had excited a persecution against the Catholics which his successor repressed. In the year 487, Felix assembled a council at Rome for the reconciliation of those who had allowed themselves to be re-baptized in Africa during that persecu-

tion. He was the first among the Roman pontiffs that dated their letters according to the *indiction*. It was he also who ordained that churches should be consecrated by bishops only. His death occurred on the 24th of February, 492.

THE SISTERS OF CHARITY.

ANGELS of earth sent down from heav'n,
 To wipe away the mourner's tear;
 Sweet ministers of mercy, given
 To soothe afflicted mortals here;
 To lessen human misery,
 And to obey our blessed Lord;
 Ye are devoted, yet are free,
 And angels' smiles are your reward.

Ye do renounce the earth, and all
 Its syren pleasures that betray;
 And at your Saviour's feet ye fall,
 And humbly and devoutly pray
 That HE may give ye strength to bless
 The sick, and in his footsteps move;
 Thus imitating, in distress,
 His heavenly mercy and his love.

Ye seek not wealth, ye seek not fame,
 They are a bubble and a breath;
 Ye seek a home in heav'n, a name
 With angels, in the hour of death;
 To helpless man ye comfort give,
 And smooth his pathway to the sky;
 In virtue's path ye calmly live,
 To learn the lesson how to die.

Like Him who had in Bethlehem birth,
 And sin and sorrow nobly hurl'd;
 Who hung a rainbow round the earth,
 And sav'd from death a sinking world;
 Children of charity, ye seek
 The sick and suffering without price;
 Ye measure mercy to the meek,
 And oft from ruin rescue vice.

Methinks the heavenly harps on high
 Will welcome you, and crowns be given,
 When ye shall seek your home on high,
 Ev'n at the golden gates of heaven:
 Methinks the angels blest above,
 Will meet ye with a smile and nod;
 And lead ye by the cords of love,
 To the bright garden of our God.

Oh! in that land among the blest,
 Where none may shed affliction's tears;
 Earth's angels will find glorious rest,
 Amid the march of endless years;
 When suns shall sink and stars consume,
 And skies shall pass away above;
 You, still triumphant o'er the tomb,
 Will dwell in yonder land of love. M. B.

BALTIMORE, *July*, 1844.

ON A PICTURE OF MAGDALEN.

SEE'ST thou that face so beautifully sad,
 Upturned to heav'n as if in pleading prayer?—
 No more shall those pale features wear the glad
 Expression which once made their look so fair.
 No! it was seeming all, for 'neath the garb
 Of mirth and joy, remorse and guilt concealed
 Their gnawing canker, while each hour the barb
 Sunk deeper in her heart, until she came,
 With burning tears to pour before her Lord,
 Her heart's deep sorrow forth, and all her shame.
 There, shunned, despised, and loaded with the scorn
 That prosperous man so well knows how to show,
 Unto her list'ning ear were softly borne,
 To raise her sinking soul from that deep woe,
 The gentle words, "Rise, go and sin no more,
 Thy sins are all forgiv'n." Oh! what a flood
 Of light then fell her darkened spirit o'er!
 She turned away and sought the desert wild,
 To live with God alone, who thus had heard
 His broken-hearted, contrite, suppliant child.
 And now in that old picture, see the cave
 O'erhung with clust'ring vines, and yon rude cross,
 (Blest sign of Him who came on earth to save!)
 Raised on an altar tapestried with moss,
 Around her kneeling form sweet angels keep
 Their loving vigils, gaze with joyous eyes,
 And smile to think that though she here may weep,
 With them she shall rejoice beyond the skies. V.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 448.

CHAPTER XIII.

LORD MACDONALD was looking, with a distracted air, over the *Following of Christ*, which he had found on the table before him, when we were alarmed by a confused noise under the walls of the prison. Richard went out, and returning shortly after, remained silent and pale at the entrance of the room.

"I am ready to follow you," said Arthur, rising quickly and with a composure indicative of joy. Pressing the crucifix to his lips, and embracing me in the most affectionate manner, he said: "Good bye, keep the faith, and let it remind you of me." Then turning to Matilda, he added: "Adieu, my cherished partner, my dearest sister in Christ, and do not forget to pray for me." Upon saying this, he departed immediately with Mr. Billingham, Lord Macdonald and Richard. The last mentioned having conducted them to another room, we followed, and were invited, with the rest, to partake of some wine, which Richard had brought. Lord Macdonald expressed a preference for something stronger, but his wishes were not gratified.

"How can you desire," said Arthur, "to throw yourself into a state of insensibility, at a moment when you have need of all your faculties, and of the most serious reflection? Were you to do that, how terrible would be the awakening in another world!"

Lord Macdonald slightly frowned, and drank a glass of wine which was offered him. Arthur took nothing; he threw himself for a moment on a seat, his head inclined upon his hands, and seemed buried in thought. Then rising up, he said: "What detains us? They are waiting for us." He leaned on Mr. Billingham's arm. I had offered mine, but he pressed my hand and declined it smiling.

We could not withdraw our eyes from our beloved Arthur. He supported himself with

difficulty; I heard him say with a low voice to Mr. Billingham while descending the stairs: "Oh! my venerated friend, pray that God may sustain me. It requires only human courage in battle to behold death without trembling; but faith and strength from above are necessary to await this without terror."

"I will not leave you," replied Mr. Billingham, "and God will be with you."

At the lower part of the prison we met the officers of justice and the guards. The marquis of Rosline and Lord Macdonald entered a carriage with Mr. Billingham. The marquis motioned his adieus and his blessing. I gave my arm to Matilda whose fortitude was much greater than mine, and we followed on foot preferring rather to mingle in the crowd, and not remove from the carriage (which proceeded very slowly) than to lose sight of him whom we held most dear. Passing under Henry's window who was yet delirious, Arthur and Mr. Billingham directed their looks thither. We soon arrived at the fatal place. The two prisoners alighted. Arthur in passing by us, saluted us with a calm and heavenly smile, and addressing himself to me he said: "You will keep my crucifix; Mr. Billingham will shortly convey it to you." I shuddered at these words. He took the hand of both of us which he again pressed, and tranquilly ascended the scaffold, whither Mr. Billingham accompanied him. "Adieu," said he to Lord Macdonald, "I go to show you the way; there is still time to open your eyes to the truth, and to make of your death a baptism of blood, and an act of reconciliation."

Lord Arthur cast himself upon his knees, and after a short prayer, asked pardon publicly of all whom he might have offended. Then calmly regarding the multitude who surrounded him, he said: "I neither ask nor do I wish an avenger. I have no enemies; and the

small number of my true friends will implore the blessings of heaven on the authors of my death." Then addressing himself to the executioner, he said: "If my prayer is heard, if ever you abjure the errors of your sect to embrace my religion; fear not to renounce your worldly goods. Go to Rosline castle; you will there find an asylum, and a certain competency; and, (pointing to Mr. Billingham) he shall be security for my promise." Then recollecting himself, and falling upon his knees, he made the sign of the cross, and requested Mr. Billingham to bandage his eyes, not being able to do it himself on account of his wounded arm. Again he prayed for an instant, waved us a last adieu, kissed the crucifix, and gave it to Mr. Billingham; then making a sign to the executioner, he ceased to live.

I had not strength to remain until this last moment. Trembling, I dragged Matilda whose eyes were fixed upon the scaffold, to the house in which Henry was ill. Mr. Billingham soon rejoined us. Matilda's reason wandered. Her face was bathed in tears, and she asked wildly where was Arthur? Our silence but too well confirmed the dread that she had begun her mournful widowhood. I burst into tears. Mr. Billingham gave me the crucifix, and spoke to us of the consolations of religion. Matilda was calmed, and soon became entirely resigned.

When we were somewhat tranquilized, we conversed of the circumstances attending the last hours of Arthur's life. Mr. Billingham told us that they had recited together the litany of the blessed Virgin, during their passage to the scaffold. At the moment the carriage stopped, he had committed to Mr. Billingham's charge, a chaplet for his wife, which he had received from her on leaving Remember-Hill, and which, since then, he had continually worn around his neck. As to Lord Macdonald, added Mr. Billingham, he was so struck by the calm and religious death of his friend, that a moment after, he was upon his knees, abjured his error, confessed, declared himself a Catholic, and although the municipal officer, who was furious at this change, offered to obtain his pardon, if he would remain in the reformed religion, he refused with generous indignation, and received in the mortal blow, the pledge of a happiness, which, if he did not enjoy it as soon as Arthur, he at least, waited not long to receive as the recompense of

dying for the true faith. These particulars afforded us real consolation. Towards evening Richard called. He had obtained the favor that the body of the marquis should be restored to us. He had it placed in a leaden coffin, in order to be carried to Rosline castle, and buried in the family tomb. Henry was one day longer unable to recognise anybody; but the crisis passed, and he was saved. His first words were inquiries after Arthur. Mr. Billingham replied that he was very calm, and began immediately to speak of God and of our friends at Remember-Hill. Henry's recovery was rapid; he visibly improved.

One morning, Mr. Billingham proposed our return to the castle. Henry regarded him a moment in silence; his eyes filled with tears; he covered his face with his hands, and remained for a long time silent; then, with mournful resignation, "when you please," said he, "we are in the hands of God; He disposes of all." He seized Matilda's hand, and pressing it to his forehead, bathed it with his tears. We had no need informing him further of the cruel loss we had suffered. He did not ask for the particulars; not feeling well enough to bear them. We left Edinburg two days after. Richard entreated permission to follow us, a request which we the more readily complied with, as Arthur had particularly recommended him to Matilda and Mr. Billingham, that he might be fortified in his faith. The journey was performed in silence; Henry was still weak, I very much dejected, and Matilda continually in prayer. The latter had written to Lady Walsingham, announcing her affliction, and our return. Since we had left Remember-Hill, the duchess of Salisbury had gone there to reside, in order to share the solitude of her daughter Caroline, whom she tenderly loved. She brought with her Arthur's son, the object of her most affectionate solicitude. This lady came to meet us, with little Edmund. Matilda beheld her child with a transport of joy and grief. "Poor child," said she, weeping, "you have no longer a father!" The caresses and extreme vivacity of Edmund diverted our sadness.

The duchess of Salisbury joined to the expressive physiognomy of the Spaniards, a majestic stature and affable manners. She manifested great affection towards me, and warmly congratulated me on my abjuration. We were

soon reunited at Remember-Hill. I longed to be alone with Lorenzo. Caroline had deeply mourned her brother, and Henry's state gave her much uneasiness. Arthur's name was not pronounced during the first evening; we could not converse; Henry and Lorenzo played with the children in order to divert our thoughts. The hour for evening prayers arrived. Lorenzo, who had said them whilst we were absent, for he knew them by heart, again repeated them. Our sobs did not interrupt him; he said the "Miserere" and "De Profundis" for the repose of the souls of Arthur and Lord Macdonald. Mr. Billingham, alone, was in a condition to respond to him. After the prayers, Lorenzo remained in the chapel until midnight. Then coming to my room, and finding me weeping, "I have left my brother for my friend," said he; and throwing his arms around me, with that touching expression so natural to him, "Weep, my dear Sidney, but weep with resignation; is not Arthur more happy than we? I have learned from Mr. Billingham," continued he, "all the particulars of his precious death; they have filled me with such lively joy and gratitude for the Author of so many mercies, that my soul is absorbed in the feeling of its happiness. It seems to me but as a dream. I am ready to form desires for my brother's conversion, and I cannot persuade myself that he has known the truth and is dead; or rather that he lives eternally in God.

Lorenzo feeling my tears fall upon him, redoubled his solicitude to calm me. "Tell me," he resumed, "during the whole course of this uncertain life, are we not continually uneasy, alarmed for ourselves, and for those who are dear to us? Who can promise, who can assure us of that final perseverance, towards which should tend all our thoughts and desires? To-day virtuous, to-morrow perhaps victims of bad example, of our passions or weakness. We may be united a moment in this life, for ever to be separated in the other, if a holy death reunite us not! What enjoyment, on the contrary, and what consolation more sweet, in our exile, than to behold those we most love, precede us, and reach the port of eternal life; to see them delivered from the dangers, which yet surround us!"

I sighed, without being able to reply. Lorenzo remained near me until sleep, caused by grief and exhaustion, came to repair my

strength, and calm my mind. Remember-Hill was on the way to Rosline castle, and but a short distance from it, so that they there celebrated the funeral service over the body of the marquis before carrying it to the castle. I had not ventured to ask Lorenzo if he had made himself known to the duchess of Salisbury, his mother; and, as Matilda, Henry, Mr. Billingham, and myself, who alone were acquainted with his secret, were absent when the duchess arrived at Remember-Hill, he alone was able to inform me. I was soon enlightened on this subject.

Finding me, one morning, in the library, the duchess accosted me, saying, "You became acquainted with Lorenzo, the same time that Arthur did, do you know any circumstance of his life?"

"I know that he has not always been a Catholic, and that it is but five years since he lost his sight; for the rest, he is very mysterious and laconic on all that concerns him." The entrance of Lorenzo and Henry interrupted us.

Afterwards, meeting Lady Walsingham, I asked her if Lorenzo soon made the acquaintance of the duchess of S——. "He loves her even to veneration," she replied; "the most affectionate son could not have for her more deference and esteem. My mother, on her part, is singularly attached to him."

"Ah! who would not love this angel," added Henry, who was present; "his presence alone inspires peace and virtue." A few days after, Lorenzo urgently besought us to respect his secret; his resolution being invariable not to discover himself to his mother or sister.

CHAPTER XIV.

ABOUT this time, Lord Seymour, I made many strict inquiries to learn some information concerning you, and the other members of my family; but my search was futile. You had left the British isles, and your trace was lost, like that of a vast number of the partisans of the queen, Catholic as well as Protestant, who had expatriated themselves, rather than live under the government of her persecutors. Matilda begged me not to leave her, since her husband in dying had transferred to her his rights and my guardianship. I approached my eighteenth year; I felt the need of having guides and true friends to strengthen my new faith, and I promised Matilda never to separate

myself from her family, except to embrace some state, if Providence should call me to it.

A short time after, we received a letter from Spain. The duke of Medina, (brother of the duchess of Salisbury) entreated her to come to Spain, to receive his last sigh; to bring with her his nephew, Arthur's son Edmund. This letter renewed our grief. The duchess, whose health was feeble, could not resolve to remove from her beloved Caroline; the latter's young children detained her in Scotland. The duchess requested Matilda to go with Edmund, and gave her a letter in which she informed the duke of Arthur's consoling death, and of the perfect reconciliation of the two families of Walsingham and Rosline. Henry consented to accompany Matilda, and proposed to Lorenzo and me to join them in their journey. All was regulated agreeably to the wishes of the duchess of Salisbury. Lorenzo said that he would follow me to the end of the world. We now thought only of our departure.

In taking leave of me, the duchess said, smiling: "You are taking from me the adopted son of my heart, your friend Lorenzo. Heaven alone knows the good this angel has done me. I never knew nor practised my religion well until Providence guided me to him. Every evening," said she, "he comes to say the chaplet in my room, after the family prayers. He has asked me to continue it for him until his return. This practice has become so agreeable to me that I shall never leave it off. Recommend me from time to time, to his prayers, for I should be sensibly afflicted to be effaced from his memory."

Lorenzo, who was writing near a window, and whom she supposed inattentive to our conversation, turned quickly towards us, "live, yet forget you?—that is impossible for Lorenzo!" He leaned his head over the paper, to conceal his emotion. Although blind, Lorenzo wrote regularly, by means of little pieces of wood, which he had formed while at the galleys, and which, placed under his paper, prevented him confounding the lines. This was his favorite occupation, since he had not to fear that his writing would be recognized; lord Arthur, alone, of all his family, having corresponded with him.

We left Remember Hill. Richard, who preferred the service of Matilda to any independent situation, followed us. We shuddered

in passing through Edinburg; the recollections excited by this place rent our hearts.

We stopped at Glasgow, where Matilda had some business to transact with her banker. The latter had written to her that a poor man, who had lately embraced the Catholic religion, finding himself destitute of every thing, and attacked by a mortal illness, had claimed her assistance, in the name, and on the part of the marquis of Rosline. "In fulfilling your orders, my lady," continued the banker, "I have always sent him some aid."

Matilda wished to learn further, and we discovered that this miserable creature was he who had terminated the life of our beloved Arthur; that touched by his last words, and by Lord McDonald's abjuration, he had embraced our religion, abandoned his odious office, and that, falling sick, from destitution, he had implored the generosity of the marquis of Rosline's widow.

Matilda trembled at these details, which recalled such frightful scenes. "Give him every necessary care," said she, "assure him a maintenance, and all that his condition calls for." "If we should go to see him," said Lorenzo, to Matilda, "our presence would console him, and strengthen him in the faith."—"See him!" I exclaimed, "him, the murderer of Arthur! Do not you go, my dear Sidney," said Lorenzo, with his unalterable mildness. "For me, I shall have myself conducted thither. I will tell him that I am the brother of the marquis of Rosline, and that he has become mine, in professing my faith. This holy religion pardons all, forgets every thing, and loves the unfortunate, even in situations, where nature feels the greatest disgust and horror."

"I will guide and accompany you there, Lorenzo," added the generous Matilda; and they immediately went. I accompanied them. We were introduced into a poor little room, or rather loft, where we found the object of our search in the most frightful misery.

Matilda knelt before him.—"You do not know me," said she. "I am the widow of the marquis of Rosline. This young man is his brother, and that other is his best friend; bless God for his mercies. The prospect of a happier life is opened to you; faith is the pledge of endless felicity."

She was so pale, that I thought her about

to faint.—“Oh! mighty God,” said poor William, “where will your goodness end! Angel of peace, I do not deserve this; my sight must fill you with horror!”

He took the hand of Matilda. My blood froze in my veins at the thought that that same hand——. Great God! how heroic and sublime is Christian charity!

Matilda’s presence was more salutary to poor William than her benefits. She had him carried to a more comfortable apartment, and sent for a clergyman and a physician.

He supplicated so earnestly for her return the next day, that she deferred her departure from Glasgow, expressly to grant him this consolation. We assisted at his viaticum, an hour after which he expired, full of gratitude, faith, and repentance. “Arthur’s prayer has been heard,” said Matilda. “O! Lorenzo, how much I owe to your Christian advice!”

We embarked for Fontarabia. The voyage was very perilous. We had already endured two tempests, when a third, almost within sight of port, threw the vessel into the greatest danger. Despairing to save the cargo, the captain retreated to the long boat with many of the passengers, among whom were we: and a few minutes after, the vessel, already injured, was buried under the waves. We prepared ourselves for the same fate. The large number of persons who crowded the long boat, exposed it to the same danger. They inhumanly, but of necessity, repulsed the unfortunate creatures who swam to join us, contenting themselves with throwing planks or ropes to support them above the water.

A young German solicited in vain to be received on board. The captain opposed it with firmness. “I pray you,” cried out the unfortunate man, “if it be true that Catholics are so charitable, have pity on a soul on the point of embracing the faith. Alas! I have left my country and relatives for this motive alone, and I am about to perish without being instructed and enlightened.” “If that be true,” replied one of the rowers, “the desire is as good as the act. Be tranquil!” In saying this, he repulsed him rudely with his oar.

“Take him in,” eagerly cried Lorenzo, who had heard these words, “I will yield my place to him!”—and he was about to precipitate himself into the sea, when I was so fortunate as to arrest him.

The captain, touched with such heroic devotedness, and sublime virtue, could no longer resist. The sea appeared to grow calm, and the tempest to cease. He consented that we should receive the young German into the boat. We gave him every attention, and he could not find words to express his gratitude. His expression had a mixture of mildness and sadness difficult to describe.

The remainder of our voyage was happy, and we arrived the next day at Fontarabia. The young German became much attached to Lorenzo, and it pleased him to repeat that to him he owed his life. He appeared to have received a distinguished education. He spoke English very well, and interested us extremely. We induced him to travel with us, and to give us his confidence.

Our friendly advances and affection, seemed to make the deepest impression upon him. “Ah, if you knew,” said he to Lorenzo, “how bitter life is to me, you would be surprised at my efforts to preserve it; and God knows that I cherish it only to know Him, to serve Him, and to sacrifice it to Him.”

These words sensibly affected me. I entreated him, if my request were not impertinent, to open his heart to us, and to relate the circumstances, which had preceded, and had given birth to his lively desire to embrace the truth. He sighed mournfully, and acceded to my request.

CHAPTER XV.

“My father,” said Oswald, “was a minister of the Protestant religion, and very zealous for his faith. He was a widower, had no child but me, and he educated me with the greatest care. He had given me, for a companion, his nephew Adolphus, (son of his brother, who had, in dying, consigned him to my father’s guardianship). My uncle had, further, entreated that Adolphus might be brought up at my father’s house, because, his wife being a Catholic, he feared that she would strive to weaken a religious belief, which was not her own.

“Adolphus, a little older than myself, became my idol. Our tastes and our sentiments were the same. I loved nothing as I loved him. His mother came often to our house, for my father observed towards her, all the attentions and politeness, which worldly policy prescribes. She lived in the practice of the

most exalted piety; offering daily to God her repentance for the faults she had committed during her life, and breathing ardent wishes for the conversion of her son.

"We lived seven years together. My friend approached his twenty-second year. His health being delicate retarded his studies, and still, with increasing years, declined. The waters of Wisbaden were prescribed for him, and we set out for them. His mother, seeing that my father did not wish her to accompany us, journeyed alone, and remained in the town whilst Adolphus inhabited it.

"My expectations were disappointed. No hope was entertained of his recovery. One day, (I shall never forget it), my father was absent from home. We were alone, when Mrs. —, (Adolphus' mother) called, and profiting by my father's absence, spoke earnestly to her son of his religious opinions. She told him that his life was in danger, represented to him the importance of an eternity of happiness or misery, and spoke of the novelty of the sect, which had gone out from the Catholic church.

"Adolphus was naturally mild and docile towards his mother, whom he loved and respected; but upon the subject of religion, which she had often before essayed without success, he was inflexible. Neither her prayers, nor tears could move him. I was so affected that I joined my entreaties to hers. He cast upon me an indignant glance, and threatened to inform my father of it. 'I love my religion,' said I, smiling, 'and nothing can seduce me from it; but I do not see why you refuse to your mother's tears, the poor favor she asks. What harm can there be in asking God to enlighten you, to make known to you the truth, and entreating him not to let you die in error?'

"Adolphus was appeased. 'That prayer would imply a doubt,' said he, 'and besides, whatever happen, I will never change my religion.' 'Oh! my dearest Adolphus!' exclaimed Mrs. —, 'these last words condemn you. The sincerity of those in error is their only excuse before God; but if a doubt presents itself, and through human respect, you reject it, your conscience becomes your accuser.' This reply struck me; the tone in which it was said, made me shudder. 'In mercy,' resumed Adolphus, 'do not trouble

my last moments.' This courageous mother triumphing over the violent combats, to which nature delivered her heart: 'What timid piety,' said she, 'must that mother have, who seeing her child sleeping at the edge of a precipice, and ready to fall, uses not every effort to snatch him from it, for fear of troubling his fatal repose!'

"The entrance of my father, whom we did not expect until the following day, interrupted Mrs. —. Although he might have attributed our tears to the condition of the dying Adolphus, he suspected another cause, and asked to be left alone with his ward. 'No,' said the weeping mother, 'I will leave him no more. He is my son! Who shall dare separate me from him?'

"Adolphus rose up in his bed, and throwing his arms round my father, I heard him say in a whisper: 'I am uneasy. I fear that my religion is not sufficient for salvation. Reassure me.' My father frowned, and indignantly reproached him with his weakness; spoke of the shame, which a change of religion would cause his relatives, and menaced him with all his anger, if he presumed to propose such thoughts to him; 'which could only be,' he added, 'the reveries of his mother and the fruit of her perfidious counsel.'

"Adolphus was silent. Mrs. — seized his hand, and no longer dissembling, she spoke to him openly before my father, who, with difficulty restrained himself. Never shall this terrible scene be effaced from my memory. Mrs. — supported her entreaties, with strong and conclusive reasonings, and spoke with all the mildness and tenderness of a disconsolate mother. My father, on the contrary, I am forced to acknowledge, used no discretion, and argued with all the vehemence with which Protestant ministers usually accompany their exhortations. He strove to dazzle Mrs. — by subtle and specious sophistry, which she repelled by two or three principles only, to which she was satisfied incessantly to return: the necessity of reflection, the danger of the new ideas, and of retaining them when God instils a doubt of their truth. She afterwards supported her position by the fact that all the sects admit the security of the Catholic faith, and attacked my father by this same argument, which condemned his hatred of the Catholic church.

"Adolphus preserved an unbroken silence. His mother then conjured him, for her peace of mind, to say only the prayer she had entreated of him, to ask God that he would deign to enlighten him, and not permit him to die in a false belief.

"My father hastily interrupted her, and hardening my unhappy friend, dictated to him a profession of faith, according to his views. Mrs. — seeing that he had but a few hours to live, cast herself on her knees, near his bed. My father took her in his arms and conveyed her by force, to an adjoining room, under pretext of sparing her the sight of the last moments and death of her son.

"My father returning abruptly, tore from him a last protestation of fidelity to his belief, and received his last sigh. They bore me away from the chamber. I was so struck, so agitated by the loss of my only friend, that I remained a long time, in a state of mental and almost physical insensibility. Mrs. —, whom I loved as a mother, no more approached our house. I soon learned, that, attacked by a violent fever, she lay dangerously ill. Nothing stopped me; and despite the stern prohibition of my father, I passed entire days with her, and attended her as the most affectionate son. 'Heaven will bless you, kind Oswald,' said she, the evening of her death. 'God will enlighten you, I am sure. Oswald, let me indulge the thought, in dying, that you will remember me before God, when you shall have become a Catholic!'

"I promised her, bursting into tears, and I assured her that I would delay no longer to examine, thoroughly, the principles of her religion. She expired, after having received the sacraments of the church, with the most edifying dispositions.

"I asked my father to place me at the university. I was twenty-one years of age. I urged a wish to study law, but, in reality, my abode at my father's house, had become excessively painful. I remained two years at

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Frankfort, without being able to resolve upon the project which I had meditated on entering the university, and which I have at length executed. I suddenly decided to embrace the Catholic religion, which I had secretly studied at Frankfort; and certain of the persecution of my father (taught by the fatal example of Adolphus), I did not wish to expose myself to it, and determined to repair to Spain, to a distant relative of Mrs. —, who would not refuse me his protection, and who was the better able to instruct me as he was bishop of B.

"You know the rest. But," continued Oswald, "what you cannot fathom, is the bitterness of an irremediable grief, which time, reason, faith, will only increase the more. To lose our friends for this life is but a passing evil, and the fate of humanity; but to think they may be lost forever!—what power, human or divine, can soften a like affliction?"

"Our religion condemns no one, individually," said Lorenzo, "no one can pronounce that his brother is lost for eternity. We know that out of the church, there is no salvation; but many are they who, by a want of opportunity to learn the truth, innocently adhere to error, and thus are in spirit members of the church.

Oswald appeared less uneasy by these reflections. He told me that he had made a vow of celibacy, and that his intention was, (if God should give him grace), to enter the ecclesiastical state. We prevailed on him to remain with us, until he should have positive information from the bishop of B.

Some days after, he received a letter from the bishop, who loaded him with praises, and invited him, in the most affectionate manner, to come to his house, and promising to be his support, to be a father to him in whatever state he might embrace. It was not without regret that this interesting young man separated himself from us. He promised to write to Henry, and to give us through him frequent intelligence.

TO BE CONTINUED.

NIAGARA RIVER AND FALLS.

BY PROFESSOR DUCATEL.

CHRONOLOGY assigns the year 1658 as having produced the first authentic description of these celebrated falls. This description is contained in the "*Histoire de la Nouvelle France*," by Charlevoix. Father Hennepin visited them in 1678, and it is remarkable that his account agrees with their present appearance in most essential particulars, excepting their height, which he repeatedly states to be six hundred feet. The Chevalier de Tonti, who accompanied him, corroborates his statements. The Baron La Hontan, on the other hand, describes them as seven or eight hundred feet high! whilst we know them to be in reality one hundred and sixty-four. The question arises, whence these extraordinary discrepancies in the former estimate of the height of these falls, even from what would be that of an ordinary observer at the present time. We are inclined to believe that they are occasioned by a very simple circumstance; namely, that in the days of Hennepin and La Hontan the falls were seen in their primitive, wild and secluded position. They were lofty as they are now, and even loftier in appearance; because the "square and compass" of civilization had not yet erected around them the buildings of man's hand, measured out according to prescribed rules, which in proportion as they aggrandize mankind, sink surrounding natural objects into comparative insignificance. When now we wish to make an estimate of the height of the falls, we have around us a number of buildings the elevation of which we know at least approximately. These are so many points of comparison, and we cannot go wrong but by a few feet; but when Hennepin saw them he saw nothing but their stupendousness, for which he had no adequate object of comparison in his own mind, for he says himself in his narrative; "It is true, Italy and Ireland boast of some such things, but we may well say that they are but sorry patterns when compared with this of which we now speak." To Hennepin's, Tonti's and La Hontan's eyes the falls did really seem from six to eight hundred

feet high, whilst to us they have dwindled to a mere matter-of-fact of common admeasurement. A confirmation of this may perhaps be found in the account published in 1722 by a Mons. Borasseau, who says that the governor of Canada had, in the previous year, ordered his own son, with three other officers, to survey Niagara and take the exact height of the cataract, which they accordingly did, with a stone of half a hundred weight, and a large cord line, and found it, upon a perpendicular, one hundred and seventy-six feet! . . . We know now the true height of our falls, and albeit not more than one hundred and sixty-four feet, considering that it drains the surplus waters of four immense inland seas, that together with the hundreds of rivers, great and small, that flow into them, may be estimated to cover one hundred thousand square miles, and to contain nearly half of the fresh waters on the surface of the globe, it is the most stupendous of cataracts, but, for the sake of geographical accuracy, we should not, like the common run of people, represent it as *the greatest water-fall* in the world; for Baron de Humboldt informs us that the height of the great cataract of the Rio de Bogota, in South America, is about eight hundred feet; that of Staubbach, in Switzerland, is nine hundred feet. The river Ache, in Bavaria, which rises in the cavern of the glacier of Mount Tauren, runs through the valley of Achenal, and, after reaching the gulf of Tauren, throws itself over an elevation of two thousand feet. It has five great falls; the last of which forms a most magnificent arch of waters, which is resolved into spray before it reaches the ground. The noise of the waters is so terrible that it is heard at the distance of more than a league; and the current of air produced by the descent of the water is so violent that it drives back those who attempt to advance towards the gulf: it is necessary, therefore, to approach it, by walking backwards.*

* *Encyclopædia of Geography.*

Secondly, we may inquire what the geologist has to say of this grand feature impressed upon the face of the earth, by the Falls of Niagara. Now the most striking feature in the topography of the country over which the river flows, is the great difference of elevation between the two lakes; the elevation of Lake Erie being three hundred and thirty-four feet above Lake Ontario, the greater part of which difference is overcome in the space of one mile from the head of the rapids to the foot of the falls.

The physical characters of the river and falls next determined by the nature of the geological structure of the country over which they flow, are: that the river from its escape out of Lake Erie has, for the first two miles, a very rapid current; after which it flows on more gently, the channel gradually widening as far as Grand Island, where it is nearly two miles wide. At this island, the greater quantity of water runs on the west side, and below it the river expands to a width of nearly three miles, presenting the appearance of a quiet lake studded with small low islands. About one mile from the rapids the river narrows and the current acquires proportional velocity; after which the rapids commence, and, in the distance of another mile before reaching the falls, rushes on with impetuous velocity over a declivity of fifty-two feet, to the edge of the precipice, when it is precipitated from an elevation of one hundred and sixty-four feet. The river then flows through a chasm, the sides of which present almost perpendicular walls at the foot of which there are taluses formed by the falling of the rocks from above. The channel of the river is in some places less than two hundred yards wide, and in others nearly five hundred, whilst the breadth of the chasm across the top is generally twice that of the channel. The whole declivity of the bed of the river from the falls to Lewiston, a distance of seven miles, is one hundred and four feet, or fifteen feet to the mile, which supposes a great velocity; yet about a mile below the falls and where the channel is narrowest, the stream glides along with comparative quiet, while below this, at a place where the channel is broader, it is thrown into great confusion. Three miles down, the river turns suddenly to the west, nearly at a right angle, through a very narrow channel, and the current runs with such prodigious rapidity into a semicircular basin beyond as to

cause the water to rise up in the middle ten feet above the sides, thus forming the whirlpool. Again, below this the current is more gentle and the water smoother, though the channel is narrower than above. Now, Mr. Hall explains the cause of both the regular and irregular appearances in the course of the river by referring to the nature of the rocks in the bed of the river. Thus below the whirlpool there are no hard rocks in the bed of the river, consequently the channel is deeper than where such rocks exist and the current gentler. At the whirlpool and above it, there is a hard rock (sandstone) at and near the level of the river, hence the channel is not worn so deep. After this hard rock has dipped beneath the surface, the channel is excavated in a softer material (shale), hence again the narrow channel and smooth water a mile below the falls. Near these, the higher beds of hard sandstone and limestone come to the level of the river and thus cause a wider shallow channel and more tumultuous water.* The great cataract itself owes its present condition to the nature of the materials over which it tumbles; being a superincumbent mass of more resisting rock (a compact limestone) overlying a stratum of softer material (shale), both nearly of equal thickness. And the rapids above the falls are produced by the river coming in contact, after scooping its bed out of more friable rocks (marls and shales) from its issue out of Lake Erie, with the upper thinner beds of the same rock forming the top of the falls. . . . Most geologists are now convinced that the river has been the principal agent in excavating its own channel, from near the escarpment between Lewiston and Queenston to its present position at the cataract; and that the recession has been aided by the nature of the rocks known to be composed of alternately hard and soft strata. It is possible, however, that the original direction of the waters may have been determined, by some solution of continuity in the strata forming the escarpment; for Mr. Hall informs us in a note appended to his "Remarks," &c. previously referred to, that Mr. Roy, government engineer at Toronto, U. C., has found from levels made at several places between Lake Ontario and the Queenston heights, that

* "Remarks on Niagara Falls and the geology of the surrounding country." By James Hall in the *Boston Journal of Natural History*.

the crest of this escarpment constantly declines going westward from the river, while the base continues at the same elevation; and Mr. Hall himself says that there is a similar declination eastward towards Rochester amounting to about one hundred feet in eighty miles, so that the course of the river is actually upon or near the highest part of the escarpment. Supposing this inequality to have been produced by some force, as a contraction whilst, or an upheaving after, the strata became consolidated, there might, in either case, have been produced, a *vent* through which the original drainage of the country would be first effected; leaving the river subsequently to widen its channel in the manner before stated. Reverting once more to the topography of the country, we are told that a great portion of it for twenty miles north of the terrace bordering Lake Erie, is very level; but after leaving this level, the ascent is gradual to the north until it reaches the edge of the great escarpment of Lewiston and Queenston, where its elevation is thirty-eight feet above the level of Lake Erie. Now there is a remarkable evidence that the waters of the Niagara once extended much nearer to the Lewiston escarpment than they do at present; and this is the lacustrine or fluviatile deposit on the north side of Goat Island, together with others found by Messrs. Hall and Lyell at several places on the east side of the river, and which Mr. Hayes had previously indicated to occur on both sides.* In order then to raise the waters to a sufficient height to allow these deposits to be made, there must have been a barrier to retain the waters far towards Lewiston. It is not to be concluded, however, that at any one time there has been a perpendicular fall equal to the whole height—namely, three hundred and fifty feet—of the escarpment at Lewiston. The presumption is that there was a succession of falls determined by the more or less facility in wear and tear of alternate beds of hard and soft rock, until by the increasing retardation of the highest cataract in proportion as the uppermost hard limestone thickened in its prolongation southwards (the lower falls continuing to recede at an undiminished pace) the limestone having the same resistance to overcome as at first, they coalesced into one.

* Silliman's Journal, vol. xxxv, No. 1, referred to by Mr. Hall.

This, Mr. Hall tells us, would happen after the falls had retreated about three miles, or nearly to the whirlpool.* But here we must stop to consider another feature in the chasm of the river; being a remarkable excavation, embracing about two acres, cut out literally and perpendicularly in the rock on the right side of the river about half a mile below the whirlpool, and known as the Devil's Hole. Mr. Lyell thinks that the form of the ledge of rocks at this place, and of the precipice which there projects and faces down the river, proves the falls to have been once at this point.† From these considerations it is evident that geologists have satisfactorily explained the recession of the river to its present position at the falls. We are indebted to Mr. Hall for the most lucid exposition of the facts connected with this view of the subject.

Thirdly; admitting the recession of the falls to have taken place in the manner described in the preceding paragraph, the next question that suggests itself is: What has been the average rate of this recession; and what length of time did it take to bring the cataract to its present position? Although this question is very generally and most naturally asked, a moment's reflection will convince every one that it is unanswerable. As to the *rate* of recession, in the midst of a number of fortuitous

* Mr. Lyell in endeavoring to trace the series of changes that have taken place in the region of Lakes Erie and Ontario, referring, first, to a period of emergence, when lines of escarpment like that of Queenston and valleys like that of St. David's, were excavated; secondly, to a period of submergence when those valleys and the cavities of the present lake-basins were wholly or partially filled up with the marine boulder formations; and lastly, to the re-emergence of the land during which rise the lake ridges were produced and the boulder formation partially denuded, goes on to show how during the last upheaval the different lakes may have been formed in succession; and that a channel of the sea must first have occupied the original valley of the Niagara, which was gradually converted into an estuary, and then a river. The great falls when they first displayed themselves near Queenston, must, according to Mr. L., have been of moderate height, and receded rapidly, because the limestone overlying the shale was of slight thickness at its northern termination. On the further retreat of the sea, a second fall would be established over low beds of hard limestone and sandstone, previously protected by the water; and, finally, a third fall would be caused over the ledge of hard quartzose sandstone which rests on the soft red marl seen at the base of the river cliff at Lewiston. These several falls would each recede farther back than the other, in proportion to the greater lapse of time during which the higher rocks were exposed before the successive emergence of the lower ones.—*London Literary Gazette*, *ubi supra*.

† *London Literary Gazette*: sitting of the Geological Society, January 4, 1843.

circumstances to be taken into consideration, there are only two determinable "landmarks" that might furnish elements of calculation, namely, the dip of the strata of rocks and the ascent in the bed of the stream; "both together tending to bring the strata down to the level of the water as we progress southward." The bearing of this fact upon the rate of recession is obvious; "for while a hard mass remains at a considerable height above water, with a soft one below, the excavation of the softer one, and the undermining of the upper hard one, tends to the recession much more rapidly than if the whole were of uniform character;" and contrariwise, the undermining process would be suspended whenever the hard mass came to the level of the water which would bring about a period almost stationary. Mr. Hall informs us that "there are various proofs of this halting, both in the form of the chasm below the present fall, and from the fact that the lower limestone still remains in place, for it is seen that having passed a few feet beneath the water at the cascade it supports large fragments of the upper limestone fallen from above." I do not believe with this gentleman that any "systematic survey and triangulation of the form of the cascade and the establishment of permanent marks of reference for future observers," whereby to determine the rate of recession can be made; unless, indeed, carried out for a very long, nay almost indefinite period of time. As to the assertion of the old residents at the falls, that the recession has been about fifty yards within the last forty years, it cannot be relied upon. It follows that if we have not been able to determine the rate of recession, it is equally impossible for us to assign the lapse of time it has required to bring the cataract to its present position, at least according to our ordinary modes of computation. But when we refer to the geological phenomena apparent in the basin, between Lakes Erie and Ontario, one of which, namely, the existence of fluvial deposits has already been alluded to, we may still arrive at certain not uninteresting conclusions. Thus Mr. Lyell in course of investigations made by him in June, 1842, found a fluvial deposit, similar to that of Goat Island, on the right bank of the Niagara, nearly four miles lower down than the great falls. This deposit is composed of horizontal strata

of sand and gravel, about forty feet thick, plentifully charged with shells of *recent* species, and is placed on the verge of the precipice overhanging the river. It is bounded on the inland side by a steep bank of boulder clay, which runs parallel to the course of the Niagara, marking the limits of the original channel of the river before the excavation of the great ravine. Another patch of the sand with fresh water shells was found on the opposite or western side of the river, where the Muddy Run flows in about half a mile above the whirlpool. From the position of the strata in these deposits, it is inferred that the ancient bed of the river, somewhere below the whirlpool, must have been three hundred feet higher than the present bed, so as to form a barrier to the body of fresh water in which the various beds of fluvial sand and gravel, above mentioned, were accumulated. This barrier was removed when the cataract cut its way back to a point further south. Mr. L. also remarks that the manner in which the fresh water beds of the whirlpool and Goat Island came into immediate contact with the subjacent limestone, shows that the original valley of the Niagara was shaped out of limestone as well as drift; and that thence the rocks in the rapids above the falls had suffered great denudation while yet the falls were at or below the whirlpool. . . . Further, an ancient gorge, filled with stratified drift, which breaks the continuity of the limestone on the left bank of the Niagara at the whirlpool, was found to be connected with the valley of St. David's above three miles to the north west. This ancient valley appears to have been two miles broad at one extremity, where it reaches the great escarpment of St. David's, and between two or three hundred yards wide at the other end, or at the whirlpool. Its steep sides did not consist of single precipices, as in the ravine of Niagara, but of successive cliffs and ledges. After its denudation, the valley appears to have been submerged, and filled up with sand, gravel, and boulder clay, three hundred feet thick. Another fact is, that bones of the mastodon were found on the right bank of the river near Goat Island associated with shells of *recent* species; that is, shells the same both in genera and species as those now inhabiting the river and lakes. Whence it may be concluded that the present channel of Niagara is of recent geological date.

Finally; what is to be the final consummation of the grand cataract of Niagara? Allowing the recession to go on as it is now doing, it is not difficult to predict the changes that will supervene. But I cannot do better than answer this question in Mr. Hall's own words. "The lower half of the rock at the cascade, or about eighty feet, is of soft shale, the limestone above being of equal thickness; higher still is about forty feet of limestone in thin beds, forming the rapids. . . . Now these beds dip to the south at the rate of twenty-five feet in the mile, and the declivity of the bed of the river is about fifteen feet in the mile, from the falls to Lewiston. It follows, therefore, that as the falls recede, there will be a less amount of shale above water, owing to the dip, and to this must be added the amount of declivity in the river bed, both together making forty feet. So that when the fall has receded one mile, the surface of the water will stand at a point in the shale half way between the present surface of the water and the bottom of the limestone. Going on at this rate for another mile would take away from the fall forty feet more of the shale, so that the surface of the river would stand at the base of the limestone. The cataract would then have a solid wall of limestone to wear down, the river beneath protecting, in a great measure, the undermining action upon the shale. During this time, and at the end of the first mile, the falls would have arrived at the present site of the commencement of the rapids, and thus about forty feet more of limestone would be added to the height; unless from its thin bedded character it continued to recede faster, and thus continue a rapid. In this case, there would be a fall of one hundred and twenty feet at the end of the first mile; and one of eighty feet at the end of the second mile. . . . At this period, then, we are to contemplate the cataract of Niagara as having receded two miles, the shale having disappeared beneath the river, and the cascade presenting a solid wall of limestone eighty feet high, and a rapid of forty or fifty feet beyond. The recession would then go on very gradually, and so soon as masses from the cliff have fallen down to fill up the river bed, as they inevitably will in a great measure, then the base will be protected so effectually that little influence will be exerted by the force of the water. Eventu-

ally, however, the cliff will be broken down, and huge fragments piled below, until the cataract will be nearly lost amid them. This state of things will continue for a long time, the height gradually diminishing, till the river has cut its way back for two miles further, when there will be no thick bedded limestone above water, and the higher beds will form a rapid as before. This point of meeting, between the surface of the river and the top of the thick bedded limestone, will be about one hundred feet lower than the summit of the present cascade, and as there will be forty feet of rapids in the thin bedded limestone within a short space, as there now is, it follows that there will be added to the descent of the river beyond the rapids, one hundred feet more than at present, as the surface of the limestone has dipped to that amount. The whole fall in the river at that time, from Lake Erie to the point of junction between the limestone and water below the rapids will be about one hundred and sixty feet. The distance between this point and Lake Erie is occupied by nearly uniform soft layers, and after a partial wearing down of the limestone forming the rapids, the descent will be equally distributed over the whole extent of sixteen miles, giving a uniform declivity of about ten feet in the mile, or one-third less than the present declivity in the bed of the river from the fall to Lewiston. From the nature of the bed of the river for fifteen miles below Lake Erie, it may be doubted whether this rapid descent along the whole distance would be continued; for the stream, having no heavy blocks of rock to remove, would keep its channel clear with a far less declivity; and should this prove the case here, we might still have a fall of a few feet, at the outlet of Lake Erie, over the limestone (that forms the bed of this lake). Whether such a fall would occur at the outlet of Lake Erie depends on the solution of the problem regarding the required declivity in the bed of the river below the lake. Which ever way it may occur it will make no material difference in the great result, which will be either a continuous rapid stream from Lake Erie to Lewiston, or a rapid stream, with a fall at the outlet of Erie. If present causes continue to operate as now, such will be the consummation, the finale, of the grand cataract of Niagara."

INTELLIGENCE.

FOREIGN.

ROME.—Extract from a letter, dated Rome, April 14th, 1844.

We have just passed through the functions of holy week. I did not see much of them except in our own church, where, although on a less showy scale, they are performed with an exactness and solemnity, which to a foreigner, make them very remarkable. Our repository is considered one of the most beautiful and devotional in the city. I have seen only a few of them: but I believe that generally the appearance of them is very different from what it is with us. They are commonly called sepulchres, from association with the melancholy becoming to the day: and, in accordance with the same feeling, instead of being made cheerful and gay, with flowers and delicate hangings, the study seems to be to give them a cast of sadness.

I visited that of the Pauline chapel in the Vatican. It consisted simply of a large pyramid rising behind the altar, and entirely covered with candles, leaving only a narrow passage up the side, for the deacon to ascend with the chalice. On the summit was a small altar, in the form of a sarcophagus or ancient tomb, and on this was placed the tabernacle, of a simple square form, with no canopy, but with two large conical candelabra above it, which completed the pyramid. All the candles were lit; the windows were closely curtained, and the severe simplicity of the splendid pile, with the silence and half obscurity of the rest of the chapel, gave a spirit of solemnity which it was almost impossible to resist. We had already too been disposed for it; for along the magnificent stairway, and in the ducal hall, which was also half-darkened, we had passed among groups of soldiers, some standing guard in silence, others talking scarce above their breath, and all with their arms reversed, as in mourning. It had perfectly the air of a palace whose master was lying in funeral state.

At the opposite extremity of the same ducal hall, is the entrance to the Sixtine chapel. At the time of our visit, the holy father and the cardinals were attending at the mass of Good Friday. We went there for a short time, but the crowd was too great for us to witness any thing. We heard the conclusion of the Passion, which was chanted by three deacons as on Palm Sunday. In the part of the multitude, the whole choir of singers unite, and the arrangement is much admired for the happy repre-

sentation of numerous and discordant voices; yet, all blended in a simple harmony.

To return to our own repository—the spirit and the effect is the same as in the others; but the manner of producing it is almost the reverse. No candles are seen, but those of two candelabra at the outer corners of the recess; the others are hidden, so as to illuminate without appearing. Upon the altar is a large glass shrine, containing nearly a full sized representation of our Saviour's lacerated body in the tomb. Upon this rests the simple square tabernacle, with no other decoration than a bas-relief upon the door. Against the wall behind, is a large cross, with the instruments of the Passion, giving out rays of light, and on each side, upon small screens that stand out, are angels among the clouds, mourning over the death of Christ. The arrangement, in itself, might be called theatrical, but the absence of all gaudiness, the subdued, pale cast of the paintings, and even the simplicity of the whole together, produces an effect most congenial to the soul that would mourn in quiet over the sufferings of her Saviour.

Our Tenebræ also is moving, to one who attends it; but there is nothing peculiar in it to be described; it lasts about two hours and a half. On Saturday, the Prophecies are *sung* from beginning to end, and though we had no blessing of the water, we were in church from seven o'clock till half past ten. At the Gloria, we could not ring any other bell than the small ones in the church. It is forbidden, under pretty severe penalties, to ring any public bell, until those of St. Peter's announce that the Gloria is commenced in the Sixtine chapel; at that moment, a cannon at the castle gives the signal to the whole city; and all the bells of some five or six hundred churches, and I know not how many of convents, chapels and oratories, peal out as loud and as merrily as the arms of the ringers can make them; and the racket is long kept up, by the boys firing muskets and fowling pieces at their doors.

On Easter night we witnessed, from a distance, the far famed illumination of St. Peter's. Though it seems to me, I spoke of it last year to sister H.; yet, I cannot forbear telling it again; for its charming effect the second time, surpassed my recollection of it, as much as the first view surpassed my expectations. But first let me give you a little calculation which perhaps has occurred to your own mind. From the time I was a child, I have—

I suppose very naturally—in trying to conceive great heights taken Washington's monument for a standard. Once as I stood in St. Peter's, and looked straight up at the fresco painting in the ceiling of the dome, I found myself almost, unconsciously, forming a comparison, and judging that the clear distance up to the top, must be pretty nearly equal to the height of our monument. A moment's reflection on facts and figures, showed me that the base of the dome was as high above the pavement on which I stood, as the platform around the top of the monument is above the ground: so that the great architect has well fulfilled his promise that he would hang the pantheon in the air, for he has hung it at a noble height. As for my measurement, were the first monument complete, a second might be built on the top of it, only leaving out the square base, and it would not quite touch the ceiling at which I was looking: this is for the interior. Above this rises the little cupola or lantern, which is itself as high as a lofty palace, and with the great copper ball and the cross above, makes up one hundred and forty-five feet more. That is to say, from the pavement of the church to the top of the cross, the height is only twenty-seven feet less than would be three Washington monuments, built one on top of the other. Look up now, and fancy their appearance, and you have one element of the grandeur of St. Peter's dome. For its breadth, the interior diameter is one hundred and forty feet clear; you can compare it with the cathedral, or any space of which you know the measure. Figure then to yourself such a dome, raised up in the air to such a height, and of a form so graceful and light that it hardly seems to press upon its columns; and the still more light and airy cupola on the top, with the globe surmounted by the triumphant cross: then add the two twin cupolas at its side, which set it off like smiling, tiny children, around their mother's chair: and now, you either have some idea, or are persuaded of the impracticability of getting any idea of St. Peter's dome.

On Easter night, the whole exterior of the edifice, from the summit of the cross down to the ground, and the whole of the grand colonnade, around the piazza, is illuminated. When dark closes in, it is found already lit with paper lanterns, arranged along the ribs of the domes, and along the columns and architectural divisions. At some distance, it gives the appearance of continuous lines of soft white light; and as all around is dark, it is a beautiful opportunity to admire anew the wonderful elegance of the architecture, when every curve is so distinctly and luminously traced upon the blackness of the night: so grand and yet so delicate, and so mysterious, those lines of fire in the midst of darkness, that I felt as if some charm had come over me, and I was seeing the realization

of some fairy tale. But, of a sudden it changes.—At an hour and a half after sun-down, the clock strikes for one o'clock at night: at that instant there is a commotion, a change of some kind beginning; but what it is, where it began, what is the nature of it, what it is going to do, there is no judging, for in ten seconds it is done, and the whole building seems covered with a sheet of red glaring flame. The effect is magical, and the wonder still increases when you consider the immense and varied surface which is changed so instantaneously.

"For a while it looks like an immense furnace, glowing and fading and glowing again, as the wind plays around it; afterwards, as the first flare dies away the lines again come out distinct. But as the little lanterns have been exchanged for great blazing lamps, the light continues to be brilliant and almost dazzling; and at a distance the dancing of the flames, makes it twinkle and sparkle as if there were millions of diamonds behind it. It is said that the cross is watched for on this night, and clearly seen, far out at sea. What a sight for a Catholic sailor in a stormy night!

"Above, I have corrected an impression, with regard to the height of the pillars that support St. Peter's dome; because the pillars strictly do not extend up to the dome, but they support that large "drum," on which the dome really rests. Their exact height I do not know, but the grand canopy over the altar is ninety-six feet high, and from the gallery which runs round the foot of the drum, we saw the cross on top of that canopy down below our feet. For the size of the pillars—they tell an anecdote here, of a small community of foreign monks who came to Rome, and begged the Holy Father for a piece of land to build a convent. After he had long resisted their application, they urged so strongly the fact of their being few, that the smallest possible lot would content them, that he at last, whether at their suggestion or his own, consented, for the sake of a joke, that they might have as much as was occupied by the base of one of the columns of St. Peter's dome. They took him at his word, measured the spot exactly, and on an equal space of ground, managed not only to build a convent, but a church in front of it, and save enough for a little garden! It is a very handsome edifice upon the Quirinal Hill; and whether the anecdote be true or not, it is said that the measurement is correct.

"But after all, it is not the size of St. Peter's that makes its real grandeur: for I believe that Michael Angelo intended to make it in one dimension, smaller than it really is; and it is very commonly judged that the effect would have been to increase both its beauty and its grandeur. Its real wonderfulness then consists in the elegance of its construction, the harmony of its parts and the pro-

fusion and beauty of its ornaments, chapels, tombs, pillars, statues, cornices, mosaics, bass-reliefs and precious marbles, in such number and variety that it really bewilders—and the best of all, is the feeling with which a Catholic, from three thousand miles away, can look on that magnificent monument of religion, and say, ‘This was built for me.’”

Statistics of the Catholic Church in Great Britain.

ENGLAND AND WALES.

Bedfordshire Churches and Chapels.....	1
Berkshire.....	5
Buckinghamshire.....	2
Cambridgeshire.....	3
Cheshire.....	14
Cornwall.....	4
Cumberland.....	9
Derbyshire.....	9
Devonshire.....	8
Dorsetshire.....	9
Durham.....	17
Essex.....	7
Gloucestershire.....	7
Hampshire.....	13
Herefordshire.....	8
Hertfordshire.....	2
Kent.....	14
Lancashire.....	95
Leicestershire.....	15
Lincolnshire.....	12
Middlesex.....	24
Monmouthshire.....	7
Norfolk.....	8
Northamptonshire.....	5
Nottinghamshire.....	3
Northumberlandshire.....	21
Oxfordshire.....	7
Shropshire.....	14
Somersetshire.....	12
Staffordshire.....	32
Suffolk.....	6
Surrey.....	7
Sussex.....	7
Warwickshire.....	19
Westmoreland.....	2
Wiltshire.....	3
Worcestershire.....	13
Yorkshire.....	58
Isle of Man.....	1
Guernsey.....	1
Jersey.....	2

SOUTH WALES.

Brecknockshire.....	1
Glamorganshire.....	2

NORTH WALES.

Caernarvonshire.....	1
Denbighshire.....	1
Flintshire.....	2

Total of Chapels in England and Wales, 508.

SCOTLAND.

Aberdeenshire Churches and Chapels.....	10
Argyleshire.....	3
Ayrshire.....	1
Banffshire.....	11
Caithness-shire.....	1
Dumbartonshire.....	2
Dumfriesshire.....	2
Edinburghshire.....	4
Forfarshire.....	1
Inverness-shire.....	17
Kincardineshire.....	1
Kirkcudbright.....	3
Lanarkshire.....	3
Linlithgowshire.....	1
Morayshire.....	2
Peeblesshire.....	1
Perthshire.....	2
Renfrewshire.....	3
Ross-shire.....	1
Stirlingshire.....	2
Wigtonshire.....	1

Total of Chapels in Scotland, 72; besides 27 stations where divine service is performed.

Grand total of Catholic Churches and Chapels in Great Britain, 580.

CATHOLIC COLLEGES.

In England there are eight Catholic Colleges, viz.

St. Edmund's, Hertfordshire.	
St. Peter's,	} Somersetshire.
St. Paul's,	
St. Gregory's,	
Stonyhurst, Lancashire.	
St. Mary's, Staffordshire.	
St. Cuthbert's, Ushaw, Durham.	
St. Lawrence's, Yorkshire.	

In Scotland one, viz.

St. Mary's, Blair, Kincardineshire.

CONVENTS.

London District.....	10
Central.....	6
Western.....	5
Lancashire.....	1
Yorkshire.....	2
Northern.....	1
Scotland.....	1
Total.....	26

MONASTERIES.

Central District.....	3
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Missionary Priests in Great Britain.

ENGLAND.

London District.....	133
Central.....	122
Eastern.....	34
Western.....	63
Lancashire.....	153
Yorkshire.....	63

Northern.....	57
Wales.....	23
<i>Total in England, 658, including Priests without any fixed mission.</i>	

SCOTLAND.

Eastern District.....	20
Western District.....	35
Northern District.....	26
St. Mary's College, Blairs.....	5

Total in Scotland.....86

Grand total of Missionary Priests in G. Britain, 739.

TURKEY.—*Constantinople.*—There are at present in this capital of the Turkish empire fifteen "Sisters of Charity" connected with the mother-house of Paris. They have upwards of five hundred children under their charge, composed of Christians, Jews, Armenians, Greeks and Mussulmen. About twenty thousand poor and sick of all sects and nations have found relief from their charities, and a great number of Christians have been bought by them from Turkish oppression and set at liberty.

AFRICA.—*Egypt.*—Mehemet Ali has given the French Lazarists a vast tract of land, and abundant materials for the erection of a college. The same zealous missionaries have commenced to see their efforts crowned in Abyssinia: new churches have been lately erected at Sennaar, Kartour and Gondar. Two Abyssinian priests were converted to Catholicity, and more were expected to follow soon. The only real opposition our faith meets now in Abyssinia is from the part of the despot Abouna, who styles himself archbishop of Abyssinia, and has reached the twentieth year of his age.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—At the second semi-annual meeting of the Maryland Catholic Society, the following appropriations were made:

To Laurel Church, Prince George's Co.	\$ 25
To the Male Asylum attached to St. Vincent's Church, Baltimore,	\$ 25
To Male Asylum, Washington City,	25
To Rev. Mr. Ried, of Harford Co.	25
To each of the Sinking Funds of the Catholic Churches of Baltimore, \$10.	40
	—
	\$140

DIOCESS OF PHILADELPHIA.—*Riots.*—On Friday, the 5th inst. information was communicated by letter to the pastor of the church of St. Philip Neri, Southwark, that it would be attacked on that evening. Having already taken some measures of precaution, with the approbation of Major Gen. Patterson, and authority having been received from his Excel. the

Governor, to form a company for the protection of the church, some fire-arms were procured, and introduced into the basement in the afternoon. This was an occasion of a gathering of persons in front of the church, who industriously reported that a design on the lives of citizens was entertained. The sheriff was soon on the ground, and to remove all apprehension, took from the church the arms. A committee from the mob was allowed to search it thoroughly, and clear it of all fire-arms. The church, however, continued to be besieged by the mob, but no attack was made. On Saturday evening General Cadwallader attempted to disperse the mob, and on their refusal ordered the military to aim, but Charles Naylor, the late Whig member of Congress from the Third District, cried out, *Don't fire!* and the military did not fire. Mr. Naylor was put under arrest, and detained in the basement of the church until Sunday, at 11 o'clock A. M., when the mob having obtained from a vessel lying at the wharf two pieces of ordnance, brought one piece to the front of the church, and with a battering ram beat down one of its doors, and carried away Mr. Naylor in triumph. The Captain of the Montgomery Hibernia Greens, with a very small force, had been left in charge of the church and of the prisoners, about thirteen having been put under arrest, who were, however, discharged by the magistrates. A small body of the Markle and Mechanic Rifle companies were sent to his aid. The mob clamored for the dismissal of the Montgomery Hibernia Greens, and promised to let them pass unmolested, threatening destruction if they continued to defend the church. Seeing themselves entirely unsupported, they consented to leave it, and came forth, not with reversed arms, as some papers have misstated. They had not proceeded far, when the mob assailed them, and they defended themselves by firing as they retreated; but, overpowered by numbers, they at length broke, each one seeking to save his own life. Robert Gallagher, a private, sought refuge in a house in Small street, and was pursued and inhumanly beaten almost to death. The mob, with a battering ram, broke down the wall, lately erected near the church, and forced an entrance into the church itself, which they desecrated, and attempted several times to fire.

In the evening, about 8 o'clock, Gen. Cadwallader, with a part of the First Division, arrived on the ground, and got possession of the church. The mob soon got into collision with the military, some of them attempting to wrest the arms from them. By command of their officer they fired, and six or seven persons were killed. The mob rallied with desperate resolution, and used effectually their fire-arms, the military maintaining their position bravely. Cannon was employed on both sides, and a number killed and wounded: how many it is not

known. Col. Pleasenton was slightly wounded; and Captain R. K. Scott, commander of the Cadwallader Grays, dangerously, but it is now hoped, not mortally. Sergeant Guier, of the Germantown Blues, was killed. Corporal Henry G. Troutman received a wound of which he has since died. The military took one or two pieces of ordnance from the rioters, and made a few arrests. On Monday, the mob increased in number, and force, and violence, threatening to exterminate the military. The civil authorities of Southwark, fearing a desperate and bloody collision, requested the troops to be withdrawn, and expressed their confidence that peace would be restored. Some acts of violence were, however, committed on some Irishmen after the withdrawal of the troops. The Governor arrived in the city, and issued a proclamation requiring all to be disarmed, unless those who report themselves, and are authorized to preserve the peace. All things are now tranquil, but the city is full of troops, and no measures have yet been taken to disarm.—*Cath. Herald*.

The state of things.—The city and county have been tranquil during the past week. Several committals have been made on charges of high treason, murder, and riot. Easton Harwood, a packer at Carr's China Store; Conrad, a butcher from Kensington, and John W. Smith, the head on the list of the Committee of Search, are in Moyamensing prison, on these weighty charges, \$12,500 bail being required for each. One of the Grand Jury, named Springer, of Southwark, has been bound over to appear at Court on Saturday, on a charge of uttering threats against the military. Harwood is said to have turned States' evidence, which, if true, will render many rather unsafe.—*Ibid. July 18th*.

The following angry ebullition we quote from the *Banner of the Cross*. The reader will perceive that the cant with which it closes is completely refuted by what precedes. When even the *secular* papers are universally denouncing the contempt of the laws and the spirit of proscription which govern the conduct of a mob, we might have expected something a little less one-sided, more patriotic, and more just than this unworthy crouching of a print, that professes to sustain and to practise the noble and generous principles of the cross. As to the assertions of the *Banner*, that the disturbances were provoked by Catholics, that there was no reason to apprehend danger to St. Philip's church, that no Romanist sustained injury, that the charges of persecution and anti-Catholic riots are ridiculous, as being unfounded, these positions are contradicted by every respectable journal that has ventured upon the subject. If we were disposed to retaliate, we would say that all this was dictated by a most uncharitable and bitter feeling, and that it can be ac-

counted for only by the fact that the writer, living in Southwark, was obliged to be cautious, or by the supposition that he has imbibed a spirit worthy of the Maryland Episcopalians of the last century. We prefer, however, to think that he was a little out of sorts, and that with the return of greater tranquillity round about him, he will recover his wonted composure of mind.

"THE SOUTHWARK RIOTS.—The U. S. Catholic Magazine complained at the time that we were altogether silent in reference to the dreadful outrages of May last, in a northern district of Philadelphia; and we had at first determined to leave also to the secular papers any notice of the awful scenes of last Sunday in Southwark, (our own parish and residence,) of which we were compelled to be an eye-witness. The accounts which have appeared in them have no doubt already acquainted all our readers with the shocking particulars; but those at a distance may not be so well informed of what we deem it a duty to make known;—and that is, that the late disturbances were wholly provoked by the Romanists. Whatever doubts may have existed as to the remote cause or immediate occasion of the Kensington riots, there can be none in the present case. During the whole of the great excitement consequent upon the former, Southwark remained quiet and peaceful; the same tranquillity and good order continued afterwards to reign; and the deportment of its citizens, of all classes, was most pacific and exemplary. It is perfectly absurd to pretend that the least danger to the Romish church (St. Philip Neri) could really have been apprehended. Yet under all these circumstances of order and peace, this church is armed in open daylight, and the most formidable preparation for a deadly conflict made, with muskets, pistols, gunpowder, slugs, balls, &c. Twenty-four hours before this became generally known, one of the most respectable gentlemen of the district predicted, in conversation with us, what the result would be; and it could not but have been foreseen by any one of ordinary sagacity. Was it designed to exasperate the population, and to bring about the subsequent scenes of violence and bloodshed? Such is, so far as we have heard it expressed, the universal opinion of this community; and the least that can be said is just ground for the suspicion. We must not omit to add that, throughout all the tumult and desolation, not a single Romanist sustained the slightest injury in person or property. Yet their periodicals are ringing with the ridiculous charges of 'persecution' and 'anti-catholic riots.'

"We write under no other feelings than those of deep pain and sorrow, and were enabled to maintain the same calmness throughout the whole of the late melancholy occurrences; which may be believed when we state that several articles in our

present number were written amidst the roar of artillery in the square adjoining our dwelling, the frequent whistling of bullets as they passed the window of our study, and the clash and din of arms on every hand! Nor do we wish to produce excitement in others. But it is impossible to close our eyes to the fact that we have reached an ominous and most important juncture. We can no longer doubt that a severe and searching struggle is fast approaching. Recent events should break in a voice of thunder upon the ear of every American Protestant."

CELIBACY.—The *Presbyterian* is shocked at the resolution of Rev. Pierce Connelly and his lady to live in holy continence, and mis-states the case. The bond of marriage can never be broken, but all married persons, by mutual consent, according to the Apostle, can devote themselves for a time to prayer, and on the same principle some, for high and holy ends, may devote themselves perpetually. Christ has enumerated the wife among the objects that may be left for His sake, and has promised a hundred-fold reward and eternal life to those who make the sacrifice. When Mr. Connelly, eight years ago, embraced the Catholic communion at Rome, Mrs. Connelly, who had been received into the church at New Orleans, on their way to the eternal city, was eager, as we have been informed, to facilitate, by any sacrifice, his admission among the clergy, but they were dissuaded by prudent and holy counsellors. The *Presbyterian* is consequently entirely misinformed as to her dispositions. *It would be impossible for him to obtain admission among the clergy, if she had the slightest objection.* Since they embraced the Catholic faith, their mutual attachment has been no wise lessened, whilst each has rivalled the other in devotedness and piety. After mature reflection, he has again knocked at the door of the sanctuary, and she has seconded his petition, declaring her wish to devote herself to piety and the instruction of young ladies, in the institute of the Sacred Heart of Jesus,—whilst he proposes to enter into the Society of Jesus. If military men are praised for sacrificing the comforts of domestic life for the good of their country—if in numberless circumstances men are for years separated from their families in professional pursuits—or for the public interests—it should not appear unreasonable that persons mutually desirous of pursuing holy objects, should be allowed to do so, and thus to spiritualize and elevate the natural affection which the marriage tie inspires. It is difficult for a carnal mind to appreciate the sacrifice, but church history abounds in examples, and St. Jerom is an unexceptionable witness of the discipline of the Eastern churches, and those of Egypt, and those of the Apostolic See, which admitted married men to the priesthood, on the condition of observing con-

tinence,—*desunt esse mariti.* Our neighbor does not show great quickness of perception when he observes that, "in this one instance at least, the law of celibacy has been dispensed with." *C'est tout le contraire.* Mrs. Connelly does not ask or need the sympathy of the editor, who exclaims: "Alas! his wife is desolate at Monte Pincio!" She is most happy there in the society of ladies of high birth, refined manners and exalted piety. As the institute which she has embraced is not of entire sequestration from the world, but of active employment in teaching, she is likely after a time to visit England, or this country, where there are establishments of the same kind. Mr. Connelly received tonsure on the 10th April, in the chapel where eight years before he had made his abjuration: on the 1st May he received minor orders in the church attached to the convent on Monte Pincio.—*Cath. Herald.*

DIOCESS OF HARTFORD.—*Confirmation.*—Bishop Tyler confirmed one hundred persons in St. Peter and Paul's church, Providence, on the 16th of June, and on the 23d the same number were confirmed at St. Patrick's.—*Boston Pilot.*

DIOCESS OF BOSTON.—*Confirmation.*—This sacrament was administered on Sunday last, in Charlestown, by the Right Rev. Dr. Fitzpatrick, to sixty persons, between twenty and thirty of whom are native American converts. After vespers, the Right Rev. Dr. Fenwick, D.D., preached.—*N. E. Reporter.*

DIOCESS OF NEW YORK.—*Confirmation.*—The Right Rev. Bishop Hughes recently administered the sacrament of confirmation on Sunday morning, in St. Paul's church, Brooklyn, to two hundred and thirty children. At ten o'clock, High Mass was celebrated by the Rev. Mr. Hogan, and sermon by the Right Rev. Doctor Hughes. This sacrament was administered on the first of July, by the Right Rev. Dr. McCloskey, at St. Patrick's, West Troy, to nearly two hundred persons; among whom were eight or ten converts.

Rt. Rev. Bishop M'Closkey administered the sacrament of confirmation in St. Mary's church, Albany, on Sunday last, and in St. Joseph's on Monday. About 300 were confirmed in both churches. The Rt. Rev. Prelate preached in St. Mary's at ten o'clock Mass, to an immense congregation, very many of whom were not Catholics. Several Protestants were also present at his address in St. Joseph's, next day.

New Church at Perth Amboy, N. J.—We have but room to announce that on Thursday next, the 18th inst., at 11½ o'clock, A. M., the Rt. Rev. Bishop of New York, will lay the corner stone of a church at Perth Amboy, N. J. Our friends can make a pleasant trip to the spot by taking the steamboat Mt. Pleasant, foot of Vesey street, at 8

o'clock in the morning, returning by the Independence at 5 in the afternoon.

DIOCESS OF PITTSBURG.—*Spiritual Retreats, &c.*—During the retreat for the laity, which ended on the 9th of June, nine clergymen were in attendance at the confessionals, and twenty-five hundred of the faithful approached the sacraments. The *Pittsburg Catholic* also states that the retreat of the clergy followed that of the laity, and was closed on the 16th of June, when the diocesan synod was opened.

The second session of the synod was held on the Tuesday following, and the last on Thursday. Twenty priests assisted at its sessions—the exact number of the clergy of the diocese; the places of two, who were absent, having been filled by the Rev. Father McElroy, and the Rev. Mr. Comerford of Wheeling, who were invited to be present.

New Chapel.—On Sunday last, June 30th, "The Chapel of the Nativity" was opened in this city, for the use of the Catholic colored population. The building had been used hitherto by a German Methodist congregation, from whom it was purchased. *Ibid.*

DIOCESS OF CINCINNATI.—*Episcopal Visitation.* The sacrament of confirmation was recently administered at St. Joseph's, near Somerset, to fifty-three persons; at St. Patrick's also, near the above place, seventy-six were confirmed; at Holy Trinity, Somerset, one hundred and two, and at Rehoboth, forty-eight; and at Columbus fifty-two. At St. Joseph's there are nine novices destined for the holy ministry. During his visit at this place, the Right Rev. Bishop conferred the holy order of subdiaconship upon Mr. James Whelan, a professed religious of the order of preachers. Twenty-two persons were confirmed at St. Ann's church, Taylorsville; twelve at St. Michael's, Deavertown; forty-nine at St. Francis', Sunday Creek; eleven at the church of the Conception of the B. V. M., Chauncey; and fifteen at Marietta.—*Cath. Tel.*

DIOCESS OF CHARLESTON.—*New Church.*—A bank has been lately purchased at St. Mary's, Ga., for the purposes of a church. The building has a handsome portico in front, and is forty feet by thirty.—*U. S. Cath. Miscel.*

Religious Professions.—On Monday, the 24th June, Miss A. M. Coleman and Miss C. E. Dignam, two novices in the Convent of the Ursuline Nuns of this city, made the solemn vows of religion. The ceremony was performed in the cathedral, and its novel character collected a large and crowded congregation. The Very Rev. R. S. Baker delivered a most eloquent and able discourse.—*Ibid.*

DIOCESS OF NASHVILLE.—*New Churches.*—A correspondent of the *Catholic Advocate* writes thus from Clarksville, Tenn. June 14th.—"The Rev. Mr. Schacht has eight counties assigned to him, in

four of which there will be churches, God willing, before winter. There is a large tract of land in Humphrey county, part of which belongs to the Bishop, on which several Irish Catholic families settled about eighteen months ago. They already begin to enjoy the comforts of a peaceable and independent home.

"A convenient church, thirty-five feet long by fifteen feet wide, is being built, through the endeavors of Rev. Mr. Schacht, who visits them every month. 'To a laboring man in search of a home, this place offers superior inducements. It is thirty-five miles from Clarksville, where employment is readily attainable during the winter months, after the crop is laid by.

"On Saturday last, Rev. Mr. Schacht by authority of the Rt. Rev. Bishop, laid the corner stone of a new Catholic church in Clarksville, Montgomery county, on the Cumberland river—an improving town—amidst an immense concourse of country people and citizens, who witnessed with marked attention and respect the imposing ceremonies of the church.

"He then delivered an able address, explanatory of the ceremonies about to take place, and beautifully described the purposes of Christian temples. Many of the spectators, it was remarked, joined in prayer with the Catholics, and all, without exception, behaved most respectfully. The church is speedily progressing; the basement story is of stone, and the body of the church will be of brick, forty-two feet long by twenty-six wide in the clear. Within twenty-two miles east of Clarksville is another new church, built two years ago of logs, called St. Michael's, which is also attended, monthly, by Rev. Mr. Schacht. This church has been lately neatly fitted up. The section of country around this is also very fine.

"About seven miles beyond Gallatin, Sumner county, Tenn., it is expected that another small church will shortly be commenced. It is intended to be erected on the farm of Mr. Francis Rogan, who gives the lot, the lumber, and the assistance of his hands during the progress of the work."

DIOCESS OF VINCENNES.—*Dedication.*—We learn from the *Catholic Advocate* that a new church was blessed at Faux Chenal, about eight miles from Vincennes, on Trinity Sunday last. The Rt. Rev. Bishop officiated, and afterwards administered the sacrament of confirmation.

DIOCESS OF NEW ORLEANS.—*Synod.*—The synod held at New Orleans terminated on the 29th of April. The bishop has communicated the substance of an excellent pastoral letter dated the 16th of May, feast of our Lord's Ascension. The decrees of the five Councils of Baltimore were formally received, and declared obligatory. The faithful are exhorted to support the Diocesan Se-

minary, in order to encourage the education of a national clergy, but they are reminded that European missionaries, who devote themselves to the salvation of their brethren here, are not foreigners, but brethren and fellow citizens in Christ, the Church not regarding narrow and accidental distinctions, but considering all her children as one great family. The bishop directs that baptism be administered in the church, unless in case of great distance, or imminent danger. He prescribes the publication of the Bans previous to marriage: insists on the conditions prescribed for mixed marriages: states that such as refuse the sacraments in death cannot be buried with ecclesiastical ceremonies: and finally urges the observance of the Lord's day. We regard the holding of this synod as most auspicious for the order and peace of that diocess. *Cath. Herald.*

DIOCESS OF ST. LOUIS.—Towards the close of May a new female academy was opened in this city, on Sixth street near Pine. This establishment is conducted by the religious sisters of the order of the Visitation of the B. V. M. founded at Annecy in Savoy, by St. Francis de Sales and St. Joanna Frances Fremiot de Chantal, in 1610. This Order was solemnly confirmed by Pope Paul V. Its principal objects are the sanctification of its members and the education of youth.

The "Ladies of the Sacred Heart" have reopened their Academy for the education of young ladies, in St. Charles, on the Missouri river, about twenty miles above this city. Owing to particular circumstances, this institution was closed last year.

The new college of St. Vincent of Paul has been opened at Cape Girardeau, Mo.; it has been erected by the Priests of the Mission, or Lazarists. It is a large and beautiful building, situated on an eminence in one of the most healthy parts of the states and commanding a full view of the mighty "Father of Waters." It is to replace the well known institution of St. Mary's College at the Barrens; which latter has been converted into the Elementary Ecclesiastical seminary of the diocess.

During the course of last month about four hundred persons received the sacrament of confirmation in the various churches of this city, at the hands of the Right Rev. Bishop of this see: among these were a great number of adults and converts to the faith.

DIOCESS OF CHICAGO.—On the 2d of May, the corner stone of a new church was solemnly laid by the Rev. J. Cotting, S. J., with the permission of the bishop, at Highland, Madison co., of this state. It is to be dedicated to Almighty God, under the invocation of St. James; is destined to be of brick, sixty feet in length and forty feet in breadth.—*Ibid.*

NOTICES OF BOOKS.

A Treatise on the Eucharistic Mystery: or, Defence of the Catholic Dogma of the Eucharist, against the recent attacks of adversaries. By Peter Fredet, D. D. Professor of Theology in St. Mary's Seminary. Baltimore: Metropolitan press, 1844.

The object and plan of this little work will be gathered from the following preface of the author:

"This treatise owes its origin chiefly to the publication of a small volume issued from the Episcopalian press in the spring of the year 1843, under the following title: 'The Book of Ratramn, the priest and monk of Corbey, on the body and blood of the Lord.' As the avowed object of that publication was to spread, if possible, a belief among the people, that the Book of Ratramn affords a strong support to the Protestant system on the subject of the Eucharist; it was but natural to expect that Catholics would not be slow in defeating the claims of Episcopalians, and showing that their pretensions are groundless. This was done in the October and July numbers of the U. S. Catholic Magazine, of the same year, 1843. It required no great labor to prove that Ratramn's work could do

no harm whatever to the Catholic, and no service to the Protestant cause; particularly, as its translator and publishers themselves seemed to be conscious of the deficiency of their claim, not having permitted the work to appear without an English version, which (though unknowingly, perhaps, on the part of the American editors) alters the sense of the original in several important passages.

"But there is a still more important question, the discussion of which has been also provoked by the same persons, and, we think, with infinite disadvantage to their party; namely, what was the belief of the church, not only at the time when Ratramn wrote his book, but likewise during all preceding as well as succeeding ages. Concerning this point, also, it was proved from a variety of facts and documents, that nothing is wanting to secure the triumph of Catholics, and that the faith which they actually profess about the real presence and transubstantiation, was the unequivocal, unanimous and uninterrupted belief of their Christian ancestors as far back as the time of the Apostles; (see U. S. Catholic Magazine, August number for 1843, and

January number for 1844.) So numerous, however, are the proofs of their doctrine, that much more might have been said for its support; and as, on the other hand, the perusal of the controversy which was carried on for some months on this subject, was confined to a limited number of readers, it has been thought advisable by several persons of learning, wisdom and experience, to publish the vindication of the Catholic dogma under a more accessible form, and with additional evidences; without, however, exceeding the limits of a small volume. It would, in fact, seem an unpardonable negligence on the part of Catholics, if they failed to improve the favorable opportunity thus afforded them, to establish in the face of the world, the antiquity, the perpetuity and the unshaken grounds of their doctrine.

"Such is then the object of the little Treatise which we now offer to the public. That it may be conducive to the glory of Christ in his divine sacrament, by strengthening Catholics in their holy faith, and aiding the truth to find its way to the minds and hearts of their Protestant neighbors, is the only desire of the author.

"He has endeavored to make his work neither too abridged nor too lengthy; not so abridged as to omit any thing essential, nor so lengthy as to fatigue the attention of his readers. With regard to the frequent and consecutive use of the words *real presence* and *transubstantiation*, he begs leave to observe that it is not, as some might perhaps be inclined to think, either tautology or an oversight; but that it is required by the very nature of the subject. Both these terms are necessary fully to express the Catholic dogma of the sacrament of the holy Eucharist; the former signifying simply that Christ is *truly present* in it, and the latter adding to this, that he is present there *in virtue of the change* which he himself effects through the ministry of his priests, of the whole substance of the bread and wine into the substance of his body and blood. Since, therefore, the words *real presence* and *transubstantiation* are not exactly synonymous, it was requisite to make use of both, in order to leave no room for equivocation and cavil. It was proper, moreover, especially in a theological tract like this, to place them generally together, because the divine truths which they express being equally revealed, and having been inseparably connected by the omnipotent will of Christ, ought to be equally and inseparably admitted.

Brownson's Quarterly Review, No. III. July, 1844. 8vo. pp. 136.

We were delighted in looking through this number of Mr. Brownson's journal. Several articles in it are stamped with unequivocal marks of orthodoxy, a point where we have been for some time awaiting the distinguished writer: we merely express the fond hope that the author, having now

arrived in the haven of truth, may ever enjoy that security and peace which it offers.

"We are compelled to regard it (Episcopalianism) as a *Protestant* communion; and we are unable to find any ground on which Protestantism, taken as a separation in doctrine or communion from the Holy See, can be defended, without rejecting all notions of the church as an organic body. We know not what new light may break in upon our minds, but, so far as at present informed, we are compelled, by what seems to us to be the force of truth, to look upon the separation of the reformers from the Roman communion, in the sixteenth century, as irregular, unnecessary, and, we must add, as a serious calamity to Christendom. We deny not that there was a necessity for a thorough reform of manners; but we cannot but think and believe that, if the reformers had confined themselves to such reforms, and to such modes of effecting them, as were authorized or permitted by the canons of the church, they would have much more successfully corrected the real abuses of which they complained, and done infinitely more service to the cause of religion and social progress. Their separation, if not a terrible sin, was at best a terrible mistake, which all sincere lovers of the Lord and his spouse should deeply lament, and over which no one should permit himself to exult.

"Taking this view of the Protestant Reformation, we are compelled to regard all Protestant communions as schismatic in their origin, at least, as irregular and censurable. From the charge here implied, we can find no special grounds for excepting the Protestant Episcopal church. Her pretensions to Catholicity we do not find supported; and although she retains much of the old Catholic faith, and many Catholic elements rejected by her sister communions, yet she cannot, and even dares not, call herself *the Catholic church*. We have no wish to disguise the fact,—nor could we, if we would,—that our ecclesiastical, theological, and philosophical studies have brought us to the full conviction, that either the church in communion with the See of Rome is the one holy Catholic Apostolic Church, or the one holy Catholic Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape it we cannot. We must accept it, or go back to the No-church doctrine we put forth in our somewhat famous, or rather, notorious, *Essay on the Laboring Classes*. Our logic allows us no alternative between Catholicism and Come-outerism. But we have tried Come-outerism to our full satisfaction. We are thoroughly convinced in mind, heart, and soul, that Christ did institute a visible church; that he founded it upon a rock; that the gates of hell have not prevailed, and cannot prevail, against it; and that it is the duty of us all to submit to it, as the representative of the Son of God on earth."

Address of the Catholic Lay Citizens of the city and county of Philadelphia to their fellow citizens, in reply to the presentment of the Grand Jury of the Court of Quarter Sessions of May Term, 1844, in regard to the causes of the late Riots in Philadelphia. Baltimore: Metropolitan Tract Society.

This noble and conclusive vindication of the Catholics of Philadelphia, should be widely circulated, as much on account of the general principles as the particular facts which it exposes.

ECCLESIASTICAL CALENDAR.

- 1 **Thursday.** St. Peter's chains, gr. d. 9th less. of SS. Machabees; com. S. Paul (and Oct.) and SS. Mach. in L. and M. with Gl. Cr. and P. of A. *White.* In Vesp. com. S. Paul and fol. (and Oct.) and S. Stephen.
- 2 **Friday.** S. Alphonsus de Liguori, B.C. doub. 9th less. (two in one) and com. of S. (after that of Oct.) in Lauds and Mass, with Gl. (and Cr. in the dioc. of Balt.) *White. Abstinence.* In Vesp. com. of fol. (and Oct.)
- 3 **Saturday.** Finding of the relics of St. Stephen Protom. semid. (in dioc. of Balt.) com. of Oct. in Lauds and Mass, with Gl. 3 col. *Concede.* and Cr. Elsewhere, in Mass Gl. 2 col. *A cunctis, 3 ad lib. Red.* Vesp. of fol. (hymn mer. sup.) com. 1 sund. in Aug. and prec. (and Oct.)
- 4 **Sunday.** 10th after Pent. St. Dominic C. doub. 9th less. of hom. and com. of Sund. (and Oct.) in Lauds and Mass, in which Gl. Cr. Pref. Trin. and Gosp. of Sund. at the end. *White.* Vesp. of fol. com. of prec. and Sund. (and Oct.)
- 5 **Monday.** Dedication of S. Mary ad Nives, Gr. d. (com. of Oct. in Lauds and Mass, with Gl. Cr. and Pref. of BVM. in festive. *White.* Vesp. of fol. com. of prec. (and Oct.) and SS. Xystus, &c.
- 6 **Tuesday.** Transfiguration of our Lord, Gr. doub. 9th less. and com. of SS. (after that of Oct.) in Lauds and Mass, in which Gl. Cr. and Pref. of nativ. *White.* (In dioc. of Balt. In Vesp. com. of Oct. day of S. Ignatius and S. Donatus.) Elsewhere, in Vesp. com. S. Cajetan, &c.
- 7 **Wednesday.** In dioc. of Balt. octave of S. Ignatius, 9th less. and com. of S. in Lauds and Mass, with Gl. and Cr. *White.* In Vesp. com. of SS. Cyriacus, &c. Elsewhere, S. Cajetan, C. doub. 9th less. and com. of S. in Lauds and Mass, with Gl. *White.* In Vesp. com. of fol.
- 8 **Thursday.** SS. Cyriacus, &c. MM. semid. In Mass Gl. 2 col. *A cunctis, 3 ad lib. Red.* (In dioc. of Balt. Vesp. of fol. hymn. mer. sup. com. of prec. and S. Romanus.) Elsewhere, in Vesp. com. of S. Romanus.
- 9 **Friday.** Vig. of S. Lawrence; in dioc. of Balt. S. Cajetan, C. doub. (7th inst.) 9th less. of hom. and com. of Vig. and S. in Lauds and Mass, in which Gl. and Gosp. of Vig. at the end. *White. Abst.* Vesp. of fol. com. of prec. Elsewhere, of the Vig. com. of S. in L. and Mass, 3 col. *Concede. Purple. Abst.* Vesp. of fol.
- 10 **Saturday.** S. Lawrence M. d. 2 cl. with Oct. in Mass Gl. Red. In Vesp. com. of Sunday and SS. Tiburtius, &c.
- 11 **Sunday.** 11th after Pent. 2d of Aug. semid. 9th less. of SS. com. of Oct. and SS. in Lauds and Mass, in which Gl. and Cr. &c. *Red.* Vesp. of fol. com. of Sund. and Oct.
- 12 **Monday.** S. Clare, V. doub. com. of Oct. in Lauds and Mass, in which Gl. *White.* In Vesp. com. of Oct. and SS. Hippolytus, &c.
- 13 **Tuesday.** 4th day in the Oct. semid. 9th less. and com. of SS. in Lauds and Mass, in which Gl. 3 col. *Concede. Red.* In Vesp. com. of S. Eusebius.
- 14 **Wednesday.** Vigil of Assumption, Fast-day. 5th day in the Oct. semid. 9th less. of hom. and com. of Vig. and

- S. in Lauds.—Mass of Vigil, 2 col. of Oct. 3 of S. *Purple.* Vesp. of fol.
- 15 **Thursday.** † Assumption of the BVM. d. 1 cl. with Oct. Feast of oblig. in Mass Gl. Cr. and Pref. BVM. in *Aspt.* during the Octave. *White.* In Vesp. com. of fol.
- 16 **Friday.** † S. Hyacinth C. doub. hymn mer. sup. com. of two Oct. in Lauds and Mass, in which as yeast. *White. Abstinence.* Vesp. from ch. of fol. com. of prec. and Oct. of Assumpt.
- 17 **Saturday.** † Octave of S. Lawrence, doub. com. of Assumpt. in L. and M. &c. *Red.* V. of fol. (hymn mer. sup.) com. of prec. and Sund. and Assumpt. & S. Agapitus.
- 18 **Sunday.** † 12th after Pent. S. Joachim C. Gr. doub. (8 and 9th less. in one) 9th less. of hom. and com. of Sund. and Oct. and S. in Lauds and Mass, in which Gl. and Cr. Pref. BVM. and Gosp. of Sund. at the end. *White.* In Vesp. com. of Sund. and Oct.
- 19 **Monday.** † 5th day within the Oct. semid. In Mass 2 col. *de Sp. sancto, 3 Eccl. or pro Papa, and Cr. White.* Vesp. of fol. com. of Oct.
- 20 **Tuesday.** † S. Bernard Ab. and Doctor, doub. com. of Oct. in Lauds and Mass, (In medio with Epistle *Justus*) Gl. Cr. *White.* Vesp. from ch. of fol. com. of prec. and Oct.
- 21 **Wednesday.** † S. Jane Frances de Chantal, Wid. doub. com. of Oct. in Lauds and Mass, with Gl. and Cr. *White.* Vesp. of fol. com. of prec. and SS. Timothy, &c.
- 22 **Thursday.** † Octave of Assumption doub. 9th less. and com. of SS. in L. and M. &c. *White.* In V. com. of fol.
- 23 **Friday.** S. Philip Beniti, C. doub. 9th less. of hom. and com. of Vigil of St. Bartholomew in Lauds and Mass, in which Gl. and Gosp. of Vig. at the end. *White. Abstinence.* Vesp. of fol. com. of prec.
- 24 **Saturday.** S. Bartholomew Ap. d. 2 cl. In Mass Gl. Cr. and Pref. of App. Red. In Vesp. com. of Sund.
- 25 **Sunday.** 13th after Pent. semid. In Mass 2 col. *A cunctis, 3 ad lib. Gl. Cr. and Pref. Trin. Green.* In Vesp. com. of fol. and S. Zephyrinus.
- 26 **Monday.** S. Lewis, C. semid. (yesterday), hymn mer. sup. 9th less. and com. of S. in Lauds and Mass, in which Gl. and 3 col. *A cunctis. White.* Vesp. of fol. (hymn as above) com. of prec.
- 27 **Tuesday.** S. Joseph Calasandrius, C. doub. *White.* Vesp. from ch. of fol. com. of prec. and S. Hermes.
- 28 **Wednesday.** S. Augustin BCD. doub. com. of S. in Lauds and Mass, with Gl. Cr. *White.* Vesp. of fol. com. of prec. and S. Sabina.
- 29 **Thursday.** Beheading of St. John the Baptist, Gr. doub. 9th less. and com. of S. in Lauds and Mass, with Gl. Red. In Vesp. com. of fol. and SS. Felix, &c.
- 30 **Friday.** S. Rose of Lima, V. doub. 9th less. and com. of SS. in L. and Mass, in which Gl. *White. Abstinence.* Vesp. from ch. of fol. (hymn mer. sup.) com. of prec.
- 31 **Saturday.** S. Raymond Nonnatus, C. doub. In Mass Gl. *White.* In Vesp. com. of 1 Sund. Sept. S. Agidius, and the twelve brothers, MM.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.										MOON rises or sets. Mean time.					EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of July.			
M.	D.	Boston, &c.		New York &c.		Washington &c.		Charleston, &c.		N. Orleans, &c.		Boston, &c.	N. York, &c.	Wash'n &c.			Charlotn &c.	N. Orleans &c.
		rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.			sets.	rises.	sets.
1	Thurs.	4 52	7 20	4 56	7 16	5 0	7 12	5 13	6 58	5 19	6 53	8 37	8 38	8 38	8 41	8 42	Tenth Sunday after Pent. 1 Cor. xii, 9-11. Luke xiii, 9-14. Eleventh Sunday 1 Cor. ix, 1-10. Mark vii, 31-37. Twelfth Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday, Gal. iii, 10-22. Luke xvi, 11-18.	
2	Frid.	53	19	57	15	1	12	14	57	19	52	9 4	9 5	9 6	9 12	9 15		
3	Satur.	54	18	58	14	1	10	14	56	20	51	9 30	9 34	9 36	9 44	9 48		
4	Sund.	4 55	7 16	4 59	7 13	5 2	9 5	15	6 55	5 20	6 50	10 10	10 13	10 17	10 18	10 34	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
5	Mon.	56	15	0	12	3	8	16	54	21	49	10 32	10 37	10 41	10 55	11 2		
6	Tues.	57	14	1	11	4	7	16	53	21	48	11 9	11 13	11 19	11 35	11 43		
7	Wed.	58	13	2	10	5	6	17	52	22	48	11 52	11 57	12 0	12 1	12 2	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
8	Thurs.	59	11	3	9	6	4	18	51	23	47	12 0	12 0	12 0	12 1	12 2		
9	Frid.	5	0	10	4	7	3	18	50	23	46	0 40	0 40	0 52	1 9	1 16		
10	Satur.	1	9	5	6	8	2	19	49	24	45	1 33	1 38	1 44	2 0	2 7	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
11	Sund.	5 27	8 5	6 7	5 5	9 7	0	5	20	6 48	5 24	2 30	2 34	2 40	2 55	3 2		
12	Mon.	3	7	7	3	10	6	59	20	47	25	3 32	3 37	3 41	3 54	4 0		
13	Tues.	4	5	8	2	11	58	21	46	25	42	3 58	4 0	4 0	4 1	4 2	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
14	Wed.	5	4	9	0	12	57	22	45	26	42	4 7	4 7	4 8	4 9	5 0		
15	Thurs.	6	9	10	59	13	55	23	44	27	41	4 57	4 58	5 0	5 1	5 2		
16	Frid.	7	1	11	58	14	54	23	43	27	40	5 7	5 8	5 9	6 0	6 1	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
17	Satur.	8	6	59	12	15	53	24	42	28	39	6 28	6 30	6 33	6 40	6 43		
18	Sund.	5 9	6 58	5 13	6 55	16	6 59	5 24	6 41	5 28	6 38	9 0	9 4	9 8	9 19	9 24	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
19	Mon.	10	56	14	54	17	50	25	40	29	37	9 39	9 44	9 49	10 9	10 9		
20	Tues.	11	55	15	53	18	49	26	39	29	36	10 25	10 30	10 36	10 51	11 0		
21	Wed.	12	54	16	51	19	48	27	38	30	35	11 18	11 24	11 30	11 47	11 56	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
22	Thurs.	14	52	17	50	20	46	27	37	30	34	11 58	12 0	12 0	12 1	12 2		
23	Frid.	15	51	18	49	21	45	28	36	31	33	12 0	12 0	12 0	12 1	12 2		
24	Satur.	16	49	19	47	21	43	29	35	32	32	1 25	1 30	1 35	1 50	1 59	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
25	Sund.	5 17	6 48	5 20	6 45	22	6 49	5 29	6 34	5 32	6 31	2 35	2 39	2 44	2 57	3 3		
26	Mon.	18	46	21	43	23	41	30	33	33	30	3 10	3 14	3 18	3 33	3 41		
27	Tues.	19	44	22	41	24	39	31	32	34	29	6 10	6 14	6 18	6 33	6 41	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
28	Wed.	20	42	23	40	25	38	32	31	34	28	6 39	6 43	6 47	6 59	7 07		
29	Thurs.	21	41	24	38	26	36	32	29	35	27	7 5	7 6	7 7	7 11	7 14		
30	Frid.	22	39	25	36	27	34	33	28	35	26	7 33	7 35	7 37	7 44	7 47	EPISTLES. 1 Cor. xii, 9-11. Luke xiii, 9-14. GOSPEL. Eighth Sunday after Pent. 1 Cor. ix, 1-10. Mark vii, 31-37. Eleventh Sunday 1 Cor. ix, 1-10. Luke vi, 33-37. Thirteenth Sunday Gal. iii, 10-22. Luke xvi, 11-18.	
31	Satur.	23	37	26	34	28	33	34	26	36	24	8 1	8 4	8 8	8 18	8 22		

PHASES OF THE MOON.		
	D. H. M.	
Last quarter,	5 10 18A.	
New moon,	13 9 23A.	
First quarter,	20 9 7A.	
Full moon,	27 7 25A.	

PHASES OF THE MOON.		D. H. M.	
Last quarter,	5 10 18A.		
New moon,	13 9 23A.		
First quarter,	20 9 7A.		
Full moon,	27 7 25A.		

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

SEPTEMBER, 1844.

PAST AND PRESENT.

1 *Past and Present.* By Thomas Carlyle. New York: W. H. Colyer.

2 *A Lecture upon the importance of a Christian basis for the science of political economy, and its application to the affairs of life.* Delivered before the Calvert Institute, Baltimore, and the Carroll Institute, Philadelphia. By the Rt. Rev. John Hughes, D.D. New York: J. Winchester.

3 *Lecture on the Philosophy of History, and some of the popular errors which are founded on it.* Delivered before the Calvert Institute. By S. Teackle Wallis. Baltimore: J. Murphy.

PROTESTANTISM demanded not only the legal abolition of the ancient church but its entire destruction. The plunder of its monasteries, the sacking of its churches, the overthrow of its colleges, the suppression of its schools of learning, and the unbroken silence of its hushed voices, were not sufficient to gratify the zeal of the early reformers. It was necessary that history should be re-written—the past must be swept away from memory, or another and a darker light be poured across its surface, to mar its beauty and transform its loveliness into hideous and misshapen aspects. Like the restless spirit wandering on the borders of Acheron, tormented by the ceaseless recollection of the bright scenes of earth which it had quitted, it sought in vain for the waters of Lethe to drown the memory of happiness lost to it for ever. It searched

after the sea of oblivion, but as it stooped to drink of the flood of forgetfulness, it found a bright ray of the past, shining down and resting immovably upon its unruffled surface, destroying the power of its fabled stream whilst its sparkling form was traced upon it. For a moment it could distort the picture reflected in the sluggish mirror, but, as the undulating surface subsided to its wonted calm, the past still shone painted there in all its truthful lineaments and adorned with all its own brilliant colorings. The power of the charm had departed from it. The incantation which was used to restore its efficacy but gave new proof of the evidence of whose existence it thus sought to destroy. In despair, the wailing spirit yielded to its destiny. The history of the past was written upon time-defying brass, sculptured stone and marble: it glowed from the canvass and it shone upon the altar: its memorials were every where, speaking in resistless eloquence of the beauty, the might of those past days. It was recounted in every olden record. It was chronicled upon parchment and upon vellum, illuminated with purple and gold. It lived in the hearts of the people. Brass and sculptured marble the hand of the pillager destroyed; the glow of its light was darkened on the altar; its records were altered and erased; the ancient chroniclers slept, it seemed for ever, in the dusty receptacles to which they were consigned, or shrivelling up in the devouring flame, concealed in

their ashes, the story of its wrongs. But from the hearts of the people it was only to be crushed out with their dearest blood. Their efforts were in vain! Monuments there were that escaped the hand of the destroyers; records there were that could not be erased. The light which they had quenched was in secret as zealously rekindled. The ancient chronicler, who had slumbered for ages in neglect, like the prophet of old, was again cast up from the waters to warn them of their crime and its impending punishment. They have shrieked and prayed for forgetfulness, even for themselves, but its waters ever rippling about their lips, recede from their famished efforts to allay their thirst. Facts, the living witnesses of God's justice, proclaim the truth. The very ruins, whose blackened walls stand bleak and bare, with the wild winds whistling through the shattered arches, and the ivy clinging round them, tell most sadly glorious and yet sweetly solemn stories of that wronged and injured past. The broken altar would not crumble into dust; the sculptured cross of stone, cast down by the road side and buried in the earth might be exhumed: the desecrated church and chapel and old baronial hall, although defaced, still bear a thousand voiceless witnesses of ages past. The names of those who lived and won for England, glory, are bound in deathless memory with the storied by-gone times. Her old nobility whose honored lines stretched back to distant ages, bearing untainted the same faith their fathers bore, are living witnesses, hereditary in their fame, the fame of the old Catholic times. England's rivers as they flow murmur in whispered accents the tale of England's glory past. The names of her cities and her towns and her castles, and the legends of each old moss-grown tower, are in themselves a deathless testimony. All England's proudest institutions reach back beyond the dread gulf of three hundred years of persecution and oppression, the true dark ages of her land. Canterbury and York recall fond memories of stern old prelates who scorned to bow the knee to tyrants. Oxford and Cambridge, with the many colleges, bear back the mind into the days of faith. England's laws, blood-stained only in Protestant dark ages, attest the greatness of those olden times. Her glory tells of it, her pride boasts of it, her misery and shame

prove it. England's broad surface, spite of three hundred years of change, of bitter tyranny, oppression, suffering and hate—England's broad surface emphatically proclaims the might, the majesty, the beauty of the past.

Mighty truth must conquer. God's justice pervades all things—it is stamped upon the heart of man: its spirit animates the soul. Man loves justice even though he be unjust. For awhile may injustice triumph, or seem to triumph. Let its loud cry, "*Io triumphe*," swell aloft till it ring to the high heaven—a voice will echo back, "*Io triumphe*." It is the voice of truth: truth that slumbers not, that cannot change, that cannot cease: truth that cannot be concealed. Crush it—it will not die. Torture it, rack it, flay it, yet it will resume its form again and live and breathe. Whisper it, like the heathen of old, to the sand, and the winds will bear it on their wings to the ears of men, and it will live for ever in their hearts. Destroy it for time, it shall live for eternity! Who are they that will put out its light, and hold up their dim taper instead of its sun-blaze? Vain mortals! God's truth is not of this world alone, it is eternal as himself.

"The darkness, the ignorance, the misery of the past," exclaim these torturers of history, these defacers of old monuments, these alterers of records, these slanderers of the dead. "Compare them with the light, the intellect, the happiness of the present!"

Be it so. But what is man's light, man's knowledge, man's happiness? The *only light* that doth not lead him to destruction is the pure light of true religion—the only knowledge that availeth, is the knowledge of God—the only real happiness on earth is the *just hope and expectation of happiness in heaven*. There is the haven of man's voyage; thither must tend all that is good on earth—all that tendeth elsewhere, is false, accursed—the light that leads not thither, is no true light, 'tis darkness visible, like Egypt's curse; the knowledge that aids not to this object, is ignorance profound: the happiness that hath other bent and subject, that would distract the soul thence, is misery here, and leads to misery hereafter! And yet these three in truth are only one: for the last being greatest, as the object of man's dwelling here, the means and the foretaste of his reward hereafter, contains the first and second which are but rightly accessory to its

object and its tendency. And what is happiness? Doth it consist in wealth, in fame, in power? The proud man who holdeth millions in his hand, is he happy? The storms are raging round his ships, the angry surges dash against them—old ocean may engulf their countless treasures. Fire may lay his streets and squares in worthless ruins—the lightning of heaven may destroy his garners—riches may take to themselves wings. Cares oppress him—he is not happy even in the more common worldly sense. Avarice hardens his heart; the cry of the widow and the orphan are ascending against him—perchance his gold is stained with human blood. “It is easier for a camel to pass through the eye of a needle than the rich man to enter into the kingdom of heaven.” There is no heavenly happiness for him. His God is gold—he worships none beside? And is there happiness in fame? What is it? To live in other men’s breath an hour, a moment! He who toils for fame and finds it, hath his own reward. It is of this earth; as he sought, so hath he found. But is it even earthly happiness? Sleepless nights and days of torture and suspense, years of labor misdirected, and in fine unrewarded, and perhaps the one great end of man’s creation forgotten in the struggle for an hour’s reputation—and all this for what? For that which, gained, too often is but *infamy* indeed? And power? to fret for one brief hour on the stage; to be the butt of malice and the aim of hate; to tremble on the precipice and fall at last for ever from its fatal brink to dash against the rocks of shame and misery that surround its base! Not even earthly peace is this, not comfort even here! Not happiness, that thing so undefined, that man’s to-morrow, ever near yet ever in advance, that Tantalus wave of human life. The ambitious power-seeker hath looked to earth for his reward—as he sought, so hath he found. And pleasure? blooming rose, now budding, now full blown? Pluck it! its poisoned thorns will mingle their fatal venom in your veins, and death, but for the antidote, will soon ensue. Pleasure is not happiness, it is not peace, nor yet content. The pleasures of the world become unto the deluded, whom they have led astray, the tortures of the damned. Vultures they are that feed upon the vitals of their victim, bound, Promethean like, upon the rock of habit by the chains

of human fear. There is but one spell that can strike off those chains and dull the vulture’s beak. The spell and antidote are one, the search and the enjoyment of true religious heavenly happiness. The man of pleasure hath looked to earth for happiness, as he sought so has he found!

Riches, fame, power, pleasure are not happiness. Yet men may be happy who possess them—who possess them, as if they did not possess them—whose riches are not theirs but the riches of the poor, whose fame is only to the greater glory of God, whose power is dedicated to the justice of God, whose pleasure is the service of God. Happiness on this earth is the hope and seeking after happiness in heaven.

But there is a kind of earthly happiness, a possession of worldly comfort, unconnected with the spirit, which should enter into the comparison of the relative happiness of the man of the past and the man of the present. Not indeed doth it enter into this question, whether the man was clad in satin or coarse woollen, whether he drank rich wines or good stout ale or pure native water; not whether he flew on the wings of the wind and annihilated time and space by his inventions, or trudged along on foot or paced on sturdy horse or mule; not whether his cloth was woven by hand or by machinery. These superiorities, if such they be, of the present over the past, do not increase man’s happiness nor man’s comfort always; some men’s perhaps on this earth! Perhaps, indeed, they have tended to make the poor man poorer, the rich man richer, making the condition of both deplorable and thus entering deeply into the subject under consideration; perhaps with their corporate powers, their aggregating of moneyed interests, their combination of wealth, their annual, semi-annual and quarterly dividends, their six per cents, their five per cents, and their reduction of wages, their reality when they demand cash payments, and their corporate invisibility, when redress and justice are sought at their hands, perhaps they have tended to depress the condition of the poor laborer and the great body of the people. But the whole substance of this present inquiry may be stated thus: “Are the mass of the people, creatures with human bodies and souls in the image of the Creator, *happier* in this age, than they were in the middle ages?”

Doubtless in these days there are some who will be surprised that we have thus stated our question—some who will wonder that we considered it necessary to place so pointedly before the eye of the reader the connection of the divinely inbreathed soul, with the material, perishable human body—yet it hath reason in it. Therein consists the great difference between the ages of faith and the ages of reason, the past and the present. It doth seem passing strange that reasonable beings should deny the existence of the soul; but that they should forget its existence, creates neither wonder nor surprise; and yet the one is at least as culpable as the other. For reason may be led astray and the bewildered soul may doubt of its own existence, seeking the truth, though wildly wandering and distraught with doubt and fear; but to believe in the existence of the soul, in its immortality and its accountability after death, and yet in sheer recklessness, to cast aside and trample under foot this belief, to act as if it were unbelief, is wilful perversity. The one is a misfortune deeply to be lamented, a sin to be wept over, the other a crime to be abhorred. In this age of ours, that intimate connection of body and soul is rejected with disdain, or if believed, is silently trampled under foot. It mostly is a long forgotten superstition that the body is subservient to the soul, and that the comforts and interests of the body should be therefore subservient to the comforts and interests of the soul; that where the one is incompatible with the other the spiritual must be preferred to the corporeal, the eternal to the temporal. The present is the material age, the age of the body—the past is the spiritual age, the age of the soul. Now is that subserviency kept hidden and out of sight, now is the body made the end and the soul the means: then was the soul the end, the body the means; then was the good of the soul the predominant idea; then was it even starting before the eye in living letters, ever acting, the inspiration of all works and deeds, the distinctive mark of the times. Yet both these facts, the ideas of widely different ages, are the legitimate consequences of the different faiths which prevailed then and now in that same land.

Poverty existed then, pauperism prevails now.*

* Ages of Faith, book vii, p. 306

"Blessed are the poor in spirit, for they shall see God," was the theory and practice of the past; "accursed are the poor—so many mouths to be fed by new taxes, so many paupers, so many inmates of work-houses—so many dollars, so many cents," exclaims the present. In the ages of faith, men believed that the soul of the beggar was as precious in the eye of God as the soul of the prince. In those days were practised justice, mercy, and voluntary poverty. The poor just man was venerable. The king on his throne was not a more noble spectacle—demanded not more veneration than the bare-foot pilgrim who, for love of Christ, had wandered to the far east to kiss on bended knees the sacred places where the holy one had trod. Poverty was true wealth, humility true nobleness, justice true glory. The high hearted baron and the lordly chieftain doffed at times the helm and the plume and, in disguise and apparent poverty, toiled on foot to some sainted shrine. Kings and nobles and knights cast aside wealth and worldly honor, and, entering the cloister or the hermit's cell, devoted their days to prayer, alms-deeds, and voluntary poverty. The king descended from his throne and gave his crown for the cowl, his regal robes for the homely cassock, his jewelled girdle for the circling chord, his sceptre for the cross. The noble in the banquet hall started from the untasted wine-cup, from the midst of the merry revel and full wassail, from the gay dance, from the gallant tournament, from the bold chase and the soaring falcon, without one sigh or fond regret, thus to dedicate himself for ever to the service of his God. The knightly warrior, like the mighty hearted Spaniard, in the hour of his proudest glory, turned away from the call to arms amid some desperate Pampeluna breach, and casting down sword and spear, and earthly armor, concealed himself for ever beneath the lowly weeds of the mendicant or pilgrim. How then could poverty be despised, neglected, abhorred as in these days? The poor humble beggar, who knelt by the entrance of some grand old gothic church, perchance was the once proud and gay descendant of a long line of mighty men—he may have cast aside with scorn the purple and gold of his father's halls, to seek in voluntary poverty the gold and purple of eternal life. Who could scorn him whose companions, in deed

and spirit, were nobles and princes? Who could deride him, who trampling on the riches of this earth was rich in the riches of heaven? who could look down on him who was elevated by the service of God?

Heroic were those ages: and chivalrous in their piety. Well did they practise that which they thus honored. How well doth this age practise? Noble preachers hath it—eloquent talkers and expounders—yet doth it not practise. Who hath ever seen in all Protestant lands, the great and noble giving up all to the poor, to follow God? Who hath seen the king descend from his throne, the noble quit his halls and wide domains, the knightly warrior, glory and the sword? Do not facts speak? Is there no connection intimate between the practice of voluntary poverty and the condition of necessary poverty? Hath not the neglect of this practice been the main cause and origin of pauperism and its attendant vice and misery, making poverty disgrace, where it was honor, despicable where it was meritorious, a curse where it was a blessing. And how did this practice, this great action of the faith in good works, dedicated to God's justice, which then pervaded all men, affect that other class, the necessary poor—the lowly in birth and fortune, the worker, the lame, the blind, the sick, the feeble, the widow and the orphan?

Manifold were the expressions of this universal feeling, various the modes in which it tended to exalt the condition of the poor, and to alleviate their sufferings. Not only did the man of the middle ages behold a divine spectacle in the poor in deed and spirit, not only did he see a soul redeemed as well as himself by the precious blood of the Saviour, not only did he recollect that they who received the poor received the God of the poor as well as the rich, but ever acting, ever moving in his heart was that great article of faith, the merit of good works as taught by the Catholic church. Charity, the flame that glows around the fire of faith—charity, the action which sprang from the belief, was ever warning him that he must toil for heaven. She told to the rich man, that these riches were not his, that they were the treasure of the poor; to the powerful, that power was not for the good of the ruler, but for the good of the ruled; to the brave, that mercy was the brightest jewel in the chaplet of fame. To him who had

wealth she taught the duty of liberality in God's name to the poor, and the danger that hung over the avaricious in heart; to him who had power she unfolded the stern responsibilities of justice and the Godlike beauty of mercy and beneficence; and to him who held the sword, she denounced the dread vengeance of the Almighty upon the cruel heart and the hand red with innocent blood.

Charity ruled then: and the eternal welfare of the soul was the predominating idea of the age. Then were there no pauper work houses, no lazaret houses of the poor, no vile receptacles, in which these true children of God were congregated and, like the foul leper of old, secluded from the society of men. Then were they not driven from the streets by pains and penalties, lest perchance some delicate eye might fall upon their sores and squalid wretchedness and sicken at the nauseating sight. Away with the accursed plague-stricken! vile are they who have not gold—gold is worth—gold worships religion! Of old a mighty monarch* kissed the hand that received his alms: of old princes in all lands, as now in Catholic lands, in humble imitation of the Saviour's act, were wont annually to wash the feet of a company of beggars and serve them at their royal table; thus calling to mind the equality of all souls in Christ and the necessity of true charity and love for the destitute and lowly. Go, ruler of paupers, boaster of the excellent public charity administered by men, beadles and overseers, to whom your lordlings would not entrust the care and guardianship of their sleek kennelled hounds, go, to the city of the seven hills and behold, in holy times, the father of all Catholic Christendom, the meek old man, the pious sovereign, the mild ruler and beneficent prince, girt with a towel imitate the humility of his divine Master. Ye scoff? It is well. It is just. In your eyes poverty is crime, wealth is honor, humility disgrace. To your soul the ancient spirit is incomprehensible, its simplicity is superstition, its almsdeeds mockery, its purity hypocrisy. Your heart is not attuned in unison with the heart of the past, the heart of the present yet in Catholic lands. "The great antique heart! how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him

* St. Louis, King of France.

wheresoever he goes or stands on the earth, making all the earth a mystic temple to him, the earth's business all a kind of worship."*

Then were there no pauper houses—the whole land was one extended refuge, one open asylum for the poor, the sick and the blind. Every church had its hospice, every castle and convent its arched window, with the single eloquent inscription, "alms." Every monastery its daily doles, its great hall for the weary traveller, its resting places for all men who came, its gifts of charity, its deeds of mercy. To love one's neighbor as one's self, and to receive the poor in God's name, were the acting principles of all men. "A great law of duty high as these two infinitudes, dwarfing all else, annihilating all else!" For this were founded the vast monastery, the abbey, the hospital. Men beheld in good works an imitation of the Saviour and felt beside that they were by their performance laying up for themselves a rich treasure in heaven. Those were not the ages of rationalism. Then no man ever dreamed that the reason and passion of the individual should be the only guide, and that salvation was equally secured for him, whether he sought with his whole soul, or turned aside from the struggle in disgust. Then was that command in truth felt and obeyed, that the kingdom of heaven must be taken by holy violence. For this purpose men made foundations and endowments.

In the reawakening of the old spirit in these days, when great souls penetrating the thick veil of prejudice, philosophers, Protestants and even infidels, bear testimony to the same and do justice to the memory of poor long slandered monks, shall we pause to utter one single word in their defence? Facts are vindicating the ages that have gone—the present is pleading, in its toils and suffering—bitter eloquence!—for the past. England is crying out for the old days that have gone from her to the dim past, for ever? God knoweth! In the heart of her church has arisen a party, emphatically claiming to be the church, demanding back the ruined monastery, the solemn chaunt, the glowing light upon the altar, the gorgeous vestment—aye, yet more than all these, almost the old faith itself. "Oh heavens, what shall we say of Puseyism in com-

* Carlyle, page 72.

parison to the twelfth century of Catholicism? Little or nothing, for indeed it is a matter to strike one dumb."* Shall they be contented with the outward semblance while the spirit is not there? Will they still gaze upon the painted cheek of the lovely dead? Will not the Almighty stretch forth his hand as of old in Naim, and raise from the bier of death this slumbering child of the widowed mother? Aye, let that mother pour forth her sighs and tears, and besiege him with her prayers for the dead offspring baptized ages ago by Augustine, and he will hush the long train of mourners, he will bid stand still the grim phantoms who bear the lifeless body to the tomb, he will stretch forth his hand, he will lift it up and restore it to the glad mother, warm, lifelike and glowing, as of old, in the ages of its faith. Three prophetic days hath the prostrate form been stretched upon its stern, silent, rocky resting place. The fourth hath come: and is thy Lord upon his path with the chosen twelve to roll aside the stone from thy dark tomb prison, and bid them "come forth," "bound hand and foot, with grave clothes," as thou art—not yet quite free—and in thy winding sheet? Art thou awakening, England, in this fourth day of death, to join once more thy gladdened sisters? Are these fresh struggles† the first thrills of life renewing in thy veins? "Come forth, Lazarus!" Widowed mother, saddened sisters,‡ pray, earnestly. Thou hast seen the bright eye of Spain dimmed with tears, her breast red with blood, mother, and thou hast sent up thy wailing voice from the whole world, from all thy Catholic children: and thou hast seen the usurper fallen, the persecutor of thy fair daughter driven from her soil in shame and disgrace, and the shepherds of her children returning in triumph from exile and misery. From the hour in which the voice of prayer went up throughout the world for Spain, the sword of Espartero lost its edge, his genius dimmed, his spirit faltered, his power waned and fell!§ Courage, good mother, thou art not all widowed yet! Thy heavenly spouse is with thee; turn thee to him, his ear is open to thy prayer!

* Carlyle, p. 72.

† Puseyism.

‡ Two distinct miracles of our Saviour are here referred to.

§ See Count Montalembert's eloquent speech in the French Chamber of Peers, on the subject of National Education.

"Dim as through a long vista of seven centuries, dim and very strange that monk life to us :"—* wonderful in its self-devotion, its piety, its labor, its never faltering zeal. Dead to the flesh and the world the ancient monk, as the monk now, turned his eye alone to heaven, and if its gaze fell ever on the earth, it was only when it saw reflected below, in the pure mirror-wave of charity, the glowing sky above. How could these men but alleviate the sufferings of the poor? Their houses had wealth: but they were only its stewards—the almoners of saintly men who had conferred that wealth upon them. Great landed possessions were attached to them by the munificent charity of noble barons and pious ladies, and always around them, not far from the convent gates, grew up under their fostering wing, towns, villages and hamlets, comfortable, pious, and therefore happy with true happiness. Prayer and alms-deeds, in the service of God, the great object of their lives were diversified by literary and manual labors. With their learning and their claims upon the gratitude of this age's intellect, we have nothing here to do,† but solely with the benefits they conferred upon the poor, the worker, the dwellers around them. They possessed their lands and coffers not for themselves, but for the poor. And truly the earth was given for the support of the children of earth; and its good things for their enjoyment: and he who hath, by the permission of God, accumulated more of these than is necessary for his own support in comfort, should remember that there is an implied condition attached to this possession that he should give of his superfluity to those who are destitute. This did the landlord of old, monk, and through monk, knightly baron, bear in mind. They held their lands of God by the fee and service of charity to man. For this did the landholder in ancient days of faith, bestow upon the pastor of the flock the tenth of all produce—the tithe of the increase. Easy was the rule of monk and priest, and right glad

* Carlyle, page 44.

† For an excellent view of the intellect of the past, consult Mr. Wallis's lecture, page 15. We have thought it entirely unnecessary to enter into a critical examination of the works which head our paper. The subject is too vast and comprehensive to admit of even a condensation of their matter in our narrow limits: on some points, not intimately connected with our subject, we must refer our readers to the works themselves.

were tenants to hold of them. Little did these holy men need for themselves—they had no families—and why should they grind the poor to give to the poor? Their few wants supplied, and sometimes too but scantily, the balance was devoted to the relief of the indigent, the furnishing of marriage portions to the poor and virtuous maiden, the assistance of the sick, the ransom of Christians from captivity. But it was among their own poor that the monasteries distributed most of their treasure, and in their own rural or civic districts that all their revenues were spent. Thus the country round them prospered—and was not drained of the value of its proceeds yearly to be spent in some bloated capitol, the means and seed of vice. There was in those ages no absenteeism—besides many other isms of these times. The indigent thus became in reality part owners with them of the soil. Daily doles of provisions were dealt out at their gates to all comers, without question or repulse. These were the rents paid daily to their poor joint tenants in the soil.

Wherever the monastery was founded, the country began to smile and grow happy. Barren tracts they reclaimed by the indefatigable, uncomplaining labor of their hands: vast forests they swept from the land and bright waving fields of wheat gladdened the eye in their stead. Where fens and bogs and heaths now lie useless and untilled, the monks of old reaped rich harvests for their toil. They were the fosterers of agriculture;* their estates were model farms in the land: and wherever their sway extended, peace and plenty smiled upon the earth. And the great portion of this wealth was applied to the support of the poor, with Christian love and charity. Their condition therefore was alleviated: but also that other great class, the laborer, was benefitted. Labor was made honorable, a Christian's duty: *Laborare est orare*. They could be happy, for they knew that in their need help was within their reach—good, Godlike charity. The value which these workers produced returned and circulated among themselves—making them the richer for their work—it was not drained away for foreign luxuries.

What must have been the consequences that followed upon the confiscations of religious estates, and the diversion of their wealth into

* Edinb. Encyc. Art. Agriculture.

other channels? The monasteries were suppressed by a greedy tyrant :* their riches were seized for his own use or that of the base panders who fawned around him. Many thousand monks were driven destitute from their homes—so many more poor men who had been before supporters of the poor. Countless numbers too of artizans and workmen deprived of all employment—so many more claimants for already diminishing charity. Avaricious were these fawners, who now held the monk's estate, and sorely did they oppress their once happy tenantry—doles were doled out no more, and rents were raised—farms were deserted, fens and bogs and heaths began to spread in their place. The tenants themselves became paupers. The poor filled the streets of towns and cities with their lamentations—poor-laws were invented, penalties were laid upon them for begging, the pillory, the red hot brand of iron,† and the tread-mill were their portion, scoffs and scorn were given with their daily bread. The Catholic faith had ceased to reign—it was almost crushed out of the hearts of the people with their dearest blood. There was no longer in men's eyes merit in good works; voluntary poverty had become now wild folly: charity a thing to be measured out by law. Desolation and mourning stalked across the land, destroying cathedral, chapel, monastery, free asylum, and building up starving pauper-houses and full-compensation board and lodging-hospitals. The cupidity which had given rise to the reformation, continued still to direct all its movements. Self-interest became the vital principle—gold, the God—the search after gold, religion. Then came pluralities and absenteeism, and married clergy, and seeking after rich benefices, and high places for sordid profit. Then came the anxious race for a lovely partner of this world's pleasures—heiresses or young ladies whose families had influence or advowsons. Then came much suing and demand for bishops' daughters‡ and neglect of religious instruction: then contempt, then doubt, then infidelity. Men were not content to become rich by slow degrees—they could

not coin gold, they issued paper, combinations were formed: every thing was to be done by companies. The power of the few wealthy expands itself over the land, concentrating all riches within their own magic circle! A new aristocracy arises—not the aristocracy of blood, not the aristocracy of intellect—but the aristocracy of gold. They cast their nets forth, they entangle in the meshes the already enslaved poor, they hold out to them work, and once in their power, they grind them to the earth, selling their sweat, and blood, and tears, and the wailings of their famished children to foreign lands, to make six, and ten, twenty per cent dividends. There are no holidays now, as of old; no masks, no mysteries, no joyous festivals, no May dances, no Christmas carols, save Boz-like from their prison bounds: no old baronial hall rejoicings, no, not even rest is there for the wearied limbs of the poor worker. He is yoked to the car of mammon, and the lash and the goad still drive him on until he faint and fall and die. Hath he a soul? Truly men thought so once: but now he is worked like an ox or an ass. All things now are “in the market”—gold is the commodity: it is cheap at the price of souls. “Come bid—here is gold! here is gold! who will bid? Here is gold for souls, who will bid?” See how they gather, how they press, the men of this age, how they outbid each other, offering not their own souls alone, but the souls and bodies of all they can grasp by the way.

Truly, once of old these souls were rarer merchandize and bought with Christ's blood!

If there were, then, no railroads, no canals, no steam power, no vast factories—there were also no twenty hour systems, no starvation wages, no calculating the minimum that would keep soul in body to enable the poor worker to toil on and increase dividends for those already rolled in wealth. There was no gin-cellar trade—no harnessing of men and women together like beasts to loaded wains, half naked, far in the bowels of the earth, where the light of the blessed sun could not penetrate. There was no chartism, save when the Catholic barons and the Catholic prelates and the Catholic people uprose in might to demand the great charter of England's liberties: often trampled on but ever preserved by the struggles of the same barons, the same prelates,

* See July No. U. S. Cath. Magazine.

† Cobbett's Letters, p. 252.

‡ See Cobbett's humorous account of the clerical patronage of the Bishops of Winchester, as distributed amongst his sons and the husbands of his daughters. Page 87, Letters on the Reformation.

the same people, through each succeeding age, until indeed the genius of the reformation came to banish it from England's soil and substitute therefor its nine and thirty articles, and pains and penalties, tortures, dungeons, death for "papist," and dissenter. Then first fell England's liberties.* The old common law derived from "monkish," dark-age, Alfred's institution was robbed of its brightest gems, and Englishmen were shorn of their dearest privileges, by statutes stained with blood. And did they submit? They armed in defence of their rights, but dispersed by deceitful promises, fell victims to the tyrant's fury. The axe and the gibbet silenced opposition, and England's people became in time and by the certain operations of her new religious principles, the creatures that haunt about her giant factories, starved, gaunt and miserable—slaves to the followers of mammon, bondsmen of masters, who coin their blood for ingots. Her agricultural population, reduced to the vilest ignorance, worse clothed and fed than the very convict, how can they compare with the gallant yeomanry of old, who every where won England's battles; whose cloth-yard shafts bore death unerring on their wings, whose true hearts and hard hands were England's strength and glory? Alas, sad retrospection! sad in its mournful contrast! Whither have fled the gallant archers of Cressy and Poitiers and Agincourt? The men who bore the brunt of border war, who won such glory as never more shall England win? Old Lion-heart—mighty impersonation of the past!—unconquerable, where the sword was red and the spear was shattered, where the plume wildly tossed in the thick *mêlée*, and pennon and banner waved, where the bold destrier neighed and pranced, and the battle-axe rang sternly upon helm and shield and cuirass—warrior, bound from thy sleep of seven centuries and look upon thy England now! Come with thy old fame, won by the holy sepulchre of Christ, and once dear to Englishmen, come, look upon her glory paled, her proud and gallant bearing fallen, her princes merchants, brokers money-lenders, and her owners factory-masters! Not England's blood rules o'er thy England now; but serfs of a foreign line, thy nobles bow the knee, transferred like

slaves with an estate, from one Dutch sovereign to another. Seest thou, old gallant heart, yon poor creeping, wretched, ragged thing, bent as it were with age, yet in its very prime, with visage sallow and with sunken eye, its lank, thin hair uncombed, its limbs distorted, and its frame worn down with toil! Knowest thou him? He is the descendant of the gallant yeomen who rallied round thee at the siege of Acre: whose bold bluff faces glowed with bright, red, looks of joy, when thy stern voice sent forth, "St. George for Merrie England!" whose bowstrings twanged and whose cheerful shout rang out, as, ever by thy side, they bore down on the Saracen! Bold hearted were they, they and their brethren—for England's yeomen were then all such—bold and free-hearted were they, upright in form and mind, and fearing none but God. Thee, old Lion-heart, they loved; for thou in heart, and hand, and soul, didst nobly prove thyself England's born son. Aye, *they were men*. No starved six per cent dividend workers then! No joint stock factories then! Thy old barons, in their halls had many places, and thy monks had food for the hungry and raiment for the naked; and thou hadst a high true heart for all. The veriest serf had more to love and live for than yon creeping, crawling thing! Ha! Old Lion-heart, dost thou veil thy head? weep?

Old warrior! when shall thy England see thy like again? When shall she see her kings lead on her armies—her own old glorious blood rule o'er her sons—her own free sons—not foreign hirelings, not mercenary slaves—but the true heart's core of her own land, leap up at the bugle's blast, and rally round the lion-standard? Thy glory is mostly of the past. True, in these days thou hast butchered thy thousands and myriads in thy sister isle! True, in the far east thou hast flooded the rice-fields of the meek Indian with his own tears and blood, until the sacred Ganges ran red and swollen with the slaughtered bodies of her children! True thou hast forced the vile intoxicating drug upon a mighty empire by the stern arguments of war and death, in order that thy merchants might coin the sorrows of the ruined Chinese family into guineas—aye, that he might seize their souls and bodies, peace and earthly happiness, to bid and buy up gold. True, with wonderful philanthropy thy ships are scouring the seas to prevent the

* For a full and spirited account of St. Henry the eighth's reformation, see Cobbett.

accursed trade in human blood! But still there is gold at bottom and not glory. The rescued slave thou hast sent to serve as an apprentice in West India isles.* Thou hast reaped gold from the slaughtered east, from oppressed Erin, and from vanquished China gold and shame!

Truly thy glory, England, is all of the past.

These yeomen of thine—how many millions, Ixion-like, are bound to the ceaseless factory wheel? How many millions destitute, starving—how many imprisoned in “Mud-fogg-work-houses,”† with “Bumble,” beadle and thin “oat-meal water gruel”—starvation systems—how many seeking relief from want of food in poor houses, and, rushing from poor house gradual-death-diet, through crime, to better diet in prisons and still better in hulks and convict transport ships?‡ How many destitute of religious instruction—how many living and dying without having heard the name of the blessed God? Ah! thou hast no charity now! Much poor-tax hast thou, and daily increasing—but its burden is on the poor. There is no charity in compulsory gifts. Some societies hast thou for distributing clothes and food by good hearted woman—woman, who ceases to be woman, when she ceases to be tender hearted. But where is the spirit of voluntary poverty and of true charity, that worketh good works for the love of God and the salvation of the soul? How do they compare with thy olden institutions, and their founders, with thy olden people, the “blessed merciful?” Alas! their existence as societies, few in numbers, marked out, and prominent, as charitable among all thy world beside, but proves the deep selfishness, the utter want of charity, even human in its motives, which pervades thy land—the single bright and shining spot but deepens the gloom of the entire picture.

Little like angels are ye, Angles; but very slaves of mammon and searchers for self profit. Work, sordid world work, is your spire. The factory worker—hath he holidays and festivals, May-day dances, merry green sward

revels, rest? His weary limbs are stretched in slumber deep, yet restless with fatigue to rise up unrefreshed and to resume by midnight his life-destroying labor. No Lord's day hath he, no solemn festival—but like the ox or ass, a mere dull day of joyless body-rest. Little he knows or cares of the future—the present hath horror enough for him. Sullen and discontented he drags his wretched, broken, toil-worn body to its early grave, seeking nothing there perhaps but rest and refuge from despair.

Accursed mammon-worship! and what have thy followers gained by this bloody toil, this murderous slaving of man's labor, bound to thy car by the iron chain of bread? Is it not great and wonderful, this achievement? Doth it not cry for England's praise and the world's admiration? Say rather England's tears and the world's sorrow! And how? Have we not spun and woven? Do not our ships bear to all climes the products of our toil, the skillful works of our craftsmen? Do we not glut the very markets? Aye, *that* in sober truth: until thou hadst better cast the surplus in the sea. The love of gold, forgetful of the old spirit of charity and Christian love, sought by every means to gratify itself. What to it was the suffering of the laborer, what his blood toil paid with starving wages? What the peaceful quiet holidays, which all the world beside him, and his forefathers too of old, enjoyed? The revolution which had given rise to this religion of self, this mammon-worship, first daughter of Protestant principles, had also abolished these holidays. Here was a great gain to the mammon seeker. The same weekly wages would purchase, perhaps, one day's work more. Wonderful gain, great advantage over other lands, Catholic poor living, not six per cent, death-labor, fosterings, England is more powerful than Joshua. For one day only bade he the sun stand still: full forty days at least hath England compelled the year to bide. All England works forty days more than other lands, than herself of old. The wages of forty working days each worker earneth more, but whose these wages? The same pittance will support him now as before, and these are not the times when men pay more for work than needs they must. The

* “Great Britain is now importing negroes, it is said, from the coast of Africa into her West India colonies with the avowed purpose, by the multiplication of laborers, of reducing the price of labor to the very minimum of human subsistence.” *Brownson's Quarterly Review*. † “*Oliver Twist*,” chap. i.

‡ See *England and the English*, vol. i, comparative table of diets, &c. p. 135.

* Bishop Hughes' Lecture

surplus is for the wealthy owner, the chartered company. Let the worker complain; what then? dismissal and starvation. Forty days have been gained, the mammon-seeker hath wrung from the hard hand and crushed heart of the bread-bound worker forty days more work without wages. England begins to surpass all lands in work. She has forty days more to work in. Yet more, mammon-worshipper, yet more! Away with rest and content, ten hour systems or twelve hour systems. Again, like Joshua, bid the sun stand still! lengthen these work days! Seventeen hours,* twenty hours! and each worker hath gained another half work day or whole work day for the day of old. All England worketh another year in every year—two years work doth the worker in one, two years wages earneth he in one. And to whose profit? Verily if to his own, it were little use in factory owners to bring this thing about. The master of this bread-slave getteth two years' work out of him for one year's wages. Doth the slave complain? Starvation again!

But yet more, mammon-blood-worshipper! England hath not men enough for thee to sacrifice, women, girls, boys—there are no children among the workers, they are infant slaves. They "have no young times. The child is a stranger to the fond caress, the soothing lullaby. It was never sung to, no one told it a tale of nursery. It was dragged up to live or die as it happened. It had no young dreams. It broke at once into the iron realities of life."† Poor child, alas! not child but infant worker—seventeen hours a day, creeping under swift wheels, mid thick dust, distorting thy young limbs in all monstrous shapes, or roused panting from the floor by the stinging lash to do thy work! Tearless and silent in thy grief!‡ poor child, how sweet a change for thee, the ceaseless slumber of the grave, for thy weary seven hours' rest!

Come, old lion-heart, rally thy bold free hearted yeomen round thee at thy bugle's blast, and bid them look upon their sons. Ha! dim phantoms, do ye wander round these spots accursed, wringing your shadowy hands in silent agony at the dread misery and shame of

your own lineal offspring? And hear ye? The masters of the Anglo-slaves do shout into their ears, that they are happy and enlightened, while ye were priest-ridden, sunk in misery and darkness! Smile ye through your tears the grim smile of threatening scorn? Come Saxon Cedric, and brass collared, swine herd, Gurth, horn-thrall of Cedric, look on the free sons of England! Born thrall, thou next, but thou hadst bread and good stout ale, and beef and pork,* I warrant me, and thou didst stretch thee, through the long day, upon the green sod, beneath some massy oak and gaze up through the dancing leaves upon the bright clear heaven, sending about aloft a whispered air, and sounding a merry "ho!" to thy old dog "fangs!"† No twenty hours' system for thee, no starvation diet, no six per cent dividend work, thrall Gurth. Poor dormence serf, wilt thou not be enlightened too, as are the bread slaves of England now? Happy wert thou! Thou hadst bread and thou couldst pray. Cedric, brandish thy boar spear, worse than the hated Norman is scourging thy dear England!

But yet more. Labor is still dear at half starvation wages. Machinery is invented that does the work of thousands—down, come wages to full starvation. England becomes the worldly work-shop and her own work-house. She fills every market—she will destroy all competition unless other nations follow her example. They do so. Holidays are abolished, days of obligation become days of devotion. The poor cannot starve. They must seek to keep pace, even in Catholic lands, with the work of England—or their occupation will be gone and the very means of charity itself taken from them. The world imitates England's example. Every where there is a glut—every where a sudden fall of prices, lower, lower, and after them come wages or no employment—immense masses out of work, starving. Then radicalism and finally rebellion and massacre.‡ Thus does

* See Cobbett, sixteenth letter, proving by unquestionable authority, such as acts of parliament, "that the food of the poorer sort was beef, pork, mutton and veal;" "that they were fed in great abundance, and comfortably clothed in woollen garments;" "that they possessed all things which conduce to make life happy." Sec. 439 and c. † Ivanhoe.

‡ Here and perhaps elsewhere we may seem to verge on politics. We have nothing to do with politics. We are treating of the different systems of political economy of the past and the present. We must state the truth, let it cut where it may.

* England and the English, vol. i, p. 123.

† The last essays of Elia.

‡ Evidence of Mr. Thomas Daniel in evidence on the Factory Bill.

this curse of England alike curse other lands, even Catholic lands—but yet not equally—for there is a living principle, which must ever make a Catholic people just to the laborer independent of his employer. Justice he must do, and he feeleth that in him there is no inherent right to claim the whole value of the worker's labor as if he were a slave, but that where that labor becomes more valuable its reward should be proportionably increased. Besides, the Catholic believes in the necessity of charity and good works, and the whole spirit of the Catholic faith necessarily tends to elevate the soul of man far above mammon-worship—it makes money a mere means of doing good, not the whole end and object of this life. And how in England does this vast work-system operate? It hath made paupers, *one in every seven of her people*.* It hath made the rich richer, and the poor poorer. It hath made both forget their God and cast aside almost belief in heaven. It hath taught them to look upon earth as their only abiding place, and to value earthly things as the reward of all their labors. Truly they have not then, rich or poor, one ray of the very light of happiness. Not happy the poor in fact in mere content in animal comfort, like swine-herd Gurthy, not happy either poor or rich in the hope of the happiness of heaven.

But why have we thus dwelt upon England? She is the boast of the new belief, or rather unbelief—she is the proudest trophy of the reformation. In her the material system hath wrought itself out more fully than in other lands and developed better its necessary results, centring all things on earth and centring all their earthly things on self, making her world one vast contention, one vast scene of discord for the fatal apple of gold. In her past, too, did the spirit well govern, making the present darkness contrast still stronger with its light. Yet in all lands this same effect may be traced out, varied by local causes and softened perhaps by human or accidental means. In this land of ours not much of this is yet perceptible. We have no part of the olden time; we have a new country and enjoy all the benefits and advantages which such a condition must produce in spite of every element,

that would tend otherwise. And yet the spirit is here; although the poor are still protected by many accidental causes which do not prevail in England. Look for one moment at the selfish mammon-worship of this far favored land, the wild and reckless spirit of speculation too often turning to gather wealth through forgery and breaches of trust, perjury and grand frauds—not among the poor, the ignorant, the degraded, but staining at times those who claimed to be the highest in the land, the aristocracy of wealth. Who hath ever before heard of such magnificence—such sublimity and impunity in crime—poor paltry thousands, tens of thousands are despised, the public robber grasps at millions. Never before in this Christian world were such speculations, and yet, forsooth, these mighty criminals are but “defaulters!” Surely were never known in olden times such things as Millington banks and repudiation, and general bankrupt-law—ways of paying just debts. They were invented with modern improvements in manufactories, political economy, internal unpaid-for works, and religion. Throughout this free land there is abroad a spirit of licentious disregard of law and justice, a spirit of riot and bloodshed, a spirit of bitter persecution. If we were to look at the moral condition of other Protestant lands, we would be compelled to turn away in disgust. The inquiry has been already too frequently made to be entered upon here.

Truly then, dim old past, dim to those eyes that look upon them through a colored glass, truly thou hast been right well slandered. They who changed thy olden faith, in very shame belied thee, fearing that unless their brightness could be dimmer, their own sad spiritual darkness would be too apparent. Dark ages! Yes, in those ages there were no such workers as in these! Queens sat by the distaff;* noble maidens by the loom: gentle blood hath woven woofs and brodered scarfs, aye, and made banners for freedom's battles. The servant and his master knelt at the same altar and received alike the sacred body and blood of Christ their Saviour. Brothers they were, equal in soul, spiritual in their union, bound by that sacrament of life—how could the one oppress the other, how could the lord

* In Italy, dark popish Italy, the proportion is one in twenty-five! Poor beuighted Italy. Build up factories in your temples!! See Brownson's Review.

* Digby's Ages of Faith, book vi.

grind down his tenant? Such is the conclusion of reason, such too the proof of facts—the whole fact of the past. Exceptions there were, and they but prove how general was the rule: and the abhorrence in which they were held, the stigma fastened to their names making them infamous through all time, bringing them to us only by their prominence of shame, express in vivid coloring the charity and beauty, and the love of justice of those ages. Justice they loved for itself—not for gold, not for fame, not for earthly guerdon—but for itself and God. It is the infamous of whom we hear, held up as warnings to the future. The just act is told—how seldom do we hear the name of the just actor? They told not to the one hand the good deeds of the other. Look on yon ancient picture of the past. An arched window of some vast old castle or convent, with the inscription “alms;” around, a crowd of poor receiving, and there, a single hand distributing charity—there, projecting perhaps beyond the wrist from the carved stone screen, a single open hand. Whose hand is that? who thus unknown bestows this alms? Oh! poetic, truthful painter, how hast thou caught the spirit of the olden time in picturing this passing scene! How hast thou fixed it, imperishable, on thy breathing canvass, making it glow for ever like the glow of its own inward faith-fire? Aye, whose hand is it? Answer that. Look through the centuries of that age, surnamed the dark, behold the rich surface of the Catholic earth, scan it in its details, climb over hill and roam through valley—every where gaze in wonder on the universal monastery, hospice, chapel, hospital, the thousand works of faith and charity, and cry aloud, whose hand is that? Who built and who endowed these countless blessed houses? Answer me that, ye ruins! Alas! some unknown pious hand, just visible until its bounty was bestowed. Ruins! now, some where—what made ye ruins? Aye, very plain and visible that, no hidden arm and body there, alas! no!—Hidden body of the old past, with thy open visible hand, thou art a strange spectacle, wondrous in this money, notoriety-compensation world of ours. No hospices founded now by rich men in Protestant lands, giving the means upon condition that their name should be concealed. Ah! St. Vincent of Paul, and thy

friend with the visible open hand and the hidden face and body, founder of the hospice* of Jesus in the suburb of St. Laurent, ye shall never see your like in Protestant lands, until they cease to be Protestant. Their charity seeks no reward in heaven; it knoweth no merit in good works—it seeks its reward on earth, in morning heralds, and daily paper puffs, and heading subscriptions. Thy charity, hidden arm, did look to heaven for reward. God grant thee, thou hast found it, with the choirs of angels and the blessed saints and martyrs, lovers and doers like thee of heavenly charity. Ah! open visible hand and hidden face and body of the past, how little doth this world now, that enjoys the benefits of thy labors and thy bounty distributed to posterity from thy arched window of dim long gone ages, know of thy beauty and thy merit? Thick stone screens conceal thee—stones cut from the heart-rocks of hatred and false witness-bearing bigotry. Nothing surely but the fire of the true faith, burning with fuel of pure charity, can melt these adamant heart-screens.

The poor† of the past were beloved and fostered. Wheresoever they went, for they were not then imprisoned in work-houses like felons robbed of the pure air and bright sun, they found food and raiment, and resting place, and churches ever open for their prayers. Charity was given then for the love of the poor and of God—not as now merely to preserve from death, what appears in modern systems of political economy, a useless member of society, a cumberer of the earth, a pauper. The poor worker was not ground to the earth. There was no competing for foreign markets—no underselling and starving out workers of other lands, but the mechanics of each country produced all, or nearly all, necessities suffi-

* In France before the revolution, there were more than seven hundred hospitals. In Florence, in the sixteenth century, there were three hundred and five houses of charity some on a magnificent scale. In Rome, in the eighth century, there were four, subsequently increased until they reckoned twenty-five rich and vast hospitals, &c. *Ages of Faith*, book vii, 418.

† We have treated principally of the poor in these two ages as being the greater mass of human beings, and those upon whom the misery of either age would hardest rest: besides we think it necessarily follows that that age must be the happier where the great mass of the people are happier. The condition of the poor is an infallible index of the condition, moral, religious, as well as political, of the rich.

cient for their home consumption. Some few states, perhaps, from climate and situation, were better adapted for the production of certain articles of luxury and splendor, but in the manufacture of necessities each land supplied itself. And how can one land supply many others without reducing its own population to misery by overwork and low wages in order to undersell and break down manufacturers abroad, thus reducing the workers of other lands to the same sad condition by taking their work out of their hands or compelling them too to fall to the starvation-wages-system? There was nothing of this of old. Each country had its own fullers and dyers, each its own workers in steel and iron. There was then no glutting markets. Man's mind did not dwell principally on earthly things, and therefore he did not pursue temporal advantage with his whole soul, to the farthest point, even to the injury of his neighbors. Besides, the rich man knew full well that if he wronged his neighbor, satisfaction must be made—no gifts even to the poor would suffice, no sorrow, no prayers alone—nothing without satisfaction, full and entire, to the wronged, if possible—even at the hour of death. And is it no wrong “to oppress the poor,” “to defraud laborers of their wages?” These are the sins that “cry to heaven for vengeance.” Thus teaches, and ever taught, the church, and that teaching was the great protection of the poor mechanic, the lowly worker, the very serf. In those days the chain of the serf hung lightly round him where her influence spread. Yet the church, like the angel in the prison of the apostle, reached forth her hand and that chain fell clanking to the earth.* The rights of men did not then depend upon protocols—the will of tyrants—the caprice of ministers or the justice of the people, but upon the resistless power of the voice of conscience.† The men of those days “knew of no justice towards God which did not include analogous duties towards man; of no beatitude for those who were unwilling to combat, and who did not exert all their efforts to win by perseverance the celestial crowns.‡ The laws of the past were few, the multiplication of crimes produced multiplication of laws.

The wealth of those days was principally

* Guizot, *History of Civilization*.

† *Agas of Faith*, vi. ‡ *Ibid.* book vi, p. 4.

the soil of the earth, and the soil-worker was well nourished with the product of his labor. Rents were light, and often paid in produce, for men were satisfied with necessities. Little cared the steel-clad baron of old for soft raiment and delicate food. Many were the festivals and holidays of those times—but forgotten now to England's people are the merry games of old—the almost weekly holiday when the happy rustics gathered on the village green to wield the quarter staff, to leap, to run, to strike the bounding ball, to wrestle, and to draw the stout yew bow, while the joyous laugh and song went up from the group of dancing maidens, and the gray-haired grand-sire and the sober elders, fathers and mothers too, looked on approvingly, and told, at each feat performed, the greater feats of their own happy youth. No merry-makings now—glad, happy hearts alone are merry, cheerful, gay! In town and country, all alike. London's old sports are gone: “foot-ball and cricket ground and bowling green, and spaces for archery and other pastimes are no more:” gin shops and worse shops are now the places of resort* for those who are not starving. Oh! England, things like these do show how thou art fallen! Thy children, born in sorrow, in sorrow live, in silent sorrow die. No light heart mirth, no merry festivals, no games upon the green, no plenty in their households, but ever stern, sad work and starving wages!

There were no pluralities, no absenteeism. The pastor ever lived among his flock, consoling them and cheering them in their afflictions. He was their father—had no earthly care but to instruct them in their duties to their God, their neighbor and themselves. Truly were they learned in the only knowledge which avails. The priest's life was spent among them and for them. Wherever the monk or priest appeared, around him gathered the pious villagers, the simple hearted rustics, or the dwellers in cities, to receive the benison of one set apart, ordained to the service of God, their spiritual guide, their father, friend, in sorrow and affliction. In sickness he was by their side to cheer their dying bed, to whisper in their ear the consoling name of Jesus,

* For particular information on this subject, see “Festivals, Games, and Amusements.” Harper's family library, No. 25, p. 106, &c. The author, though a good Protestant, regrets the changes from “popish” times.

to pray for them, to anoint them with the holy oil, and to watch and weep over the parting struggle which was to end them in eternity. What cared he for plague—infectious or contagious? Death could but shorten his pilgrimage in this exile here, and bring him to the crown for which he sighed. No fond links of earthly love retained his soul amid this world—his heart was for the poor and heaven.

How now, England, with thy pastors—pluralities, non-residences, and take-care-of-yourself practical instruction? Thousands of thy children, England, do not know the name of God—thousands that know do not believe, and millions will not worship him. Ah! England, art thou *happy* now with thy starving wages and religious ignorance for the poor, thy practical infidelity, thy hardness of heart, thy mammon-worship for the rich? How does thy present compare with thy past? How the selfishness of this, and the self-devotedness of that? How the hard-heartedness of this and the heaven-born charity of that? How the injus-

tice of this with the mercy and justice of that? How the practical religion showing itself of old, in all the concerns of life; in the cross by the wayside, the shrine and the sacred fount, to warn the traveller of the faith what he should cherish; in the frequent monastery, the ever open church, the hospital, the sweet vesper bell, swelling at eventide o'er the still valleys, in the whole life of man, from the cradle to the tomb, surrounded and consecrated by religion, with the reckless unbelief in these days, the ignorance, the contempt for holy things, for God himself—the atheistical feeling that pervades practically thy people?

Oh! England, rouse thee from thy trance, and turn back thine eye upon thy past! Look on thine old glory, thine old faith, thine old content, thine old true happiness. Thy past is there smiling upon thee from the page of history, from the monuments around thee; thy present is with thee, groaning, toiling, starving: thy future is before thee, shape it, in God's name, if thou canst!

THE POET'S PLEDGE.

BY MISS LEONORA WILSON.

"A few leagues from the queen of cities, Rome, is a point where three roads meet, one leading to Tivoli, another to Alba and the third to Rome. In the centre of the circle stands a stone cross now blackened and disfigured by time, and in a cavity hewn out of the stone is the figure of the Madonna on which the piety of the surrounding hamlets is evinced by a gaudy display of gems, a golden crucifix, and wreath of flowers. Four broad stone steps lead to this image."

'Twas eve. The parting sun had pour'd a flood
Of crimson radiance over hill and wood;
The smiling earth in silent beauty slept,
While eve's first glimm'ring star its vigil kept;
The gentle breeze that stirr'd the orange bower,
Stole sweetest fragrance from each closing flower,
And nature's wearied warblers sought their nest,
As the last rosy tint forsook the west.
'Twas such an hour as bears the soul away
On angels' pinions to bright realms of day,
A peasant girl now kneels before the cross,
Her white hands resting on the fresh green moss;
Her aves soon with gentle voice are said,
While perfum'd zephyrs float above her head;
Her prayers are o'er, yet still she lingers near,
With guileless heart, unmoved by aught of fear;
Her dark eyes gleaming with a holy light,
As round her hover visions fair and bright;

E'en her blue skies and flow'ry land of song
 Have in her musings been forgotten long ;
 But deeper falls the shad'wy twilight veil,
 While starry night her gentle queen doth hail.
 The peasant rises from the dewy stone,
 And turns again to seek her cottage lone ;
 But lo ! a stranger's form now meets her eye,
 Her rosy cheek assumes a deeper dye ;
 She, timid, views his proud and noble air,
 And sadden'd face, which tells of grief and care ;
 His jetty locks but faintly ting'd with white,
 His simple garb and panting steed in sight,
 His manly voice whose accents rich and clear,
 Blend in sweet unison to quell her fear,
 As thus he spoke : " Fair maiden, canst thou tell
 The path that leads to Rome's strong citadel ?"
 " Yes," gently she replied, " and happy thou
 To view our proud and noble city now."
 " And wherefore, maiden, should I be so gay,
 The morrow will not be a festal day ?"
 " Ah, signor ! then surely thou hast not heard
 Of joy in Rome." " What means thy full fraught word,
 Fair maiden, tell me, for I fain would know
 What festa gives thy cheek so rich a glow ?"
 " Bright visions now float o'er our land of song,
 And in the splendid capital, ere long,
 The great Il Tasso gloriously they'll crown.
 But thou must know him, for his great renown
 Fills e'en each peasant's cot and lordly dome,
 And thou wilt see him when thou reachest Rome."
 " Aye, maid, I'll see him, but why dost not thou
 Join the bright gala which thou speak'st of now ?"
 " I cannot, signor, I'm an orphan poor,
 I could not then the city's pomp endure ;
 But as this flow'ry myrtle wreath I twine,
 With fadeless laurels on our virgin's shrine,
 I'll think of him for whom its buds were wove,
 For o'er it his lov'd eye will never rove."
 Then rose the stranger, and with trembling said,
 " I'll see thy Tasso, maid, ere morn's light tread
 The fair earth wake from her calm, dreamless rest ;
 But *thou* shalt place this garland on his breast,
 For ere four setting suns thine eyelids greet,
 In this green spot thy Tasso thou shalt meet ;
 Then take this jewell'd ring, a pledge 'twill be
 Of the bright vision thou so soon shalt see,
 And when the stranger's form shall leave thy sight,
 'Twill tell thee of thy visitant to-night ;
 May joy and bliss in thy pure bosom reign,
 And now, farewell—until we meet again."
 He's gone. And now doth Inez turn her eyes
 Upon his golden pledge that glitt'ring lies
 'Neath the pale moonbeams on the glossy glade,
 Where joyful lingers still the peasant maid.
 She gazes, and upon her raptur'd sight
 The glorious name of Tasso sparkles bright ;
 She trembles with delight, joy decks her brow,
 And from her lips Il Tasso quivers now ;

And though the darker shades of coming night
 Dim, with their mantle, the pale moon's soft light,
 She fears not, for the bright stars shine afar,
 And in her bosom gleams a lovelier star.

• • • • •
 But now the fourth bright laughing day hath come,
 And joyous Inez early leaves her home;
 A crimson glow suffuses now her cheek,
 Her gentle eyes with lustrous beauty speak,
 While at her side the glist'ning garland lay,
 And her young heart throbs light with visions gay;
 And long she waits, till e'en the sun's last beam
 Has shed upon the earth its transient gleam.
 She turns the jewelled gift within her hand,
 When from the city there appears a band,
 Which slowly moves, till now before the cross,
 All sadly kneel upon the dewy moss.—
 Their prayers are over, and the maiden sees
 A laurel chaplet quiver in the breeze;
 She, fearful, asks the immortal hero's name,
 Who e'en in death wears the bright stamp of fame,
 And from the mourning crowd in accents low,
 Escapes the thrilling name of Il Tasso.
 Then gazed the maiden sadly tow'rd the sky,
 And as the tearful band moved slowly by,
 She gently laid her own green myrtle wreath
 Upon his breast who calmly slept beneath.

ROME.

IN the days of the Cæsars there was but one language, but one law, but one empire throughout the world. From the gorgeous palace by the banks of "the yellow Tiber," the light of the imperial countenance went glancing over every valley, sparkling in every stream, and lighting up every hill top; enlivening all upon whom its rays descended—whilst all withered, shrank and died, over whom the clouds of its wrath cast the shadow of gloom. Rome's master seemed a terrestrial sun. His lieutenants commanded provinces that are now mighty kingdoms; and the meanest of his dependants would have scorned possessions that are now the independent dominions of rich and powerful princes.* The refined and enlightened nations who dwelt on the beautiful shores of the Mediterranean, from the straits of Calpe to the

sea of Marmora, and the wild inhabitants who hung around the outskirts of civilization, alike submitted to the power, and gloried in the majesty of the august successor of the Cæsars. One hundred and twenty millions of people bowed down before the sacred symbols of the emperor, and forty legions of tried and veteran warriors bore his name inscribed upon their conquering eagles.

The car of the "iron empire" had rolled on thus far, aided and propelled even by the storms which had assailed it; and, like the chariot of the Indian god, crushed under its bloody wheels all who lay prostrate in its path: but its destiny was accomplished, and the time for its destruction was about to arrive. A new power was to spring up amid its palaces; a new power, not of the sceptre nor the sword, but a power of the *Spirit*, which, from the great centre of the eternal city, was to rule

* See the petty states of Germany.

over the hearts of men. From the slaughter of Remus on the palatine, to the hour when Cæsar Augustus became the supreme arbiter of nations, this consummation was preparing. The foundations of the new empire were begun when the twins first fortified the palatine—every victory of the haughty sons of Rome but opened the way for that supremacy which was hereafter to spring up; every conquered province was a new stone quarried out for the temple which the new power was about to rear in honor of the living God; every subjugated city a priceless gem to adorn its walls; every enslaved nation another pillar to strengthen and to beautify the mighty and eternal edifice. It seemed good to the all-wise Providence that the nations of the earth should be prepared to submit to his sweet and gentle yoke, and that its kingdoms and people should be at peace and united under one head, that the temporal unity and supremacy of the Roman empire might change, at once, into the spiritual unity and supremacy of his holy church.

In a secluded village of a remote province, as the prophets had foretold, was born, in a stable, the Messiah, Jesus, the Son of God, the Saviour of the world. He came to establish the new law, not by earthly power, but by the power of his Father who was in heaven: he preached, he wrought miracles, he suffered and died upon the cross. From among the poor and illiterate he chose twelve men, to whom he gave all power which his Father had given him upon earth, who were to spread the glad tidings of his coming, his faith, his death; who were to go forth without staff or scrip to declare, to the Jew, the fulfilment of the prophecies, and, to the gentile, that the gates of heaven had been opened by the blood of him who came to save all men: who, without learning, without power, without eloquence, were to subdue the learned, the powerful, the eloquent; who, poor and despised and scoffed at, were to humble the rich and the proud and the haughty, who, scourged and chained and tortured to the death, were to be honored, revered, and crowned with eternal glory.

After He had ascended to his Father to reign with him in celestial glory, he sent down upon his weak and trembling followers his Holy Spirit to strengthen and confirm, to teach and

inspire their souls. Bolts and bars were withdrawn, fear and every earthly feeling were cast aside; and he, the chief of the apostles, who with oaths and curses had denied his Master to the very slave of the high priest, declares to the astounded people that they had crucified the Son of God, the Messiah. Men, of all nations and of every tongue, listen to the dauntless speaker, and drink in the inspired teachings in the old familiar words that had been first lisped by their infant lips amid the long since broken family circle, and that recalled fond thoughts of the distant homes and the departed friends of their early youth. Men from the east and the west—the wild Arab and the polished Greek, the wanderer from the Nile, and the stranger of Rome, the Phrygian and the Chasharian from the shores of the Euxine, listened astounded and dismayed, and, at length, delighted and entranced, as the sweet sounds of his native language struck upon his ear. The apostle spoke, and every man heard in his own tongue. The Jew, who vainly dreamed of royal honors and of earthly kingdoms, turned away in scorn, as he heard the voice of the fisherman declare the coming and the servile death of the Messiah: but, startled by the wondrous miracle that proclaimed itself in a thousand different tongues, he gazed for a moment upon the agitated faces of that countless multitude, then cast himself prostrate at the feet of the apostle and avowed his faith in Him who was crucified.

On that day were baptized three thousand souls!

Wherever the apostles preached, miracles attested their preaching—miracles, not wrought secretly and in silence, not before the willing faith of ardent followers, not doubtful and uncertain; but miracles wrought in the midst of thousands, and before the hardened and unbelieving, before the despiser of the followers of Christ. The blind see, the lame walk, and the dead are raised to life.

The foes of the new faith are aroused; and upon the chief of the apostles first falls the fury of their hate. He had been the first to preach to the Jew—the first to preach to the gentile; and he was to be the first after his divine Master to suffer persecution. But his time was not yet come: his God had great things in store for him whom he had chosen

from among the chosen. Bolts and bars cannot retain him; he is bound and manacled; but they, who had bound and manacled the apostle in his dungeon, as they approach the temple, with terror and affright listen to the distant sound of his voice as he teaches the assembled multitude in its very porch. There is now no fear in his heart—it is changed! He is the *rock* on which a great edifice is to be built; and he becomes as bold and as fearless as he had before been faint-hearted and timid.

He presides over councils; he settles questions of controversy; he allays disputes; he overcomes difficulties. To him all look up as the chief, as the pastor, as the father.

Seven years Peter tarried at Antioch in his onward progress to take possession of his new empire—he was fortifying the outposts—for the centre and citadel was Rome. In the metropolis of the east he founded a church, which was famed for ages for its learning and its piety. At length, in the year 40 of the Christian era, and seven years after the ignominious death of his divine Master, the apostle set foot in Rome—he marched, a Christian monarch, to his destined capital—a martyr hero to his triumph—a victim to the sacrifice. Among the proud, the gay and the haughty, preached and taught the stern rude fisherman from Judea. In the ears of the idle and the effeminate, he sounded the dread words of “sorrow and repentance;” to the dissolute he preached chastity; to the luxurious temperance; to the mighty humility of heart. He found a thousand deified vices, with their myriads of infatuated followers, bowing down in vile adoration. He told to the fierce heathen that he would cast down his idols—he would purify his polluted temples, he would establish a new religion. He found a people sunk in vice, glorying in debauchery, whose very religion taught the precepts of immorality, and whose gods had carried those vile precepts into practice: he came to change the face of society—to conquer the passions of man, to eradicate self-love, to destroy avarice, to tear down all the foul usages which self-idolatry had erected in the temple of the heart. And he succeeded.

The success of such an undertaking, which had to war not only with human nature in its most depraved condition, but with the fiercest fires of persecution, with the terrible ven-

geance of a Nero, irritated at the aspersions of his subjects, and seeking with the instinct of a coward and a tyrant for an unarmed and unresisting victim, upon which to vent his fury; the success of such an undertaking is in itself the miracle of miracles. Had the sacred ambassadors who preached penance and mortification, prayer and fasting, held out to the rabble the hope of plunder, or to the wealthy the hope of power, or to the enslaved the hope of liberty, then might we gaze without wonder, at least without astonishment, upon the stupendous change which was eventually brought about. But they preached poverty, humility and submission to the rightly constituted authorities: and the poor laborer and the slave forgot his murmurs and blessed the goodness of his God, as he toiled under his oppressive burdens; the young and the gay deserted the theatres and the circus, and the gorgeous “hall of feast,” to fast and to pray in the darkness of the catacombs; the haughty patrician ceased to dream of power and grandeur, and exchanged the *fusces* for the cross of the crucified. No human means could have brought about this consummation, and no human causes ever aided in the work; for human means would have used mere human impulses, and human causes would have tended to produce human effects. The impulse which was at work, was overthrowing the evil passions of humanity—the effect was the triumph of a faith, pure, unsullied, heavenly, which mortified and restrained the passions, which was opposed in every portion to the vile tendency of fallen nature. Therefore the cause, which wrought this wondrous change, must be looked for elsewhere than in the corrupted channels of the heart.* But the sneering infidel will hint that crowds were attracted by the grossness of the ideas which the primitive Christians entertained concerning the new Jerusalem—the walls of gold inlaid with gems, the precious stones, the perennial springs, the tree of life, the songs of joy, the never-ending repose—all, all painted with the glow of poetry, all sparkling with the brilliancy with which the imagination of the east ever invests the subjects of its devout contemplation, all brighter and more gorgeous than the wildest fiction which the poet of Persia recites to his wondering auditory. What!

* Gibbon, p. 262, vol. i.

will men quench their passions to gratify those passions? will men cast aside the present enjoyment of riches of countless gold, of joys such as the Bacchan wildly revelled in, of all the good things of this earth, for the hope of *mere gold* and jewels and fine garments in the future. Will man give up those pleasures, and suffer persecution, scorn, hatred, torments, death, in the vain hope of possessing that *hereafter*, which *here* he has scorned and trampled under foot? "Oh, most lame and impotent conclusion!" But these reasons might at least induce the poor and the destitute? The poor and the destitute died gloriously for the faith, resisting the *proffered gold* of the Roman judges, who tempted them to destruction. Alas for human pride—the pride of intellect, the pride of *reason*; aspiring to ascend beyond the limits which have been set to its power, it becomes bewildered and confused, and stoops to arguments and subterfuges for using which, in another cause, even a schoolboy would have been chastised. Why, proud reasoner, did these men suffer? Was it to assert their belief in a vain dream? Was it to prove their fanatical zeal in behalf of a metaphysical doctrine, to display their confidence in the truth of a mere opinion in which they could have been mistaken? They died to give evidence, many of them, of facts which they had seen, of words which they had heard proceed from the lips of their divine Master; facts, in which they could not be mistaken, and which the wildest folly could not have imagined and thus asserted: facts, plain, simple, unadorned, which occurred before thousands, all of whom declared their existence, and suffered death in evidence and confirmation of that declaration. Men have died for a false opinion, still believing, in death, that they were right; for in opinion men may honestly be mistaken. But it would be madness to suppose that men would submit to death affirming that their own eyes had seen the risen from the dead, or the sick man healed, and yet that they died willingly in evidence of a preconcerted falsehood. It was this evidence, and the evidence of a thousand miracles, that gathered around the apostles the crowds of willing converts, who believed and were baptized; and in this evidence, without seeking further, the infidel might have found the wonderful cause of the rapid

progress of the faith. Men looked upon the martyr under the scourge, upon the rack, and amidst the curling flames, and felt that the *facts* of which they gave such testimony must be true. They looked and were converted; and the fact of their conversion in the very age in which those miracles were said to have occurred, should have been a warning to the scoffer; should have been to him a living proof of that which he rejected, should have saved him from the final impenitence of his lonely death-bed. But the brightest stars have fallen from their sphere—the most glorious of the angelic host rebelled—and the mightiest intellects have often started up in blasphemous denial and resistance to their Maker. In the last age, the fabled war of the giants and the gods has been almost realized: the giants of the mind, casting off the bonds of religion and morality, and daring to scale the heights of heaven to place upon its throne mere human reason as their deity. Their impiety was punished; and now, scorned and hated, they lie prostrate at the feet of an indignant world: and if many of them died with a false and deceitful calmness, it was because their god had left them to their fate. But, again will the scoffer exclaim,* it was the fear of eternal tortures and the hope of eternal happiness that drew these crowds of the fearful and the ignorant around the apostles. Their own dark faith had for them but little of hope or fear: there was nothing but doubt beyond the grave, nothing but terror in futurity. The ambassadors of the new faith held out to them the hope of eternal joys, if they would accept the word which they preached; and the fear of eternal vengeance, if they should reject it—joys such as an all-powerful God could bestow, vengeance such as his infinitely outraged justice could pour out. Polytheism was tolerant; the worshipper of Jupiter and of Mars could also bend the knee to Mithia or Osiris. Therefore the struggle could not be long: the religion of his fathers might be wrong—the new faith might be right. If he forsook the worship of the gods there was little to fear even if he erred, but if he failed to believe in the one—the true God, whom the fisherman preached, the result must be

* Gibbon, page 264. This argument is scarcely fair—there was a future for the pagan—see his belief in Tartarus, Elysium, Rhodemanthus, and Minos, &c.

terrible, must be eternal. The gods could reward but little: Jesus, the Saviour, would raise them to a throne with himself and his Father, in heaven. And if, among all these myriads of those ardent souls who confessed the true faith, there could have been one that reasoned thus coldly and warily, and was convinced even by such reasoning, why did not the scoffer pause as his pen indited this supposition, the mere offspring of his fancy, and himself reflect upon that argument which he represents to have been thus powerful. Was it not better to have doubted his own doubts? for if his doubts should have been founded in truth, at worst, he would only have ceased to exist—but alas! if they were false and unfounded, blasphemous—death, terrible and eternal, death that should be a *living* torment, infinite, such as the soul cannot conceive, must await him beyond the dread portals of the tomb. Yes! who could hesitate between the two? Who, even if not animated by higher motives, could fail to appreciate the force of the infidel's sneer against himself. It may have risen up against him as an accuser at the judgment seat of God. But his eyes were blinded, and though the light, bright and brilliant as the noon-day sun, was staring him in the face, he could not see. He was given over to his own evil heart.

Polytheism was tolerant—but what toleration? the toleration of false gods and of idols—for many were its altars and its temples, many were its co-equal deities, to whom arose the smoke of sacrifice and the fume of incense. It was the toleration which the demons extend to each other. But to the Christian who denied their deities, who reviled their altars, who shunned their temples, who hated their sacrifices—their toleration was the knife and the faggot. They could permit the Egyptians to bow down in homage to Osiris, provided he offered up his prayers also in the temple of Jupiter Feretrius: but the Christian—he was a condemner of their whole faith, he was a scorner of their religion, he would not yield and become an idolator—and therefore he must die. And to the infidel this consummation does not appear* so unnatural or so blameable: many reasons can be found in favor of the persecutors; few, indeed, in behalf of the persecuted. The worship of

the heathen was as much a civil institution as it was religious—every civil act, every military movement was consecrated by religion, was intimately connected with idolatry; and it was sufficient, indeed, to irritate the masters of the world that the headstrong Christian would not perform those acts they inseparably blended with religion, and that he refused to burn a single grain of incense before the altars of the gods. The kind and benignant magistrate “proceeded with temper and moderation,” and even condescended to beseech the hardened recusant to have mercy on himself and upon his family. When the broken-hearted judge was, at length, compelled to have recourse to punishment, reason would induce us to believe, from his supposed previous conduct, that the penalty was trifling. But it was the rack, the red hot iron searing up the flesh, the knife of the slayer, the fire, the amphitheatre, and these tortures not once, but many times repeated, until death closed the scene and admitted the glorious martyr to the realms of eternal bliss.

Such punishments as these, which the infidel himself records, would induce us to believe that “the *philosophic judge*” was but little influenced by those vaunted feelings of *temperance* and *moderation*; and such indeed do we find to be the fact from the evidence of all the historians of that age and those immediately succeeding, all indeed down to this glorious era of enlightenment, the eighteenth and nineteenth centuries. True it is, as the historian observes, that the writers who lived in the early ages of the Catholic church, did not, and necessarily could not possess the advantages which fall to the lot of an author after the lapse of sixteen centuries: true it is, that a whole phalanx of chroniclers of the days in which they lived, from the bishops of Cesarea to the pagan Marcellinus (at least when the evidence of the *pagan* does not suit the theory of the *infidel*), may have looked upon a series of events with the same eye, and recorded them with almost the same coloring, how could they be expected to understand that which they heard, to describe faithfully that which they beheld? It was reserved for the clear sighted historian of the eighteenth century to discover their errors to place things in a new light, and to supply from the spacious store-house of his imagination their many

* Gibbon's Decline, &c., page 295, vol. i.

deficiencies. His intimate acquaintance with the *philosophy of history* has enabled him to reason facts into existence which never could have existed, and to torture those which he cannot deny, into a semblance of what he would have wished them *in the reality*. With a single inference he can overthrow the strongest evidence, and such is his magical power that "mighty" truth herself would almost seem compelled, at the utterance of his spell, to enter into his service and aid in her own discomfiture.

But it is when the historian throws aside the garb of the relator, and puts on the mantle of the logician, that he wanders most egregiously, and lays himself open to assault. It is to this that we are indebted for a hypothesis concerning miracles, not at all inferior to Hume's, but, starting from the foundation which that brother skeptic had laid, would rear up an engine to overthrow the whole Christian religion.* "From the first of the fathers to the last of the popes there is a constant succession of bishops, saints, martyrs, and miracles—every age bears testimony to the wonderful events by which it was distinguished, and its testimony appears no less weighty and respectable than that of the preceding generation. If the truth of any of those miracles is appreciated by their apparent use and propriety, every age has had unbelievers to convince, heretics to confute, and idolatrous notions to convert; and sufficient motives might always be produced to justify the interposition of heaven. And yet, since every friend to revelation is persuaded of the reality, and every reasonable man is convinced of the cessation of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian church. Whatever era is chosen for that purpose, the death of the apostles, the conversion of the Roman empire, or the extinction of the Arian heresy, the insensibility of the Christians who lived at that time will equally afford a just matter of surprise."

The insidious force of this argument does not at first make itself apparent: and it is only by reflecting for a single moment upon the marked antithesis of "*the friend of revelation*" and "*the reasonable man*," that the enor-

mity of its hidden meaning is laid open. That the reader may not be shocked and turned away from the open avowal, he gilds the hook which he has thrown out, with the apparent concession of the reality of the earliest miracles and the truth of revelation: yet the direct tendency of his argument is to overthrow both, and he who entertains it seriously, for a moment, must be led on to this conclusion, and reject the whole history of man's redemption as a fabrication, the miracles of the apostles, and the subsequent saints and martyrs, as impudent impostures. These great facts are supported by no other evidence than that which supports the miracles of after ages—even the history of the redemption is only attested by the sacred writings, which, to a Protestant at least (for the Catholic has the high and unfailing authority of his church), is only authenticated by the same kind of evidence, which authenticates these miracles. A passing conclusion will, therefore, be drawn by the reasoner, that if the miracles they attested are forgeries, may not the history thus attested be also a forgery? If the evidence of miracles, according to the argument advanced, is the same throughout every succeeding age, is as conclusive in attesting the translation of the holy house of Loretto, as it was of the appearance of the wondrous sign in the sky to Constantine upon his march, if it is as conclusive in attesting the never-ceasing miracle of the blood of St. Jannarius, as it is in confirming the miracles of the apostles; then it necessarily follows from all the principles of reason and of evidence that the one and the other, the miracle in the first century, and the miracle in the last, must together stand or together fall. But, continues this acute logician, the power of working miracles has ceased—miracles do not exist therefore, (and it is the only legitimate conclusion, though he does not openly avow it.) Miracles *never have* existed, and the whole history of man's redemption is a forgery: for if the testimony which is adduced to sustain miracles in the present age be exactly the same in strength, as that brought to prove their existence in a former age, and the evidence in the first case be insufficient, the evidence in the second (being like in kind and no greater in quantity) must be insufficient also.

It is unnecessary to say a single word upon

* Gibbon, p. 266, vol. i.

the assumption, which he makes with so much self-satisfaction; that miracles have ceased. This we are *unreasonable* enough to deny, and we think we can, from his own admissions, prove that we are right. We are of course at liberty to grant as much of an opponent's position as we are disposed, and, accordingly, we will admit without hesitation that the evidence of the performance of miracles in latter times, is as strong and conclusive as it is even of their performance in the days of the apostles. We will also admit what he makes a profession of conceding (but only for the purpose of overthrowing in the end), which we are therefore entitled to take for granted, that miracles *were* performed in the times of the apostles. And what is the conclusion? that miracles have been performed in these latter days.

Each of these propositions could be easily demonstrated, and, above all, the conclusion, logical as it certainly is, can be proven beyond a doubt by the evidence of facts. Let the eye of the unbeliever turn for a moment to the passes of the Alps and rest upon the holy virgins of the Tyrol—let him contemplate the wondrous spectacle, each day presented to the view, and the smile of incredulity will vanish from his lips and be replaced by involuntary awe. The hand of God is not shortened, his goodness and his mercy are not exhausted. There are still in the church ardent and self-denying saints: there are still beyond its pale heathens and idolaters, and worse than heathens and idolaters—hardened, sneering infidels—over whom his kingdom is to be extended. His grace is still as mighty as when it enabled the martyr to die unmoved amidst the raging flames, his power is still as ever acting, as when it broke the bolts and bars and struck off the chains of the apostles in their dungeon, as when it raised the dead to life—when it led on Constantine to conquest under the sacred symbol of the cross. He has sworn that the heavens and the earth should pass away, but that his word should not pass away, and he has said that greater things than he has done, others shall do in his name. He is with us, ever with us; his right hand is stretched out over us; the wing of his mercy is covering us; the bolt of his wrath is still ready to crush his enemies. But the ways of his providence are inscrutable, and who shall dare to demand a

sign or a wonder? When it is withheld, it is for us, the worms of the earth, to bow down in submission; when it is vouchsafed, let us rejoice over the evidence of his mercy which he has thought good to display. *Their* merit is greater who have never seen, yet have believed.

The apostles preached, and when the number of their followers became too great for the immediate care and supervision of the twelve, they chose, from among those who had been the most faithful and the most ardent, others to whom they delegated the power of preaching and baptizing. There were many orders in the church. As Peter was the head of all the apostles—as is clearly evinced in every portion of the sacred history, as is most conclusively proven by every early writer—so was each apostle, under him, superior of that portion of the flock committed to his charge. Some preached in the far east, some in the barbarous north, some upon the banks of the Nile and in the rich plains of Africa, some through classic Greece; but for Peter was reserved, as head of the church, the seat of the head of the empire—imperial Rome. In the words which an eloquent author puts into the mouth of the apostle when he represents him disputing with the Roman senators on the Tarpean tower:

“Twelve poor men of mean extraction and contracted views, have portioned out the world between them, and the most unworthy of them all, Simon Barsona of Bethsaida, is on the capital preparing to bring the empire of Cæsar under the yoke of Christ.”*

To Peter at Rome all referred their disputes, all submitted their doubts and difficulties: for all Christians looked upon him as their head upon earth, the vicegerent appointed by the Saviour. During the earthly career of the Redeemer he was the head of his church; if at his death there was no longer to be a head upon earth, it would certainly have been so announced; yet the Redeemer on the contrary, speaking to his disciples upon a subject familiar and well understood by them, repeatedly declares Peter to be the chief pastor, to whom was to be committed the charge of the sheep and the lambs, when his earthly *headship* should have ceased; Peter, to be the rock

* Rome under Paganism and the Popes, vol. i, p. 168.

on which his church was to be built. It is to the apostles alone he gives the order to go and teach all nations, and the office of teaching and baptizing certainly implies authority on the one hand, submission on the other, power in the teacher and subjection in those who are taught. The argument which overthrows the divine mission and superiority of Peter, overthrows also that of the other apostles, overthrows that of all teachers, all priests, all orders in the church.*

Peter suffered, and his death verified the prophecy† of his divine Master. The venerable apostle had long looked forward to that event with the holy calmness, the desire and the hope, which the faith he preached could alone inspire. In his last farewell to the Christian people, to his beloved flock, to the lambs and the sheep which his Master had committed to his charge, he recalls to their memory all that he has taught them, and tells them that, as the time is now come in which the words of his Lord were to be fulfilled, he has prepared all things so that after his death they may be frequently reminded of them, and he affectionately bids them adieu. He was one of the victims who perished to gratify the insane fury of the tyrant Nero, the murderer of his mother, the incendiary of Rome, the lustful destroyer of the honor and the happiness of his people. With the venerable apostle perished Paul, the eloquent, the spirit-stirring—and the bodies of the two saints were laid, side by side, in the dark recesses of the Crypts hard by the circus of Nero.

Yet the frenzy of the pagan persecutors was vainly exerted, their momentary triumph was set at nought: it was not by the death of the head of the church that the Christian faith was to be destroyed. Scarcely had the body of the first pope become cold in its bloody bier before the second, his successor, was prepared to encounter the same fate in the same glorious cause.‡ St. Linus did not shrink from that fearful responsibility, and that certain fate which awaited those faithful shepherds who,

* Mr. Gibbon has amused himself with a very fanciful theory of the rise of papal and episcopal power in the church, but here, as usual where any Christian subject is before him, he seems to have lost his usual eloquence and historic accuracy, and to have drawn largely upon his imagination for his foundations.

† John xxi, 19; Peter, 2d. Ep.

‡ A. D. 66. St. Linus was chosen the same year in which St. Peter suffered.

in the first ages of the church, sacrificed their lives for the good of their flock. St. Cletus, the third pope, like his predecessor perished a glorious martyr, in the second persecution. The blood-thirsty Domitian, imitating the example of Nero, glutted his fiendish cruelty in the blood of the Christians, whom he endeavored to exterminate from the face of the earth. It is unnecessary to descend into the terrible details of those days of horror—days yet of glory, days which the church of Christ shall ever honor—fruit-producing, faith-reviving days of earthly and unearthly triumphs, when the ranks of his fearless soldiers every where filled up faster than the sword of the tyrant could mow them down; when the list of her martyrs was numbered by hundreds; when whole* legions offered up their lives for the faith and shed their blood together in its attestation. Every Roman emperor signalized his reign by the slaughter of the unresisting followers of Christ—ever did the cry arise in the vast amphitheatre “to the lions with the Christians;” but it was left for the great monsters who cursed the earth with their presence, whom an angry God sent down upon the Roman empire to chastise the impiety of its pagan people, it was reserved for them, in their folly, to attempt the annihilation of the chosen people: to enable them thus tried and purified to shine with a brighter and a purer light before all men, and to spread that light throughout the world. The haughty Diocletian, in his pride, had set up mighty pillars and erected great trophies, and had inscribed thereon that in his reign had been crushed the sedition of the Christians, that by his all-powerful hand had been destroyed the curse which ages ago arose in Judea, that by his saving presence had been arrested the dire plague which had made the altars of the gods deserted and their temples unfrequented. “But the end was not yet.” The hand of God was stronger than the hand of man: the brutal persecutors were smitten in their pride and expired in fearful tortures, alternately blaspheming in their agony, and calling upon the Christians to save them by their all-prevailing prayers.

Three days did the Redeemer remain hidden and concealed by the darkness of the tomb;

* Theban Legion.

three days was he surrounded by the gloom of death, whilst his trembling and faint-hearted followers waited, in fear and doubt, the termination of that time of trial. Gloriously he arose on the fourth and appeared among them, beautiful, powerful, impassable, never more to die. Three centuries the church which he founded was hidden in the darkness and the sorrow of the catacombs: three centuries the gloom of persecution hung over her, and the red mantle, stained with the blood of her children, enwrapped her like a shroud: while fear and doubt seemed almost to gather into certainty, and hope herself, when not supported by faith, trembled lest the hour of her resurrection should never come. But the fourth had scarcely dawned, before he raised up his church in glory as he himself had arisen, beautiful and powerful—about to extend its empire over all men, to draw all nations within its fold—to reign on earth till he should come again to transfer it into heaven.

By the way of the Cottian Alps,* a mighty army was pouring down upon Rome. Its leader was a stern and haughty soldier: his followers were the gallant legions of Gaul and Germany and Britain: his foe was Maxentius the tyrant. Constantine, at the head of forty thousand men, was marching to crush the last of the persecutors. The sun waxed low as the hero toiled upon his rocky path, and his wearied soldiers almost fainted with exhaustion, when in the heavens, above the declining orb of day, brilliant and dazzling in its splendor, appeared to the vast multitude, the symbol of the redemption, the sign of the cross; and upon it written by the mysterious hand that long ago had traced the like tremendous words upon "the hall of feast" in which the Babylonian revelled, in no inferior brilliancy shone these words: "By this conquer." The mighty army which had destroyed the wild hordes of Germany, which had rolled back the impetuous tide of barbarian invasion, trembled and grew pale with amazement, as they looked upon the wondrous symbol, and the Christian soldier, in his ranks, sent up to the favoring heaven his joyous prayer of gratitude and praise. It was to him the token of a new order of things, the forerunner of a new empire. His faith was about to triumph!

That night, in sleep, the Saviour of the world appeared to him whom he had chosen to be his instrument in the great work to be accomplished, bearing in his hand the sacred symbol of the cross, and bade him make a standard in imitation of that which, in the light of the day, had appeared to him in brilliancy surpassing even the very sun; and its folds should ever sweep over a conquered field—its emblem should be a protection and a salutary defence in battling with his foes. When the rising sun first shed his rays upon the gorgeously jewelled and glittering Labarum, with its guard of fifty chosen men who clustered thick beneath its shadow, in their onward march, uprose the glad shouts of awakened zeal—of enthusiasm, which now had become invincible, of confidence in the unfailing success of a leader chosen by heaven, and whose prayers to the only God, whilst yet enveloped by the gloom of paganism, had thus been answered by a wondrous sign. They marched to meet an army four-fold greater than their own, under brave leaders fighting in their native land, and in defence of the heathen gods of Rome; but they bore in their van the ensign of the cross, and in every heart of all that followed there burned a fire of faith and valor, that recked not of countless numbers. The strongest walls could not check their progress, and cities, heretofore considered impregnable, were taken by assault. Disdaining the tedious operations of a siege, the impetuous warriors planted their ladders against the towers and ramparts, that seemed to render the inhabitants of Susa safe and secure from every foe but famine, and, sword in hand, with their wild shouts echoing to the startled summits of Mount Cenis, they poured in resistless streams over the guarded battlements; and the devoted city fell at the first assault.

In the plains of Turin a mighty army awaited their approach, undismayed by its countless numbers, and its brilliant array, by the glitter of its steel-clad cavalry, covered, both steed and rider, with massive armor, and listless of the stern clangor of these terrific and invulnerable squadrons, the host of Constantine descended to the charge, led on by the fearless guard who fought beneath the sacred folds of the Labarum. The iron masses of Maxentius gave way like chaff before the wind, and the frightened fugitives, driven under the

* Mont Cenis.

walls of Turin, which closed its gates against them, submitted to the conqueror. Italy rose in arms to welcome the invader—to greet with acclamations the gallant son who came to free her from a tyrant. At Brescia and before Verona two powerful armies were destroyed. Verona, Aquileia, and Modena yielded, after a vain resistance, to their fate, and the invincible Labarum was turned towards the walls of Rome.

There is a spot, nine miles from the eternal city, along the Tiber on the Tuscan side, twice famed in Roman history, twice fatal to those who marched from Rome to battle. Long years before the sacred banner led on the armies of Constantine towards the devoted city, a gallant band of brave patricians, the three hundred Fabii, by the “accursed”* gate, went forth in all the glittering panoply of war to meet and conquer the gallant warriors of the Veii. Not far from the “Red Rock,” near the Cremera, they perished, every Fabius in his rank, every Fabius upon his shield, with his red right hand upon his broken sword. That day the channel of Cremera ran purple with noble Fabian blood. The day on which they marched, was numbered among the nefastæ, and the gate beneath whose arch their proud banners had bowed in passing, was ever called “the accursed.” Upon this same fatal spot the army of Maxentius was arrayed to meet the advancing enemy. The night before the battle Constantine in sleep was warned to have the sacred symbol emblazoned upon the arms and bucklers of his legionaries. “As the first rays of the October sun gleamed from this mysterious emblem—already the token to them of so many victories—the soldiers of the Labarum were again fired with an ardor that could not be resisted. The iron front of the Maxentians extended along the plain of “Taxa Rubra,” almost as far as the eye could reach, and their deep and service battalions rested upon the right bank of the Tiber, which at once secured their rear, and left, even to the cowardly, no alternative but to fight desperately.”† Wherever the soldiers of the cross grew faint and wavered under the fierce assault of the Maxentians, the sacred banner was thrown forward, and inspired by that symbol,

which to them was the symbol of victory, the followers of Constantine rallied, drove back and routed their opponents.

Ere night Maxentius and his mighty host had ceased to exist. In the dark waters of the Tiber he sank with hundreds of his followers, the victims of the treachery they had prepared for the victorious Constantine. As the dawn of morn began to break upon that night of victory, a glorious triumph was preparing; such a procession, as never yet in all the thousand years* that Rome had ruled it over the nations, had toiled along the triumphal way to the summit of the capitol. Unpremeditated, brought on by the force of circumstances, perhaps by the especial will of Him the symbol of whose death was thus to be exalted, it was but the more glorious because the last of that long roll of triumphs that graced the annals of the eternal city. No captives marched before the chariot of the conqueror, but patricians, knights, and senators, restored to the free air of heaven from the dungeons of the fallen tyrant, conferred more honor by their grateful joy, than all the tears that misery or fear had ever extorted from the chained captives about to die in the “Gememium.” No trophies and no glittering spoils attested the magnificence of the conquered enemy and the good fortune of his victor: nothing was there, but the cross upon their banners, upon their breasts, and on their shields. Along the way destined for triumphs, the last of all Rome’s triumphs, went gloriously the triumph of the cross; the myriads of her citizens thronged up every street, and avenue, and roof, and pillar, and pedestal, and every vantage ground, to gaze upon the unwonted spectacle—the cross which they had laughed to scorn, which they despised and hated, whose followers they had doomed to death, borne in the hands of a victorious emperor, sparkling in jewels on his diadem, emblazoned upon his banner, glittering from forty thousand shields and corslets, and planted at length in glory on the summit of “the hill of triumphs!” There, on the splendid capitoline, among a thousand tokens of past fame, remembrances of ancient deeds, high above the very temples of the gods, triumphing over their idolatrous and bloodstained altars, was reared this trophy of the greatest of all conquests—

* “Seclerata.”

† Rome under Paganism and the Popes, vol. ii, p. 16.

* A. U. C. 1065.

the victory over death and hell. From all Italy thousands flocked to look upon the wondrous sight, to see the implement of servile torture, servile death, towering above the trophies of the hero-consuls of the olden time, the proud dictators, and the ever-conquering emperors of Rome. Wonder and amazement lived in every face and breathed in every tongue. The persecuted—persecuted now no more—came rejoicing from their dark hiding places amid the tombs of the martyrs: the unwonted sound of holy hymns and canticles of praises goes up amid the crowded streets of Rome: the despised and the scorned became the honored and the admired. The tombs, where the apostles lay side by side, became a holy shrine, where thousands made their pilgrimage and offered up their prayers mingled with tears of joy and praise.

The faith of the fisherman was triumphant; the haughty had bowed down and become humbled, the rich sought voluntary poverty, the poor and the afflicted were patient and enduring. On the diadem of the Cæsar, the cross was blazing in priceless jewels. This cross, once an object of abhorrence, to the Roman the most hateful, the most degrading, was seen on every side—it had become a mark of honor and a sign of victory!

Over the tomb of the apostles the Basilica was reared, a costly monument and a holy temple. The imperial hand of Constantine tossed the first earth from the lines of the foundation, whilst the tears flowed down his cheeks and upon his royal vesture, and, filling a basket with earth, he bore it upon his anointed shoulders from the sacred spot, amidst the joyous gratulations of his rescued people. Thus was laid the foundation of the Basilica of St. Peter: it was the trophy of his triumph. To Constantine a triumphal arch was built: over the apostle's body a gorgeous temple was erected. The earthly conqueror wore his earthly laurels, and his name and his deeds were carved upon enduring marble. The spiritual conqueror was spiritually crowned, and his martyred body was enshrined where the sacred sacrifice, which he had celebrated in darkness and in danger, should ever be chaunted in boundless splendor, 'mid loud hosannas; where the voice of prayer, the fume of incense, should ever ascend to the throne of the most high God. The soldier of the

sword did honor to the soldier of the cross—the conqueror, to the martyr—the imperial Cæsar, to the chief of the apostles.

From that day forth the church of Rome became historical: from that day forth it became so mingled and wrought up, with all the feelings, thoughts, and acts of men, that the history of all times since then is but the history of its workings and its influence. Heretofore, except in its own ecclesiastical memorials, in its own private records, and even when the cruel torture of its children and the dire persecution of its foes compel it to start out in sad distinctness from the uniform oblivion to which the pagan historians of those ages had consigned it, it had flowed along like a deep and silent stream, wearing away, gradually and imperceptibly, the old feelings, habits, prejudices, of the pagan world, and irrigating all lands, through which it flowed, with its nourishing and regenerating waters. The time had arrived when the influence of Christianity must at length break out and appear upon the surface of society: the whole mass had become tinged and impregnated with it—the whole empire contained and was moved by it, as the body contains and obeys the soul: the branching nerves of union, that connected the most distant church of a far-off province, with the head and centre in the eternal city, had nurtured and matured a kind of public opinion, which, at one moment, simultaneously, was destined to rise up and suddenly to change the face of the civilized world, to give a new coloring to society—henceforth to fill up history. From the day on which the sacred trophy was erected on the palatine, paganism became comparatively of little importance; and the eye of the philosopher looks back with wonder at the sudden superiority of Christianity, and the equally sudden decline of paganism to an inferior and secondary condition. It was not, certainly, the result of that one day's triumph. Before the march of Constantine, the name of Christian is rarely mentioned; from the bloody days of "Saxa Rubra" paganism in vain endeavors to rear its head. Ever and anon the old spirit of the worshippers of Jupiter and Mars breaks out for a moment, and sometimes would seem about to triumph, when, as if stricken by some invisible hand, its struggles cease, its flickering light goes out. Its last

strong hope is broken upon the same field in which the Persian arrow slew the agonized blasphemer. Slowly and surely it sinks into decay—into oblivion; until at last it seemed to have taken refuge in the lonely rural districts and amid the almost impenetrable mountain glens: and from these last resorts it was at length driven out by the indefatigable patience of the monks. But before that consummation of the triumph had arrived, there was many a fearful struggle. The fury of the pagan often satiated itself in tumultuous assaults upon the Christian temples, and by indiscriminate massacres of the Christian people. From the partial triumph of Christianity, in the days of Constantine, to its final triumph at the coronation of Charlemagne, five hundred years had intervened, five hundred years of brilliant glory in the history of the church. Her pontiffs, at the head of a long line of meek and holy priests, had met and turned back the stern barbarian, from whose face the Roman legions had melted like snow at the breath of the south wind; her missionaries had penetrated to the strong holds of the barbarians; her faith had conquered her very conquerors. Amid the most tremendous storms of barbarian invasion, the church alone stood firm—amid the terrors and dismay that seized upon all men, the church alone was calm and tranquil, fearless, trusting in her spouse in heaven: amid the darkness and the gloom that swept the land in the rear of the barbarian hordes, the church alone preserved the light of piety and the lamp of learning: amid all the changes of that ever changing period, the church alone remained unchanged—she stood firm and uninjured when the storm had been lulled into peace.

What a glorious retrospection for the Roman, on the morn which dawned upon the coronation of Charlemagne! Eight hundred years of Christian glory, Christian suffering crowned with triumph, drawn out in the long vista of the past! What a glorious contrast presented itself to his swelling soul, as he

looked down upon the clustering myriads who knelt to receive the blessing of the fisherman's successor—Peter, the way-worn traveller, entering the gates of Rome, his successor crowning the great Charles, the emperor of a mighty people—Peter, scorned and derided, tortured, crucified, his successor, honored, revered, bestowing crowns, and receiving the homage of earthly potentates.

How wonderful the change the revolving course of those eight centuries had wrought! The shout of the Bacchan has ceased—the fume of the victim no more infects the air—the revels of the Saturnalia have become but as a dream that is passed—Jupiter and Mars Progenitor have fallen from their pedestals—their altars are broken and deserted, or purified and consecrated to the worship of the true God: in the temple of Venus is raised the beautiful statue of the Virgin, and in those halls, which had resounded with the shouts of the accursed revelry—goes up the swell of the solemn chaunt and the joyful anthem, in honor of the stainless, the immaculate, the ever Virgin. The spot which was sanctified by the blood of so many martyrs, where their bodies had so long found rest, but which had once been the laboring place of slaves, became the seat of the noblest dynasty that ever graced the earth. Above the tombs, where the martyrs slept, the Vatican has since reared its walls—and the lofty dome of St. Peter's towers far up towards the heavens, bearing above all earth, as its emblem, the glorious sign of the redemption. And yet these outward marks of change were but the signs—the appearances, produced by that internal change which the spirit of Christianity had brought about: that change, which had taught men to look beyond the grave for happiness, which had shown them, that power and might cannot work wrong without the fear of retribution, which had laid the foundation of all civil liberty, which, in one word, had marked the final triumph of the faith of the fisherman over the power of the Cæsars.

THE LADY MARGARET.—A SKETCH FROM BRITISH HISTORY.

BY PROFESSOR WALTER.

IN yonder realms of empyrean day
Rapt in celestial trance are they;
Yet hither oft a glance from high
They send of tender sympathy.
Foremost, and leaning from her golden cloud,
The venerable Margaret see!—Gray.

Born at Bletshoe, Hertfordshire, 1441.—Marries Edmund Tudor, earl of Richmond, 1455.—Gives birth to a son, afterwards King Henry VII, July 26, 1456.—Founds Christ's college, Cambridge, 1505.—St. John's college, Cambridge, 1508.—Dies June 29, and is buried in Henry VII's chapel, Westminster, 1509.

AMONG the evidences of the spiritual life that shone forth so brightly in England, during the century preceding the reformation, there are few more striking than those exhibited in the person of Margaret Beaufort, countess of Richmond, and mother of King Henry VII.

Margaret Beaufort, countess of Richmond, was born in the year 1441, at Bletshoe in Hertfordshire, the manor of her mother, Margaret, the sole heir of Sir Roger de Beauchamp, baron of Bletshoe. The father was John Beaufort, duke of Somerset, the grandson of old John of Gaunt, by Catharine Swynford. John Beaufort became the second husband of Margaret of Beauchamp, the widow of Sir Oliver St. John, and the issue of the marriage was an only daughter, the Margaret who is the subject of our "sketch." Her father died in 1444, leaving his title to his brother, but his ample estates to his only child, the future countess of Richmond, then an infant three years old. A massive altar tomb, erected in after years to his memory, and that of his lady who was buried beside him, ornamented with beautiful figures in alabaster, hand in hand, attest to the present day the filial affection of their daughter.

The Lady Margaret appears to have given promise, at a very early age, of that singular wisdom which, in maturity, won the admiration of Erasmus, and displayed that quick perception, ready wit, and extraordinary memory, which have been affectionately recorded by her renowned almoner and spiritual director, the saintly and martyred Fisher, bishop of

Rochester, whose patroness she was, and who has, in his "Morning Remembrance, held at the Month's mind* of the noble Princess Margaret," &c., &c., (being the funeral discourse preached shortly after her decease), chronicled her good deeds and described her habits of life, in a narrative which derives an inexpressible charm and grace from the affectionate earnestness with which he speaks of the lady whom he loved and honored. We give an extract which will possess an additional interest as a specimen of the language of this period.

"In her tender age, being endowed with great towardness of nature, and likelihood of inheritance, many sued to have her to marriage. The duke of Suffolk, who was then a man of great experience, most diligently procured to have had her hand for his son and heir. On the contrary part, King Henry the sixth, did make means for Edmund [Tudor, his half brother], then earl of Richmond. She, who as then was not fully nine years old, doubtful in her mind what she had best to do, asked counsel of an old gentlewoman, whom she much loved and trusted, who did advise her to commend herself to St. Nicholas, the patron and helper of all true maidens, and to beseech him to put in her mind what she were best to do. This counsel she followed, and made her prayer so, full often but especially that night when she should, on the morrow after, make answer of her mind determinately. A marvellous thing!

* "Month's mind," or remembrance, a celebration of mass for the repose of the soul during thirty consecutive days; thence termed a "Trental," from the Latin *trigintalia*. The lapse of nearly three centuries and a half has not protestantized the language of the common people of England, as appears in many of the popular phrases, as, for instance, in that "of having a month's mind of a thing," which is common in several parts of England, but more especially in the northern countries.

The same night, as I have heard her tell many a time, as she lay in prayer, calling upon St. Nicholas, whether sleeping or waking she could not assure, but about four of the clock in the morning, one appeared unto her, arrayed like a bishop, and, naming unto her Edmund, bade her take him to her husband. And so by this means she did incline her mind unto Edmund, the king's brother, and earl of Richmond, by whom she became mother of the king [Henry VII]. So what by lineage, what by affinity, she had thirty kings and queens within four degrees of marriage unto her; besides earls, marquises, dukes, and princes."

Moreover, she was royal, not only by lineage and alliance, but by the lofty qualities of her mind, being, as the good bishop assures us, "to her parents a very daughter in all noble manners. She was bounteous and liberal by nature; singularly easy to be spoken unto, and courteous to all. Gentle and kind to all, but especially to her own, whom she trusted and loved most tenderly; forgetful of no kindness done to her, which is no little part of very nobleness; merciful to her enemies, and piteous to the poor and miserable." Her mother, with whom a great part of her early life was spent, was a woman of great piety, devotion, and zeal for religion; and thus, from the earliest days, she was "obedient to God and tractable to his holy church, searching his honor and pleasure full busily." Consciousness of her high lineage made her carefully shun every thing dishonest or ignoble, and soar above every thing frivolous; but "she would not let [hesitate] for any pain or labor, to take in hand any things of weight and substance, by which she might profit. These and many other such noble conditions," continues the good bishop, "left unto her by her ancestors, she kept, and increased therein with great diligence. In a word, she had, in a manner, all that was praiseworthy in a woman, as well in soul as in body. She was very studious in books, both in English and French; the latter language she was a perfect mistress of. In Latin she had a little perceiving, especially of the Rubric of the ordinal, for the saying of her service, which she did well understand; though in after years she was heard to complain that in her youth she had not given herself to the understanding of Latin." Of her proficiency in her mother tongue, we have satisfactory evi-

dence in her letters, which we may perhaps have occasion to quote, and which a competent authority pronounces "to be the most polished specimens extant of the epistolary style of her age."*

She was also very skilful in needle-work, and there is still preserved at Bletshoe a carpet "worked with all the arms and matches of the family of St. John;" the same piece of work which is spoken of by Fuller, who tells us that King James I, on his visit to Bletshoe, used always to desire to see it.

We close our extract from Bishop Fisher: "she was," he says, "of singular wisdom, far passing the common rate of women. She was good in remembering, and of a holding memory; in ready wit she had also to conceive all things, albeit they were right dark. And her princely mind was lodged in a no less princely body; for in favors, in words, in gesture, in every demeanor of herself, so great nobleness did appear, that what she spake or did, it marvellously became her."

Nor was her imagination unfitted to delight in the romantic legends of her age, or in the "gay science," as the minstrelsy of that period was termed. She was the patroness of Bernard Andrews, a native of Toulouse, and a monk of the Augustinian order, who was poet laureate to Henry VII, and his son Henry VIII, and also tutor in grammar to Prince Arthur. In the household book of the court frequent mention is made of sums of money given "to the blind poet in reward." Hence we are not surprised to hear of her enthusiastic ardor for the rescue of the holy land from the hands of the infidels; and yet we learn from Bishop Fisher, that this enthusiasm was so tempered with humility, that she would often say that, if the princes of Christendom would combine and march against the Turks, she would willingly attend the camp in some menial capacity. For to use the simple language of the good bishop "she would be glad to go follow the host, and help to wash their clothes, for the love of Jesu."

In obedience to the vision granted to her devout innocence, Margaret in her fifteenth year became the wife of Edmund Tudor, earl of Richmond; by whom, on the Feast of St. Anne, 1456, at Pembroke, in the crag-built castle of Jasper, earl of Pembroke (Richmond's

* Mr. Lodge in his "Portraits."

brother), she became the mother of an only son, afterwards Henry the seventh; and the chronicler pointedly adds, "although she was married to Henry Stafford, the duke of Buckingham's son, and after that to the earl of Derby, yet she never brought forth a child after, as though she had done her part when she had borne a man-child, and the same a king of a realm."

During the remainder of the troubled reign of Henry VI, Margaret appears to have led a life of tranquillity, devoting herself to the education of her son. The young prince was sickly in his infancy, and was carried about from place to place in Wales, for the benefit of his health. From his earliest years, his mother surrounded him with the ablest instructors, whose labor was lightened by the quickness and docility of their pupil; and the zeal with which he read and listened to the offices of the church, gave the best hopes of his future progress in piety and goodness. To quote the words of his biographer, "He was fair and well spoken, with singular sweetness and blandishment of words, and quick in learning for his years. The cast of his countenance was devotional, and he was marvelously religious, both in affection and observance."

The storm which burst upon the land on the triumph of the Yorkists, was felt by Margaret and her son, in the place of their seclusion, remote as it was from the scene of tumult. The young earl of Richmond was attained and stripped of his estates, though his mother's dower was spared; and they were both placed under the surveillance of their political enemies. But in Sir William Herbert, of England, they had the good fortune to find a gentle and considerate warden. Every opportunity was afforded the young earl of pursuing his studies, and so taken was Sir William with the worth and amiable manners of his ward, as to meditate a union between him and his favorite daughter Maria. At the same time every indulgence was extended to the Lady Margaret. In 1464, we find her mother, the widow of the duke of Somerset, while staying at her Manor of Maxay, admitted, at her earnest solicitation, a member of the sisterhood of the famous Abbey of Croyland; and we are told that, on the same occasion, the duchess engaged her daughter, without

difficulty doubtless, to join the same sisterhood, and obtain for herself a participation in the benefit of their prayers and good works.

The temporary success of the Lancastrians, in 1469, when Henry VI for a short period resumed his regal office, caused another important change in the condition of "the king that was to be," and his noble mother. Young Richmond, then in his fourteenth year, was taken from the custody of the Herberts, carried to London, and placed a scholar at Eton,—a college founded by the pious Henry VI, in his more prosperous days. Here a remarkable circumstance occurred. The king was attending a feast at his magnificent foundation, shortly after Henry, of Richmond, had been placed there. He was washing his hands, when the young earl was brought before him, and after "looking upon him for some time, and long holding his peace, and marvelling at the goodly wit of the boy, he said to the nobles present; 'Lo! this is he, this is he, I say, to whom we and our adversaries shall give place in possession.'"^{*}

This prognostication had, doubtless, its influence upon Richmond's after life. It early fixed the eyes of the court upon him, and is a proof of the light in which he was regarded from his boyhood by the Lancastrian party; at the same time it sufficiently accounts for the jealousy felt by the Yorkists towards the young earl, and for the persecution he was to endure at their hands. The year following, Jasper Tudor felt the necessity of withdrawing his nephew from Eton, and sending him, for greater security, a second time into Wales. A hint being afterwards given by the good King Henry that, in order to baffle the designs of those who sought his life, he should be sent secretly across the seas, his suggestion was followed. Henry of Richmond was now

^{*} Of this circumstance Shakspeare has availed himself, with his wonted fidelity to the text of history.

"*K. Henry.*—My Lord of Somerset, what youth is that Of whom you seem to have so tender care?"

Som.—My liege, it is young Henry; Earl of Richmond.

K. Henry.—Come hither, England's hope. If secret powers

Suggest but truth to my devining thoughts,
'This pretty lad will prove our country's bliss.

His looks are full of peaceful majesty;

His head by nature framed to wear a crown,

His hand to wield a sceptre; and himself

Likely, in time, to bless a regal throne.

Make much of him, my lords; for this is he,

May help you more, than you are hurt by me."

Henry VI. Sc. vi, iv.

in his sixteenth year, he had from his birth been watched over by the solicitude of his pious mother, he had rarely been from her sight, and therefore the pang of separation was more keenly felt. Jasper Tudor embarked at Tenby with his precious charge, and sailed for the coast for France. Fortune seemed determined to persecute the youthful adventurer; a furious storm arose which drove them from their course, and, after beating about in the channel, at the imminent risk of their lives, they were at length cast upon the shores of Brittany. They reached St. Maloes with much difficulty, where fresh trials awaited them. Information of their arrival having reached Francis, the reigning duke of that state, he ordered them to be arrested and conveyed as prisoners to the castle of Vannes. There he was separated from his uncle, Jasper Tudor, and guarded with extreme vigilance. The young earl was considered as a state prisoner, and continued to be regarded in that light for a length of time.

To return to the Lady Margaret: she had thought it prudent to remain in England, in order to watch over the interests of her son, with whom she remained in constant communication, by her letters and messengers, and by all that address which a fond mother's heart can so well employ, defeating the schemes laid by King Edward, and afterwards by Richard the Third, for getting possession of his person. Nor, in the meantime, was she without her domestic troubles. In the year 1481, she lost her husband, Sir Henry Stafford. The year following, she contracted a third marriage with Lord Stanley, afterwards the Earl of Derby, whose important assistance, at the decisive battle of Bosworthfield, placed her son on the throne. In all the actions of this high-born lady, we behold, united with firmness of purpose, and with that unyielding spirit which rises invigorated from misfortune, that wary and cool sagacity which her son inherited from his parent. There are circumstances which show that the present match was one of policy, with a view to secure the protection and countenance of powerful families for her son, whose exile of above ten years, and more recent imprisonment effected by the intrigues of those in whose way he stood to the crown, weighed heavily upon her heart. We learn from good Bishop Fisher

"that in her husband's days, long before he died, she obtained of him a promise and permission to lead a life of chastity, in the hands of the reverend father my lord of London [Richard Fitzjames], which promise she renewed after her husband's death into my hands again." *

In 1483, a new order of things was established by the usurpation of Richard the Third. Obedience to the command of kings, at this period of absolute monarchy, was simply a choice between life and death. The countess of Richmond and Derby was drawn from "the cool sequestered vale of life," in which she had "pursued the noiseless tenor of her way," to take a public share in the courtly proceedings of the usurper. The coronation of Richard and his queen, was solemnized with great splendor, on the 7th of July, 1483. The queen was niece to the Lord Stanley who was appointed to bear the staff of constable before the king, while the countess of Richmond supported his consort's train. A place of marked distinction was allotted to her near the queen. Shortly after, Richard created Lord Stanley high constable of England for life, investing him with the order of the Garter, and bestowing upon him other marks of favor. A moment, to all appearance so propitious, was not overlooked by the anxiety of a devoted mother. Margaret supplicated the king to restore her attainted son to his country and his patrimony. But the liberation of a captive Tudor was not to be won from the head of the house of York, and Margaret met with a repulse. Shortly after, we find her quitting London, and proceeding on a pilgrimage to our Lady of Worcester, to offer up, we doubt not, like a good mother, vows for her son's prosperity to the Blessed Mary, the help of Christians and the consoler of the afflicted. As she journeyed on between Bridgeworth and Worcester, pondering, as we may imagine, on the hard fate of her son, "she met in the highway the nephew of her late husband, the Duke of Buckingham. This nobleman was then supposed to be all-powerful with Richard, but he had just then 'with

* The deed which perpetuates "The Lady Margaret's vow," was deposited by Bishop Fisher in the archives of St. John's College, her favorite foundation, in Cambridge, where it is still to be seen in an ancient Register, known by the name of the "Third Red Book."

a merry countenance, but a despitel heart, humbly taken leave, at Gloucester, of the king,' then on a royal progress to the north, and was pursuing his way to Shrewsbury, and thence to his castle at Brecon, at that time the prison of the wise and virtuous prelate, Morton, bishop of Ely." The duke, when Margaret met him, "was brooding over the ingratitude and undeserved unkindness of the king;" the refusal of "his part of the earl of Harford's lands, and of the office of high constableness of England; the last summer passed in the king's company, not without many fair promises, but without any good deeds;" the death of the two young princes, of which, when he was credibly informed, "O Lord! how his veins panted, how his body trembled, and how his heart inwardly grudged, so that he must needs be fully avenged." In this "melancholy disposition the duke was wending his way towards Shrewsbury, nursing sundry imaginations how to deprive this unnatural uncle and bloody brother of his royal seat and princely dignity. He was conning over his own descent by his mother from the duke of Somerset, and so from John of Gaunt, and this encouraged his foolish desire, inso-much that clearly he judged that he was the undoubted heir of the house of Lancaster." And, in truth, the now nearly twelve years' absence and imprisonment of the earl of Richmond, and the attempt that had long been made to forget him altogether, might, in part, excuse this assumption on the part of the duke. It was while he was "in this maze whether or not he should put forward this title, that Margaret of Richmond, who was as clean out of his mind, as though he had never seen her, there met him in the highway; and then did it occur to him that she and her son, the earl of Richmond, were both bulwark and portcullis between him and the gate, to enter into the majesty royal and the getting of the crown." Margaret interrupted his musings, by praying him, "first for kindred's sake, secondly for the love that he bore to his grandfather, duke Humphrey, who was sworn brother to her father, to move the king to be good to her son, and to license him with his favor to return again into England. After they had communed a while, the duke overpassed her request, gave her fair words, and so they parted—he to Shrewsbury, and she on her pilgrimage

to our Lady of Worcester, to offer up vows and prayers to her who had already decreed to grant more than the mother had thought of asking. Her pilgrimage accomplished, she proceeded to join her husband, Sir Thomas Stanley, in Lancashire."

The above meeting, so graphically detailed by the chronicler, was the germ of another revolution, highly influential on the future destinies of England, and which resulted in the decisive battle of Bosworthfield, where, amidst the acclamations of consenting hosts, the son of Margaret of Richmond, was proclaimed king, under the title of Henry the Seventh of England.

Immediately after the battle, the fruits of a pious mother's early lessons to her son were strikingly displayed. "The king," to quote the language of the great Lord Bacon, "the king, as one that had been bred under a devout mother, and was in his nature a great observer of religious forms, caused the *Te Deum laudamus* to be solemnly sung in presence of the whole army, upon the battle plain, where, kneeling upon the earth, he rendered thanks to Almighty God for the victory he had gained."

On the same evening, as it is thought, her long lost son was restored to the countess of Richmond, after a separation of fourteen years—a separation marked on both sides by a series of anxieties, perils, and vicissitudes, seldom found concentrated in such a space, and rarely apportioned to a single individual. She had parted from him a stripling, an exile, and an outlaw. In the son thus happily restored to her, she hailed the monarch of England, called upon by an oppressed and long-suffering people to bring peace to a desolated land. From a grave and thoughtful child, she saw him grown up into a gallant and victorious prince. It needs but a glance at the records of their past lives to realize the feelings which marked the first embrace of the Lady Margaret of Lancaster and King Henry the Seventh!

The establishment of her son upon the throne seems to have been the signal to his admirable parent for withdrawing from aught connected with public affairs. This course was adopted through the same prudent and wise policy which had always induced her to look more to the future result than to the

present consequence. She rested content in seeing the line, of which she was the sole remaining link, restored in the person of her offspring. She had a spirit that soared above the ambition, however tempting, of ruling a kingdom. She was content to appear at court in the simple and endearing character of the mother of the king; of one who set a bright example of obedience and submission to the laws of the land, without sacrificing any portion of the dignity due to her exalted birth, and the innate nobility of her nature. In no portion of her remarkable life does the countess of Richmond appear to greater advantage, than at the period in question. Though the most exalted female in the land, she acted as though she were the most lowly; consulted by her royal son on all matters of real importance, she nevertheless kept wisely aloof from all ostensible interference,* and so unobtrusive was her demeanor, so open and upright all her dealings, that, without knowing the deep and all-subduing influence of the religion whose precepts she so faithfully practised, it would be difficult, not to say impossible, to reconcile such humility with the pride of birth and the fascinations of wealth in which from her infancy she had been nurtured.

The unanimity and affection which subsisted between the king's mother and his gentle consort, the Lady Elizabeth of York, forms a very amiable feature in the character of the Lady Margaret. She supported the young queen on all public occasions, and, in all respects treated her as her daughter. In 1487, the king caused his august consort to be crowned with great pomp in Westminster Abbey. During the imposing ceremony, it is stated that "the king's grace and my lady his mother stood on a goodly stage, well latticed, erected between the pulpit and the high altar, whence they viewed the sacred ceremony; and at the banquet which followed in Westminster Hall, the king and his mother were stationed on a stage, well-latticed, and richly

bedight with cloth of arras, that they might privily, at their pleasure, view that noble feast and service."

From the period of her son's marriage, the countess added dignity to his feasts by her presence, and gave confidence and support to his meek and retiring consort, at all the pageants celebrated during his reign. Mr. Lodge observes that "her attendance at these feasts and ceremonies, is a fact which contradicts those who have reported that her piety was of the *gloomy and ascetic kind*."*

The spirit of tender devotion which the Lady Margaret had cherished throughout a useful and exemplary life, which had disciplined the romance of youth, tempered the sorrows and chastened the joys of maturer years, grew more fervid as her pilgrimage on earth drew nearer to its close. She felt that the latter years of a life so diversified with good and evil—the good, by that merciful dispensation which we cannot always comprehend, being made to spring from the very bosom of the apparent evil—ought to be wholly devoted to that great and merciful Being who had never forsaken her in sorrow or in joy. It was not unusual at this period for ladies of the highest rank to seek a retreat in some monastery, where, secluding themselves from earthly cares, they could devote their declining days to prayer and contemplation. Thus Cecily, duchess of York, mother of the late king, and grand-mother of the reigning queen, became a Benedictine nun, in 1480. The countess of Richmond had long been preparing herself for seclusion from the cares and vanities of life by increased severity in per-

* So anxious was she to avoid even the appearance of exercising any influence over the king in matters of administration, that even the appointment of the good Fisher, her private chaplain, to the see of Rochester, was not to be supposed to be her work. This is evident from an expression which fell from the lips of Henry; when the influence of his mother was alluded to in Henry's presence, his reply was—"Indeed, the modesty of the man, together with my mother's silence, spoke in his behalf."

* The Dublin Review has an admirable commentary upon this remark of Lodge. "It is not, perhaps, strange that even the ordinary language of devotion has not been able to maintain itself against the inroads of the barbarians of our various reformation. Who upon earth but those who have learned their notions of devotion from Puritan zealots, would have ever thought of joining two such words together as *gloomy* and *ascetic*? Every Catholic knows well that, by ascetic writers, gloom and melancholy are described as very nearly sins, cheerfulness as almost a virtue. Mr. Lodge should have joined the words "*ascetic*" and "*cheerful*." Hear on this point a great modern saint and ascetic, St. Francis of Sales:—"Inquietude is one of the greatest evils that can beset the soul, sin only excepted. . . . The prince of darkness is pleased with sadness and melancholy, because he is and shall be sad and melancholy to all eternity; therefore he desires that every one shall be like himself." The truth is, that Margaret's piety was not gloomy, but of an ascetic cast, and therefore cheerful." *Dublin Review*, Feb. 1840.

sonal mortifications and a more rigorous course of penitential exercises. She had taken as her spiritual director, a divine who figures in the church history of that period by his talents and his piety. The ascetic severities, the fervent devotion, and unbounded charity of John Fisher, the friend and companion of Erasmus, and the good Sir Thomas More, having come to the knowledge of the Lady Margaret, she solicited him to quit his learned seclusion at Cambridge, and to become her spiritual guide, and the almoner and distributor of her charities. Let us hear how this saintly man has depicted the daily and private life of the princely lady who had placed herself under his spiritual direction.

"Her sober temperance in meats and drinks was known to all them that were conversant with her, wherein she lay in as great wait of herself, as any person could, keeping always her strait measure, and offending as little as any creature might; eschewing banquets, *rere* [late or second] suppers and *journies* [lunch] betwixt meals. As for fasting, albeit for her age and feebleness she was not bound, yet those days that by the church were appointed she kept diligently and seriously, and in especial the holy Lent; throughout that, she restrained her appetite to one meal of fish for one day; besides her other peculiar feasts of devotion, as St. Anthony, St. Mary Magdalen, St. Catharine and others; and throughout all the year, the Friday and Saturday she full truly observed. As to hard clothes-wearing, she had hair-shirt, and girdles of the same, which, when she was in health, she failed not on certain days of every week to wear; some times the one, some times the other, so that full often her skin, as I have heard her say, was pierced therewith. . . . Every day, at her up-rising, which commonly was not long after five of the clock, she began certain devotions, and after them, with one of her gentlewomen, the matins of our Lady, which kept her to then she came into her closet, where with her chaplain she also said the matins of the day; and after that, daily heard four or five masses upon her knees, so continuing in her prayers and devotions unto the hour of dinner, which on the eating day was ten of the clock, and upon the fasting day eleven: after dinner, full truly, she would go her stations to three altars daily; daily her dirges and commenda-

tions she would say, and her even-song before supper, both of the day, and of our Lady; besides many other prayers and psalms of David, throughout the year; and at night, before she went to bed, she failed not to resort unto her chapel, and there to occupy a large quarter of an hour at her devotions.

"No marvel that, all this long time, her kneeling was to her painful, and so painful, that, many times, it caused in her back pain and disease; and yet nevertheless daily, when she was in health, she failed not to say the Crown of our Lady, which, after the manner of Rome, containeth sixty and three *Aves*, and at every *Ave* to make a kneeling. As for meditation, she had divers books in French, wherewith she would occupy herself when weary of prayer, divers of which she did translate out of the French into English. Her marvellous weeping they can bear witness to, who heretofore heard her confession; which, at many seasons of the year, was every third day. They can record the same, who were present at any time when she *was houseled* [communicated], which was full nigh a dozen times a year, what floods of tears then issued forth from her eyes. She might well say, 'my eyes were fountains of water.' And moreover, to the intent that all her works might be more acceptable and of greater merit in the sight of God, such godly things she would take through obedience; which obedience she promised to the reverend father, my lord of London [Richard Fitzjames], for the time of his being with her, and afterwards in the same manner to me.

"She never yet was in that prosperity, but the greater it was, the more she always dreaded the adversity. For when the king, her son, was crowned, in all that great triumph and glory, she wept marvellously, and likewise at triumph and doings at the marriage of Prince Arthur, and at the last coronation [of Henry VIII], wherein, though she had full great joy she *let* [hesitated] not to say that some adversity would follow. So that, either she was in sorrow by reason of the present adversities, or else, when she was in prosperity, she was in dread of the adversity to come."

Stow says that "it would fill a volume to recount the good deeds of the venerable Margaret," and her worthy biographer and confessor narrates such a series of benevolent actions,

as fully to sanction the eulogium passed on her by Camden, who declares "that the merits of the famous countess of Richmond and Derby exceed the highest commendation that can be given." Her principal residence was in the country, on her various estates, among her neighbors and dependants. Her estates by marriage and descent were princely in extent and were scattered over various parts of the country—in the counties of Lincoln, Lancaster, Northampton, and Devon, in London and elsewhere, and in most of them she left traces of her munificence. Her most famous charities are St. John's and Christ's colleges in the university of Cambridge, her professorships at both universities, and her lectureships. All these she richly endowed in her life-time, and at her death by will. Of these splendid foundations it is not necessary to say any thing, as the historian and the artist have made them familiar to all. It is a more pleasing task to dwell on her smaller local benefactions, of which the world has heard less. At Wymbourne, in Dorsetshire, she founded a free school; at Hatfield she endowed an almshouse for twelve infirm deserving persons; near Westminster abbey she established a similar institution for poor women, which Protestant charity, in its wiser economies, has since "turned into lodgings for the singing men of the college." She maintained divers poor scholars "in the university of Cambridge, under the tuition of Maurice Westbury." She resided for some time at Terrington, in Devonshire, and pitying the priest for his long walk from his mansion to the church, gave him and his successors the manor-house and lands belonging to, and lying close to the church. In Lincolnshire, being lady of the manor of Deppyng, she made it her business to put an end to a "boundary question" that had been going on for generations between two parishes. She procured the king's commission, and certain gentlemen of the neighborhood, not interested in the cause, who acted as jurors in determining the boundary line. One of these jurors is described as "having been servant to Margaret of Richmond, whom upon every occasion he highly extolled, having lived in her family sixteen years." On the spirit in which she maintained "the good old English hospitality," we are fortunate in being able again to quote Bishop Fisher.

"This noble princess ordered her own house with marvellous diligence and wisdom, providing reasonable statutes and ordinances for them, which she commanded to be read four times a year by her officers. If any factions or feuds were secretly made among the officers of her household, she with great policy and discretion, studied the reformation thereof. As for strangers, Oh! marvellous God! what pain, what labor she of her very gentleness would take with them, to bear them manner and company, and treat and entertain every person according to their degree and behavior; and provide by her commandment, that nothing should lack that might be convenient for them, wherein she had a wonderful ready remembrance and perfect knowledge.

"Poor folks to the number of twelve she daily and nightly kept in her house, giving them lodging, meat and drink, and clothing, visiting them as often as she conveniently might; and in their sickness visiting and comforting them, and ministering to them with her own hands; and when it pleased God to call any of them out of this wretched life, she would be present to see them depart, and to learn to die, and likewise to bring them unto the earth for interment. . . . and as to the servants and ministers of the Lord, when she heard of any that were of devotion and virtue, full glad she was, at all times, when she could get them; to whom she would likewise shew all the comfort that she could."

To her other good qualities, the venerable Margaret united that of the liberal and enlightened patroness of letters; nay more, she was herself an authoress, a rare title to praise in the age in which she lived. Besides the colleges and schools which she founded, and her patronage of such men as Bishop Fisher and Drs. Oldham and Smith, and other men of worth and learning, she was active in promoting the success of the great invention of printing, which was then beginning its wonderful career. The art was first introduced into England by William Caxton, in 1477, who dedicated to her his *Hystorye of Kynge Blanhardayne and Queen Eglantyne*, and in that dedication has recorded his gratitude for encouragement received from "the moder of the high and mightie Kinge Henrie VII." Among the works which were the result of the Lady Margaret's studious hours, time has spared us the

following: "The Mirroure of Golde for the sinfull Soule," after the French translation of the *Speculum Aureum Peccatorum*. The preface of this exceedingly rare book makes us acquainted with the nature of its contents which is as follows: "For to know the order and manner how to proceed in this little book, it is to know it shall be divided in seven Chapitours, after the seven dayes of the Week. To thentent that the synfull soule, soyled and defouled by synne, maye in every chapitoure, have a new mirroure, wherein he may beholde and consider the face of his soul."

Another work which has escaped the ravages of time, is her translation of "The Imetation and followyng of the blessed lyfe of our most mercyfull Savyoiure Chryste, from Doctor Jhon Gersen [Kempis?] his treytise 'De Imitatione Christi.'" This is a very interesting volume, as being the first translation into our mother tongue of that admirable work of which it has been said that "it is the first of all human compositions, the scriptures being divinely inspired."

Wyntryn de Worde "at the Signe of the Sun in Flete street," who was the second who practised the art in England, was appointed her printer. From his press proceeded at her command, "The seven penitential psalms, expounded by Fisher, bishop of Rochester;" and also the "Stultifera Navis," or "Ship of Fooles of this World," translated at her command by Henry Watson, and published in 1509.*

One of Margaret's earnest wishes, was to witness the fulfilment of her intentions in respect to her collegiate foundations in the university of Cambridge, where she often took up her residence for months together to superintend the erection of the buildings. Fuller records a little incident in one of these visits: "Once the Lady Margaret came to Christ's college, to behold it when partly built, and looking out of the window saw the dean summon a faulty scholar to correction. In return to an imploring look which the culprit cast towards her,

she exclaimed: '*Lente, lente,*' 'gently, gently,' as accounting it better to mitigate his punishment than procure his pardon: mercy blended with justice making the best medley for offenders."

Her youth had been spent in the education of her son, and now, in her old age, the care of her grandsons Arthur and Henry, afterwards the VIII, was entrusted to her, and she brought them up together with their sisters, in her country-seat at Hatfield. A visit to this interesting group by Erasmus and his friend Sir Thomas More, is described in the "Life and Times" of the latter (p. 30). She was present at the marriage of the same Arthur, prince of Wales, with the Princess Catharine, daughter of Ferdinand and Isabella of Spain, who, as a descendant of John of Gaunt's daughter by Doña Constantia of Castile, was connected with the house of Lancaster. She is said by Bishop Fisher, and the circumstance has something ominous in it, to have "wept marvellously at the great triumphal doings at this marriage in dread that some adversity was to follow."* It is too well known "what adversity did follow," and the painful details may form the subject of one of our "sketches."

The hour was now come when the venerable Margaret was to evince her resignation to the will of heaven under the severest trial she had yet experienced. On the 22d of April, 1508, King Henry VII expired at his palace of Richmond, in the 52d year of his age, and the 24th of his reign. Worn down by age, she had not long to survive the beloved son, with whom through good and evil fortunes her life had been inseparably bound up. In his will he appointed her his executrix, by the title of "our dearest and most entirely beloved mother, Margaret, countess of Richmond." She justified the high trust reposed in her. One of her first acts was to draw up a list of such persons as were most valued by the late king, and out of them to select the most exemplary and intelligent as counsellors to her grandson and scholar, the young king, to influence by their wisdom and integrity the opening acts of his reign.

With the venerable Margaret, the charm of life was gone when she resigned into the hands of her Maker, her beloved and only son. She

* Before the days of change it still is so:
Man, by an instinct half divine, foreknows
The coming ill.—*Shakespeare*.

* This very curious work was written by Alexander Barclay, a native of Scotland, who died a monk in the abbey of Croyland. Its object is to expose a scandalous practice, at that time common in churches, where, in defiance of all reverence and religious feeling, individuals would bring into the temple of God their hawks and hounds, disturbing the devotion of those who came to pray, by noisy and clamorous meetings, and absolute disregard of the sacredness of the place.

had survived parents, husband, offspring and kindred; her whole thoughts were now on that better world to which she was daily approximating, and when she hoped to rejoin those so tenderly beloved on earth. Her pious biographer, in narrating the close of her career, says that "her eyes were spent with weeping and tears, sometimes of devotion, sometimes of penitence; her ears in hearing the word of God, and the divine service, which was daily performed in her chapel; that her tongue was occupied in prayer the greater part of the day, her feet in visiting the altars and other holy places, her hands in giving alms to the poor and needy, dressing them when they were sick, and ministering unto them meat and drink." In the course of a few weeks after her son's death she was seized with her last painful illness, the agony of which put her faith and resignation to the fullest test. Her hands, that we have seen occupied in deeds of charity, "those merciful and liberal hands," had to endure "the most painful cramps, which grievously vexed her, and compelled her to cry out, 'Oh! blessed Jesu, help me! Oh! blessed lady, succour me!'" It was a matter of great pity. Like a spear, it pierced the hearts of all her true servants, that were about her, and made them also cry to Jesus for help and succour, with great abundance of tears. But especially when they saw death so haste upon her, and that she must needs depart from them, and that they should forego so gentle a mistress, so tender a lady. Then wept they marvellously; wept her ladies and kins-women, to whom she was full kind; wept her poor gentlewomen whom she had loved so tenderly; wept her chamberers, to whom she was full dear; wept her chaplains and priests; wept her other true and faithful servants. All England for her death had cause of weeping: the poor creatures that were wont to receive her alms, to whom she was always piteous and merciful; the students of both the universities, to whom she was a mother; all the learned men of England, to whom she was a very patroness; all virtuous and devout persons, to whom she was as a loving sister; all good religious men and women, whom she was so often wont to visit and comfort; all good priests and clerks, to whom she was a true defender; all noble men and women, to whom she was a mirror and exemplar of honor; all the common people of this realm,

for whom she was in their causes a common mediatrix, and took right great displeasure for them [was content to incur the displeasure of the great for advocating their cause], and, generally, the whole realm hath cause to *plain* [bemoan] and mourn her death."

At length she was to receive the last rites of the church to strengthen her in her last agony; and when the holy sacrament "containing the Blessed Jhesu in it," was held up before her, and she was asked whether she believed that there was there present verily the Son of God, that suffered his blessed passion for her and for all mankind upon the cross; with all her heart and soul she raised her body to make answer, and confessed assuredly that in that sacrament was contained Jesus Christ, the Son of God, that died for wretched sinners upon the cross, in whom wholly she put her trust and confidence. And so soon after she was *annealed* [received the extreme unction], she departed, yielding up her spirit into the hands of our Lord."

The saintly Fisher pronounced an eloquent discourse over the remains of his beloved friend and patroness, from which the above is taken. He had rendered the same honor to her son, who had so recently preceded her, and by whose side she was entombed in a sumptuous manner, in Henry the seventh's chapel, in Westminster. "She lieth buried," says Fuller, "near her son, in a fair tomb of touchstone, whereon lieth her image of gilded brass." "Her image," to quote the words of a recent writer, "is yet there, (though sacrilege has licked off the gilding), and she may still be seen in feature as she lived and died; for her monument is one of the most exquisite ornaments even of that desecrated temple of wonders." *

A singular compliment was paid to her memory by her grandson, Henry the eighth. The impression which her exemplary goodness and early precepts had produced upon his mind, induced him, in after-life, when pillaging other religious houses, to spare the Cathedral of St. David's, where the husband of her youth was interred; to abstain from demolishing the chantry which she had founded at Wimborne-minster, as a pious memorial of her parents, and to sanction the completion of St. John's college, Cambridge; though he abstracted as much from the wealth with which

* Dublin Review, Feb. 1840.

she had endowed it, as his rapacity could legally claim in right of inheritance.

One of the last acts of his aged grandmother was to commend the youthful monarch's inexperience to her faithful friend and confessor, the good Bishop Fisher. What a pang was she spared, when, after having witnessed the promise of good which he put forth under her early culture, this king became, in after years, the inhuman butcher of the eminent divine, under whose tutelage he imbibed that knowledge which rendered the opening of his reign auspicious.

It will be no disparagement to the subject of our "sketch," that, as in life she had a lofty feeling of her royal descent, without any impeachment to her humility; so, even from the levelling tomb, she speaks to us in the accents of princes. Her will thus opens:—"We, Margaret, Countess of Richmond and Derby, Mother to the most excellent Prince, King Henry the Seventh, by the Grace of God, King of England and of France, and Lord of Ireland, our most dear Son, have called to our remembrance the unstableness of this transitory world, and that every creature here living is mortal, and the time and place of death to every creature uncertain; and also calling to our remembrance the great rewards of eternal life, that every Christian creature, in steadfast faith of Holy Church, shall have for the good deeds done by them in their present life: We, therefore, being of whole and good mind, &c., make, ordain, and declare our testament and last will, &c. First, we give and bequeath our soul to Almighty God, to our Blessed Lady, Saint Mary the Virgin, and to all the holy company in heaven: and our body to be buried in the monastery of St. Peter, of Westminster, within the chapel of our Lady. *Item*, We will, that Placebo, and Dirge, with Lauds and with all divine services, prayers, and observance thereunto belonging, be solemnly and devoutly sung and said on the day of our decease, by all the priests, ministers, and children of our chapel, in as solemn and devout wise, as they can do; and so to continue to sing and say daily, as long as our body shall rest there unmoved towards the said place of interment. *Item*, We will that our executors, as soon as they conveniently may, after our decease, cause solemnly and devoutly to be sung and said for our soul, in every XV parish

churches next adjoining to the place of our decease, by all the priests, clerks, and ministers of every such church, Placebo, Dirge, &c. *Item*, We will, that, on the day it shall please Almighty God to call us from this present and transitory life to His infinite mercy and grace, and on the day of our interment, there be distributed in alms among poor people, by the discretion of our executors, £33, 1. 8., or more. . .

"And forasmuch as the praise of Almighty God resteth much in this transitory life, in the administration of sacrifices and divine services, by the ministers of Holy Church, for the remission of our sins, and for increase of virtue, *cunning* [knowledge], and of all Christian faith. . . therefore, We intending, with the grace of Almighty God, to cause Him to be more honored and served. . . have ordained as followeth: Three perpetual daily masses, with divine services and observances, and one perpetual anniversary to be yearly, solemnly and devoutly kept; with the distribution of £10 in alms, at every such anniversary, for the health of our soul perpetually, while the world shall endure.* We have also provided, established, and founded by the king's license, two perpetual readers in holy theology, one of them in the University of Cambridge, and another in the University of Oxford, and one perpetual preacher of the word of God, in the said University of Cambridge; and also a Chantry in the church of Wimborne, of one perpetual priest to teach grammar, free to all that will come thereunto, perpetually, while the world shall endure."

Then follow the endowments of her two colleges, St. John's and Christ's college, Cambridge, not overlooking the manor of Malton, to which her "scholars may resort and there tarry in the time of any contagious sickness at Cambridge, and exercise there their learning and studies;" not forgetting the bequest, "that all her plate, jewels, altar-cloths, books, hangings, &c., at the time of her decease, be divided equally between her two colleges."

We have quoted thus largely from this remarkable document, in the persuasion that no stronger testimony could be adduced of the Catholic spirit of the period in question.

* "In Margaret's will are numerous bequests for the good of her soul, and for divers charitable intents. The latter still survive; the former have been swallowed up. Let us hope that her devout and mortified spirit stood in no need of that assistance which sacrilege and heresy, unrelenting and ungrateful, did their best to deprive her of."—*Dublin Review*, Feb. 1840.

THE NESTORIAN CHURCHES OF KURDISTAN.

SOME of our readers may, perhaps, ask, "who are the Nestorians? and what are the Nestorian churches?" Our learned readers will excuse a few words of preface before we enter on the question that immediately claims our notice. It is now 1400 years ago since Nestorius, patriarch of Constantinople, promulgated the opinions which are still known by his name. He had a zeal, an ability, and an eloquence, which would have made him a rival of his predecessor, Chrysostom, had they been properly employed; but they were united to pride and ambition, and the qualities which should have led many to salvation, gave plausibility to errors which have led millions to perdition. The authority of the council of Ephesus, which declared that only one person existed in Christ, convicted the Byzantine pontiff of error, and his own contumacy made him guilty of heresy. He died an exile on the borders of Nubia, unreconciled even in his dying moments with the church which he had offended and betrayed. But his tenets were not permitted to die with him. The energy and power of the second Theodosius checked its progress throughout the empire. Penal enactments, legal disabilities, and imperial disfavor, continued with undeviating perseverance for two centuries, finally extinguished the Nestorian opinions in the provinces that were subject to the successors of Constantine; and at the time of Justinian there was not a church, and scarcely a professor of that doctrine to be found to the west of the Euphrates. But it was far otherwise in the east. Among those who, by subscribing the decrees of Ephesus, and holding communion with Cyril, contributed to restore peace and unity to the church, was Rabulas, bishop of Edessa, the Athens of Syria. This city was the seat of learning for the nations of the east. Within its walls were to be seen the natives of Armenia and Persia, of Petra and Ispahan; wandering students from the banks of the Caspian and the Oxus, and even from the farthest promontory of Ye-

men. The hardy Arab of the desert sent his child to receive a nobler lesson in its schools than the wild life of the camp or the desert could give. The theology of the schools of Edessa was in a great measure derived from the writings of Theodore of Mopsueste.* Nestorius had read them, and many say that it was from thence he first derived the principles of his error. The text-books of their schools, and the writings of their masters, were of course revered by the students, and their teaching looked on as the criterion of truth. When the dim haze of error that was spread over the ten thousand pages of Theodore became condensed into the one heretical dogma of Nestorius, the words which gave a body and intelligible form of expression to their preconceived opinions, were eagerly adopted by the schools of Edessa, and it was publicly taught and generally believed that Christ had two persons, and that Mary was not the mother of God. When Rabulas gave in his adhesion to the council of Ephesus, he tried to bring over to his side the pupils of the schools, but in vain. Error is more easily infused than corrected. He had recourse to measures of severity, but that severity only confirmed and propagated it the more. The students dispersed to their own homes, and became apostles of Nestorianism in their respective localities. Among these was Barsumas, afterwards bishop of Nisibis. Crafty, licentious, and sanguinary, he aspired to the distinction of making Nestorianism the religion of his country, and he hesitated at nothing that was likely to promote his cause. The persecution he had himself endured did not teach him a lesson of tolerance to others. His first and most effective instrument was the political animosity of Persia to Rome. The throne of Persia was then occupied by Perozes, the sixteenth of the Sassanian dynasty, and with it

* A considerable portion of the works of this remarkable writer has been recovered by Cardinal Mai. See No. xxviii, p. 439, art. *Cardinal Mai's Spicilegium Romanum*.

he inherited from his ancestors a deadly hatred of the Roman name, and a persevering hostility to the encroachments of its power. The Euphrates had borne upon its tide the blood of many a legionary to the ocean, and if the Roman was bound to avenge the indignity of Valerian, the Persian was defending the threshold of his native land. A contest of four hundred years had transmitted from sire to son a persevering legacy of hate, and whatever was treated with favor by the one state was sure to be visited by the vengeance of the other. The establishment of Christianity within the Persian frontier was not only forbidden by the intolerant spirit of Zoroaster, but it seemed a disloyalty to the crowned majesty of the realm. How was it possible (it was asked) that they could be faithful and true to their liege lord, who were bound by so many ties of interest and affection to their brethren of Rome and Jerusalem, and Antioch? What reliance was to be placed upon their fidelity, whose best and holiest obedience was given to a stranger? These reflections, which so often before had stimulated the kings of Persia to acts of sanguinary violence, were pressed upon the monarch's mind by the artful policy and insidious eloquence of Barsumas. The Christians, he was told, would never give true allegiance to him or to his successors. They would be ever ready to assist the Romans. If Christians were to be tolerated, and their numbers prevented extermination, it would be better to have friends than foes. It would be better to have those Christians whom the Roman emperor punished and persecuted, and drove with ignominy from his dominions. These would be likely to cling in weal and in woe, to the hand that gave them protection and assistance. Such were the Nestorians, whom the policy of the Romans was bent on exterminating. It would strengthen his empire, and extinguish a formidable internal foe, if the Christians of Persia could be brought to embrace the opinions of the persecuted Nestorius. The reasoning was plausible, and we know that it was successful. Barsumas was encouraged by the smile of Perozes, and sustained in his projects by the influence and the offer of his power. Having associated with himself some bishops, formerly his companions in the schools of Edessa, and who entered fully into his views, he commenced his work

of reformation. The Cranmer of his time and country, he made religion the mere servile hand-maid of the civil, and that, a Pagan power. He facilitated the reception of his sentiments by permitting, and subsequently by commanding, the marriage of the monks and clergy. The latter, by an indulgence unheard of even in the present degeneracy of the Greeks, were permitted to marry even to the seventh time,—with this limitation alone, that if the uxorious cleric attained to the happiness of a seventh partner, the union was to be contracted with a widow; she was looked on (will our fair readers pardon our even repeating the phrase?) as only the moiety of a woman. But the progress of innovation was not unopposed. There were, even in the distant regions of Persia, some that would not bend the knee to Baal, nor willingly abandon the teaching and the traditions of their fathers. But the bishop of Nisibis was not a man to be resisted with impunity. He applied to the monarch for a military power to enforce compliance, and with an armed escort he performed the visitation of the churches of Persia. Wo to the hapless priest or prelate that offered any opposition. Blood and violence followed his footsteps. It is said that more than seven thousand martyrs of every age, and rank, and sex, were numbered along his path. Many more, seeking safety in flight, took refuge in the neighboring states, and left their homes and altars a prey to the sanguinary reformer. The vacant churches were filled by creatures of his own. Schools and colleges were established for the maintenance of his institutions. His successors were animated by kindred sentiments. The Nestorian churches of Persia were favored by the royal countenance of Nushirwan, the third in succession from Perozes, and acquired a stability which subsequent changes of empire have not been able to disturb. Nestorianism has outlived the dynasty to whose insidious policy it owes its propagation throughout the dominions of Persia.

The influence of the Nestorian bishops was not limited to the countries that were subject to the children of Artaxerxes. Their zeal would bring Asia into subjection to their spiritual empire. Within two or three centuries after the time of Perozes, large and numerous congregations were spread over that wide tract of country that lies between the

Caspian and the Persian Gulf; and the authority of the Catholicos of Babylon was recognized, from the western slope of Libanus to the frontiers of Japan. "His missionaries," to use the language of Gibbon, which, in this instance, was warranted by the fact, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus, and the banks of the Silinga." The Regions north and east of Hindoo Koosh, were visited and explored by their adventurous zeal. In the eighth century, Timothy, who was their patriarch, sent an episcopal letter to the princes of the Tartar dynasty, exhorting them to embrace the Christian faith. Abulfeda and others, assure us that his efforts were attended with success. In the life of John, the sixtieth Catholicos, it is recorded, that a Tartar Khan, who was converted with 200,000 of his people, sent to inquire from his spiritual father how the eucharist was to be celebrated, in a country where corn and wine were unknown; or how the Lent was to be kept by those who used no other food at any season than the flesh-meat and the milk of their numerous flocks. The scruples of the monarch were set at rest, by the permission to use the thinner kind of milk, and the celebration of the eucharist was limited to the solemnity of Easter. The powerful tribe of the Keraites was almost exclusively Christian in the eleventh century. It was the conversion of some influential tribe, and, it may be, the possession by its ruler of the priestly dignity, that gave occasion to the story of Prester John, which has been current in Europe since the middle ages. A descendant of this very rev. Tartar Khan, was seen by Marco Polo, and is described in his travels. It is by no means improbable, that the Thibetian worship of the Lama originated in some corruption of the Nestorian creed. The many coincidences between it and the Christian worship and discipline, are too striking to be the result of accident. It has a rite very closely resembling the eucharistic sacrifice. It has prayers for the dead, and a choral service very like the liturgies. It has religious communities of men and women, like the monasteries and convents of the Christian world, and all its members are subject to the one supreme presiding head.*

* "Hoc solum dico," says P. Gruber, in 1664, "diabolum ibi ita ecclesiam Catholicam imitari, ut

Marco Polo, the celebrated Venetian traveller of the thirteenth century, found numerous congregations of the Nestorians, in very many of the cities through which he passed from Mosul to Perkin. John of Monte Corvino, a Franciscan friar, who penetrated into Mongol Tartary, towards the close of the thirteenth century, found them a numerous and well-organized body in Kamballig, a populous city on the northern frontiers of China. In a letter dated the 8th of January, 1305, and published by Wadding, he gives a very feeling description of the trials to which they subjected him. The ancient inscription discovered near Sigan, in 1625, containing, in Chinese and Syrian characters, an account of the Christian religion and of its introduction into the celestial empire, refers that event so far back as the year 635, and the reign of Tay-tsong. It also found its way through the port of Canton; and, in the year 1274, two churches, built by the Nestorian governor of the province of Manji, on the river Kiang, were not more than adequate to the accommodation of those who assembled there to worship.

The spread of Mahometanism, and the establishment of the Saracenic empire, seems not to have much affected the Nestorian churches of Central Asia. During the caliphate, they continued in undisturbed possession, and were permitted the free exercise of their religious rites and worship. The fanaticism of individual emirs, or governors, may have subjected

quamvis nullus Europeanus aut Christianus ibi unquam fuerit, adeo tamen in omnibus essentialibus rebus conveniunt cum Romana ecclesia, ut sacrificium missæ cum pane et vino celebrari, extremam unctionem dari, matrimonium benedici. Super ægrotos rogari, processiones institui, idolorum reliquias honorari, monasteria tam monachorum tam monialium inhabitari, in anno sæpius jçjunari, gravissimis mortificationibus se affici, episcopos creari, missionarios in summa paupertate audipdes per istam desertam Tartariam usque ad Sinas mitti." See Thevenot, tom. ii.

"On trouve chez ces Lamas beaucoup de ceremonies, et des usages semblables aux usages et aux ceremonies qui s'observent parmi les Chrétiens. Ils ont l'eau benite et le chant du chœur, ils prient pour les morts, leur habilement est semblable à celui dont on peuit les apotres. Ils portent le mitre et le chapeau comme les eveques, sans parler de leur grand Lama, qui est a peu pres parmi eux, ce qu'est le Souverain Pontife parmi les Chrétiens."—*Du Halde*, tom. iv.

"Religiosi homines ac laici fere singuli patrem spiritualem habent cui peccata sua generatim aperiunt." *Alphabetum Tibetanum*, p. 459.

"It is an old notion that the religion of Thibet is a corrupted Christianity, and even Father Desiderii, a Jesuit, who visited the country about the beginning of the century, thinks he can resolve all their mysteries into ours."—*Philosophical Transactions*, vol. lxxvii, p. 476.

them to local and temporary persecution ; but the general character of their institutions remained unaltered. It was fortunate for them, when Asia was overrun and laid waste by the barbarians of Zinghis, that they were governed by a patriarch of Tartar extraction. Jabelaha, a native of Mongol Tartary, had been commissioned by his prince to carry some presents to the holy sepulchre in Jerusalem. After performing the objects of his mission, he entered a monastery, and took the habit of the religious in the Holy Land. Under the spiritual guidance of the Abbot Barsumas, he made such progress in the virtues of a religious life, that he attracted the attention of the Nestorian patriarch. His merit, perhaps his rank, procured his election to the archiepiscopal see of Toncat. He came to Bagdad on the death of Denha the patriarch, and was appointed Catholicos in his stead. When the Tartars got possession of the city, he occupied the patriarchal chair ; and his influence with his countrymen, of whom many were probably Nestorians, procured for them some important privileges, and preserved them from many of the miseries attendant on their invasion and occupation of the country. When the crescent of Othman triumphed over the declining power of the caliphs, and the sceptre, or the sword of Mahomet, passed into the hands of Amurath and his descendants, the condition of the oriental sects of Christians remained unaltered. The fanaticism which raised the war-cry, and unsheathed the sword so fiercely against the Christian warriors of the west, disdained the ignoble and profitless persecution of the scattered churches of Asia, and remained satisfied with their tribute and submission. Its utmost strength was needed to sustain the tide of battle, that so often rolled back, baffled and defeated, from the walls of Constantine. But, if they attracted or provoked no direct hostility from their Turkish rulers, they were affected by the vicissitudes that ever accompany the transfer of political power. The intercourse of one church with another, and the influence of the patriarch over them all, was diminished, and, in many instances, had altogether ceased. Their schools and colleges were dissolved ; the ordinary succession of the ministry broken, never again to be renewed. These misfortunes commenced before the time of Zinghis ; and, every day increasing, they were com-

pleted by the internal dissensions, the social insecurity, and the universal misgovernment of the Turks. Many once flourishing churches have long ceased to exist. The greater part have dwindled away into comparative insignificance, and afford little evidence of what they were, when one of their own writers, in the excess of his admiration of their extent and numbers, believed them to surpass both the Greek and Latin communions.

Until the middle of the sixteenth century, all the members and churches of the Nestorian creed acknowledged the supremacy of one pontiff, the Catholicos of Babylon. His patriarchal see was in Bagdad, which is the modern representative of the once imperial queen of the east. His jurisdiction is very similar to that exercised by the Roman pontiff over the members of his communion. As no other pontiff can claim the title of pope, so neither could any other than the metropolitan of Bagdad use the distinctive appellation of Catholicos. He was chosen by the metropolitans (of whom there were no less than five-and-twenty), by the bishops and clergy. The heads of some ancient tribes had also a voice in his election. They were honored with this important privilege, either because of their political importance in the country, or for their having preserved, in all vicissitudes of fortune and government, the Christian faith delivered to their ancestors. On the death of each Catholicos, the supreme power was vested for the time in the bishop of the nearest see, which was that of Cascar, a city built near the site of the ancient Seleucia. It was his duty to call together those in whom the right of election was vested. Even after the patriarchal see was transferred to Bagdad, they continued to meet in the ancient city, and church of Modain ; and the synod was presided over by the bishops of Nisibis, Mosul, and Bassora. When the election was peaceable and unanimous, the name of the new Catholicos was announced to the expectant people by the senior metropolitan ; and the happy event was celebrated with solemn thanksgiving. If, as frequently happened, the succession was disputed, and no individual could command a sufficient majority of suffrages, they appealed to the decision of Providence. The names of the three most popular candidates were placed upon the altar ; to

these a fourth was added, which was the sacred name of the Redeemer; mass was celebrated to solicit the divine blessing and assistance; the names were placed in an urn, and one of the four was drawn out by a child who had not yet forfeited his baptismal innocence. If the name drawn out was that of Christ, it was looked on as a sign that none of the other three was worthy of the dignity, and three new names were substituted. If the lot proved otherwise, the person whose name was drawn, was considered as the elect of heaven. Having received the official record of his canonical election, signed by the surrounding prelates, and having sworn to maintain the rights, and faithfully to execute the duties of his office, he received the episcopal consecration. It is a strange anomaly in their election, and absolutely unheard of in any other sect or community of Christians, that, though he were previously raised to the episcopal dignity, his sacramental consecration was repeated when he was elected patriarch; and, as he was most generally translated from some other see, this sacrilegious iteration of the sacramental character, was committed at almost every election. His appointment had, during the caliphate, to be ratified by the successors of Mahomet. He obtained the full privileges of his office only when he received from their hands the robe and pastoral cap and staff, the usual form of investiture.

Until the middle of the sixteenth century, the Nestorians were an united body, subject to the jurisdiction of one only patriarch, the Catholicos of Bagdad. About that time a remarkable change took place among them. For more than a century the supreme spiritual power had been in the possession of one family. When the ruling prelate died, the dignity was immediately transferred to another, perhaps his nearest relative. The other metropolitans, jealous at being excluded from a place of trust and honor to which they believed themselves entitled, or it may be, grieved at the injurious influence which such a monopoly was likely to exercise on the interests of their religion, resolved on vindicating the freedom of their ancient canonical election. The discontented were many and influential, but they were still only a minority, and the prescription of more than a hundred years was not easily disturbed. There was no power in

the east on which they could rely for assistance and support, and they determined to have recourse to the Patriarch of the West, the supreme pastor of Rome. Many of their former and most venerable bishops had applied to him for letters of ecclesiastical communion, and nearly all had acknowledged him the first in dignity of the bishops of the church. His name and sanction would give weight to the object of their choice, and determine the legality of his claims. In conformity with their request, and having required and obtained the necessary submission, Julius III gave them a patriarch in the person of Simon Julacha, a monk of the order of Saint Pachomius, and on his death a few days later, he appointed the celebrated Hebedjesu to succeed him in that dignity. This distinguished man, the greatest whom the Nestorian church has produced, was brought up and educated in their errors, and adhered to them for a considerable part of his life. He was induced, either by curiosity, or more probably by a sincere spirit of religious inquiry, to visit Rome during the pontificate of Julius III, and was there induced to acknowledge the supremacy of the holy see, and abjure the errors of Nestorius. On the death of Julacha, he was appointed bishop of Soba, and metropolitan of the Nestorian church in connexion with Rome. His conversion, unlike that of many of his countrymen, was sincere and lasting. He had a perfect mastery of the Syrian tongue, and was intimately acquainted with its literature. Before his conversion he had written in defence of the Nestorian tenets, and he endeavored as far as in him lay, to repair the errors of his youth, by the zeal and application of his after years. His tongue and pen were ever ready, and often actively employed, in the propagation of Catholicity among the people of his native land. He made a second journey to the eternal city during the pontificate of Pius IV, to procure a confirmation of his patriarchate, and is said to have been present at the council of Trent, though we do not find his name among those of the subscribing prelates. He was a man of superior address and ability, and succeeded in bringing over many of his countrymen to the communion of the Latin church. His immediate successors being inferior to him in these qualities, and being moreover harassed by the jealousy and persecution of

the patriarchs of Babylon, were unable to continue the good work so efficiently commenced by him; some of them could only escape the severity of their persecution by fleeing to the mountains of Zeinalbach in the remotest borders of Persia.

Under the pontificate of Pius V, the Catholic Elias made overtures for an union with the holy see. We know not what motives, whether of religious conviction or worldly interest, prompted him to the measure; charity would suggest the one, while history would incline us to the other. The abbot Adam bore with him to the pope letters from the Nestorian patriarch, and he was commissioned and empowered to explain the sentiments of his bishop on the matters of doctrine that were controverted between them. The profession of faith which he presented to Pius, according to his exposition, was declared to be orthodox. In his zeal for an union of the churches, he interpreted too liberally the terms of his commission, and misunderstood or misrepresented the tenets of his church.* His explanations were subsequently disavowed, and it was not until our own times that the lineal representative of that name became sincerely and truly a Catholic. The present inheritor of the name was educated in the college of the Propaganda, and is a zealous supporter of Catholic unity. According to the admission of Dr. Grant, he has succeeded in bringing over to the Roman Catholic faith, all the Nestorians of the valley of the Tigris, from Mosul to Bagdad. In the time of Innocent XI, several missions were established among the Nestorians of Diarbekir. They were attended with success, and had so much increased their converts, that, in a very few years, a new patriarchate was established for their encouragement and advantage. The new prelate, who was the bishop of that city, was known, according to the custom of the country, by the official designation of Joseph and Amida was chosen for his see. He became the recognized head of the Papal Christians, or Chaldeans, as they began about this time to be called. For, on their conversion, they repudiated the name which would connect them, however remotely, with the errors they had abjured.

* Strozza, in his work, "De Ritibus Chaldecorum," lent but too willing an ear to the representations of Adam, and his work should be read with caution.

We believe that the present ecclesiastical government of the Chaldeans, is vested in the bishop of Babylon, the Right Rev. Dr. Triouche, who, under the title of "Administrator of Ispahan, and delegate Apostolic to the Chaldean nation," exercises jurisdiction over Mesopotamia, Persia, and part of Arabia. He is the immediate and direct pastor of the Latins, who, in 1840, were computed at 1000 only; but he exercises episcopal authority and apostolic delegation over the converted Nestorians, as well as over the converted Jacobites, or Eutycheans, for, in the Chaldean churches, their previous differences are merged, and they unite together in the performance of the same liturgy, and as members of the one same spiritual family. For some years, Providence has tried their fidelity by many and severe visitations. They have been subjected to the horrors of civil war; their congregations were decimated by the cholera; and the feeble remnant that war and pestilence had spared, had to encounter the horrors of the famine that was consequent on both. Numbers, in the extremity of despair and terror, fled, with the surviving members of their families, to the mountains; and the fields, that but a few years before were rich with many a luxuriant and golden crop, became lonely and barren as the desert sands. When the storm passed, the Catholics returned with their surviving friends and countrymen, to repair, as far as possible, the ravages which society had sustained; and we have reason to hope, that the fidelity with which, in every disaster and affliction, they have adhered to their faith, and to their pastors, will not be unrewarded. But their loss has been awful indeed. The united Chaldeans were 120,000 in number in the year 1826: in 1840, the apostolic delegate could reckon only the small number of 15,000. There are an hundred families in Bagdad, under the care of three priests. The convent of St. Hormisdas belongs to a religious order numbering already over thirty members, who are especially devoted to the propagation of Catholicity in the neighboring countries. The Carmelites, and the Dominicans, have also succeeded in establishing themselves in Bagdad: and we cannot omit the zealous and admirable labors of M. Eugene Boré, whose letters have given such information concerning those countries, and whose services to the

missions of the Levant, are beyond all praise. He has succeeded in establishing schools at Tauris, at Djoulfa, and Mosul. The latter school contained last year over four hundred pupils of both sexes, and of all creeds; and when visited, last August, by the apostolic delegate, obtained his unqualified approbation.*

Besides the bishop of Babylon, there is another patriarch, who is the recognized head of the schismatical and independent Nestorians. He is known by the official title of the "Simmeon" of Julamark. To enlighten him, and to convert his people to the pure religion of the gospel, was the great object of the American board of commissioners for foreign missions at their meeting of Utica; and, to promote the same laudable object, Dr. Grant and his lady, and Rev. Mr. Holloday, and Mr. William Stocking, with their wives, and the Rev. Welland Jones and his wife, had sailed from the harbor of Boston, and located themselves in the mountains of Koordistan.†

"The Nestorians," says Dr. Grant, "who once inhabited this district, have all embraced the Romish faith and become Chaldeans, as the papal Nestorians are usually called. They mostly inhabit the villages on the east of the Tigris; and Elkösh, with its convent of Rabban Hormuz, is the chief seat of their influence. Their patriarch resides at Bagdad, where there are but few of their people. He was educated at the Propaganda in Rome, and is a zealous supporter of his holiness the pope. He receives his appointment directly from Rome, and is in no way connected with the Nestorian church. The lineal descendants of the patriarch Elias of Elkösh, are all connected with the church of Rome; and the last pretender to that seat is now a bishop of the papal Chaldean church."

* The sees subject to the bishop of Babylon, with the number of officiating priests, and also the number of families, we give from the "Annals of the Propagation of the Faith:"—

FOUR ARCHBISHOPS.			
		Priests.	Families.
Diarbekir	- - - -	5	81
Jesirch	- - - -	7	240
Mosul	- - - -	18	1000
Aderbijan	- - - -		
FIVE BISHOPS.			
Mardin	- - - -	4	41
Seert	- - - -	8	190
Amadia, Maltai, & Zachro	- - - -	17	600
Salmas	- - - -	8	340
Karkouk	- - - -	16	320

† Dr. Grant and his lady started in the spring of 1835; the rest in 1837 and 1839.

With respect to the independent tribes, Dr. Grant says: "The Nestorian priest lamented the low state to which their church had been reduced, and said he feared that the people in their gross ignorance would fall a sacrifice to the wiles of the papists, who, he had been told, were about to make more vigorous efforts than ever, to convert the whole of his people to Romanism. The papists of Mesopotamia have assured me that no effort will be spared to convert the whole of the Nestorian church to their faith, and this report is confirmed by letters since received from Bagdad, one of which says that the bishops and priests educated at the Propaganda, were 'about going to Mosul, to hold a convention to devise means to bring over all the Nestorians to the Romish faith.' There must be a final struggle with the 'man of sin,' and it must be boldly and promptly met. With God and truth on our side we have nothing to fear, if the church will come up! to her duty. Hitherto they have prevented the emissaries of Rome from entering their mountains. But the latter are looking with eagerness to this interesting field; and while they are extending their labors in the east, no effort will be spared to spread their influence among the mountain tribes. Will Protestant Christians, to whom the Nestorians are stretching out their hands for help, suffer the golden harvest to fall into the garner of the pope?"—Pp. 43, 44.

Thanks to those great and good men to whom the missions of the Levant are confided, it must, and with the divine assistance, shall. The harvest is indeed ripe for the sickle. It is impossible, we think, to contemplate the progress of events in the east, without being persuaded that Providence is arranging all things for the best and wisest ends. The independence of these mountain tribes, which proved the great and primary obstacle to their conversion, has already fallen. The mountain chain which for centuries had preserved them from the evils of Turkish rule, has already yielded to its persevering hostility; and it is probable that at the very hour we write this page, the liberty and the independence of the Nestorians have been extinguished for ever. The instrument of their subjugation, and their most determined enemy, is the individual described in the following and the last extract we shall take from Dr. Grant's pages. We have already

stated that they are hemmed in from the north by the Hakkary Khoords, and here is the portrait of their chief, Nourallah Bey.

"Our last repast was finished, the parting embrace was given, and I set off towards the residence of Nourallah Bey, the famous chief of the independent Hakkary Khoords. He had removed from his castle at Julamerk, the capital, and was now living at the castle of Bash-Kalleh, nearly two days' journey from the residence of the patriarch. A report that robbers were on the road, occasioned some alarm as I pursued my way along the banks of the Zab; but no robbers made their appearance, and I passed on without molestation to the strongly fortified castle of the chief, which was distinctly visible, long before we reached it, from the mountain spur on which it rests. Most unexpectedly, I found the chief upon a sick bed. He had taken a violent cold about three days before my arrival, which had brought on inflammation and fever. I gave him medicine and bled him, and then retired to my lodgings in the town, at the foot of the mountain on which the castle is built. In the evening the chief sent down word that he was very sick, and he desired that I should do something to relieve him immediately. I sent him word by his messenger, that he must have patience, and wait the effects of the medicines I had given him. About midnight the messenger came again, saying that the chief was still very ill, and wished to see me. I obeyed the call promptly, following the long winding pathway that led up to the castle. The sentinels upon the ramparts were sounding the war-cry, in the rough tones of their native Khoordish. We entered the outer court through wide iron-cased folding doors. A second iron door opened into a long dark alley, which conducted to the room where the chief was lying. It was evident that he was becoming impatient, and, as I looked upon the swords, pistols, guns, spears, and daggers,—the ordinary furniture of a Khoordish castle—which hung round the walls of the room, I could not but think of the fate of the unfortunate Shultz,* who had fallen, as it is said, by the orders of this sanguinary chief. He had the power of life and death in his hands: I knew I was entirely at his mercy. I told the

chief, it was apparent that the means I had used were producing a good effect, though he needed more powerful medicine, which, for a time, would make him worse instead of better; that I could administer palliatives, but, if he confided to my judgment, he would take the more severe course. He consented, and I gave him an emetic, which he promptly swallowed, after he had made some of his attendants taste the nauseating dose, to see if it was good. I remained with him during the night, and the next morning he was much relieved. He rapidly recovered, and said he owed his life to my care. I became his greatest favorite. I must sit by his side, and dip my hand in the same dish with himself. I must remain with him, or speedily return and take up my abode in his country, where he assured me I should have every thing as I pleased. As I could not remain, I must leave him some of the emetics which had effected his cure. He is a man of noble bearing, fine, open countenance, and appeared to be about thirty years of age. He was very affable, and, on my departure, made me a present of a horse, as an expression of his gratitude for the restoration of his health."—P. 82.

It would be well for the Nestorians, if the doctor had not been so successful. At the time when this event occurred, he was meditating the destruction of their independence, by seeking to bring them into subjection to his own authority. Knowing that the Turkish government were anxious to extend their dominion over these mountains, he formed an alliance with the pashas of Erzeroum and Van. He also succeeded in attaching to his interest several "meliks," or chiefs of Nestorian tribes, by rewarding them with the plunder of the churches and monasteries. Two years ago he attacked the patriarch (whom he found the principal obstacle to his design), burnt his house, and killed four of his family; but the Simeon himself had the good fortune to escape into the country, and placed himself under the protection of the Tyaries, who were a powerful tribe of his own people. Nourallah, thus defeated in his plans, spared no effort to get the patriarch into his power. He pretended the utmost sympathy and compassion for his misfortunes, sent several messages of friendship, and expressed a wish to be on terms of mutual acquaintance. But the wiles

* A traveller who was murdered by these people a year or two before.

of the artful chieftain were in vain. The patriarch, probably by the advice of his friends, spurned the proffered friendship; and the Khoordish chief prepared for war. He entered into negotiation with Bedr Kuan Bey, the Turkish governor of Jezireh, and, in concert with him, made a joint attack on the country of the Nestorians. They invaded the districts of Tyary and Dez, and, having brutally massacred great numbers of the population, got and retained possession of Asheetah, one of their strongest fortresses, which, at the period of Dr. Grant's visit, was considered impregnable. The governor placed in command of this stronghold, Tiner Bey, one of his own officers, who ruled the unfortunate Nestorians with a rod of iron, and who, in a very few months, succeeded in provoking them into insurrection. It was the interest, and perhaps the injunction, of his master to do so. The revolt was encouraged by several Khoordish chiefs; and even the patriarch was persuaded that Nourallah Bey himself, jealous of the power which he had been instrumental in procuring for the governor of Jezireh, and, therefore, repenting of what he had already done, was not unwilling that they should succeed. This change of feeling seemed probable, from the fact that one of their Khoordish friends was of the party of Nourallah Bey, and would not, in all likelihood, have acted without his permission. Encouraged by these considerations, the Nestorians made an attack on Asheetah, in which Tiner Bey was wounded, and twenty of his men were killed. Notwithstanding his defeat and wound, he succeeded in reaching the castle, in which he was immediately besieged by his victorious enemies. After a siege of six days, he was compelled by want of water to offer terms of submission. During the progress of the negotiation, the Turks succeeded by some means in procuring water, and immediately turned out the envoy with whom they were in the act of treating, and bade defiance to the Nestorians. The latter were in daily expectation of receiving the succors promised by the Khoordish chiefs, and again renewed the blockade, in the hope of compelling it to surrender. While their attention was directed to this object, they were surprised by a detachment sent to relieve the fortress. A sortie of the garrison completed the disaster, and the unfortunate besiegers, hemmed in on all sides, were literally

cut to pieces. It is said that two bags' full of human ears were sent to Mosul, in order that the barbarous chief might assure himself, by such a convincing testimony, of the reality and greatness of the victory which his soldiers had won. This was in October 1843. A few days after this disaster, a party, seventy-eight in number, fell into an ambush prepared for them by the commander of Asheetah, the same sanguinary Tiner Bey, and only two escaped. To complete their disasters, Melik Barkho, the most distinguished warrior of the Tyaries, and their own only surviving head, was assassinated by a Mollah connected with the emir of Nerwahi, one of the chiefs who had instigated them to revolt. How similar are these events to those which we have been accustomed to read in our own unfortunate country. Substitute Irish for Nestorian, the Irish deputy for Bedr Khan, the name of Inchiquin for that of the Khoordish chief, and, word for word, the history will nearly hold good. Disheartened by these reverses, and deprived of his firmest friends, the patriarch was compelled to abandon his mountain strongholds; and, in the close of November, he, with two Nestorian priests and their families, took refuge with the British consul, and placed themselves under his protection at Mosul.*

It was the apprehension of such calamities, and the necessity of providing himself with some external protection, that led the patriarch to court the favor of the American missionaries. His motive was political and not religious. The Catholic missionaries at Bagdad having heard of the favorable reception given by him to the doctor and his colleague, sent some members of their body to counteract their seductive influence. These had several interviews with the Simeon, and he solemnly promised, in a full meeting, that when the fitting time arrived, he would embrace the Catholic religion; but he afterwards sought evasions, when he was reminded of the promise he had made. It is more than probable, that he is influenced principally by motives of worldly interest, and a desire to uphold the tottering independence of his people. A drowning man will catch at a straw; and it must be the con-

* Since writing the above, we have seen in the *Times* a correspondence, dated the 21st of February, from Constantinople, which describes the massacres of the wretched Nestorians, as being still continued with circumstances of unmitigated atrocity.

viction of utter helplessness and insecurity—it may be of immediate personal danger—that could make the Nestorian patriarch court the favor, or countenance the ministry of an American missionary doctor.

In speaking of the diffusion of the Nestorian doctrines among the people of Asia, we made no mention of the churches of Malabar. We omitted them in our enumeration, because they deserved a more than incidental allusion. The tenets of the Nestorians found their way at a very early period into the Indian Peninsula; so early, indeed, that it is scarcely possible to assign the period with any degree of certainty. It was a tradition, as fondly cherished, as it was believed to be highly probable, that this country was blessed by the presence and preaching of the apostle St. Thomas; and even the place where the remains of the martyred disciple of the Redeemer are said to be interred, is now pointed out near the present city of Madras. It has been honored by the veneration, and visited by the piety of many generations of believers. The *Saxon Chronicle* and William of Malmsbury relate, that in the ninth century it was visited by the ambassadors of Alfred. When the Portuguese, pursuing the path of discovery opened by Vasco de Gama, reached the coast of Malabar, they were surprised and delighted to find in these remote regions, which they fancied the gospel had never visited, a people professing a religion similar to their own. These differed in complexion, manners, and language from the darker and effeminate natives of Hindostan; and, though nominally subject to one of the petty rajahs of the country, they were governed by their own laws and institutions, and yielded obedience in spiritual matters to the archbishop of Angamale, who exercised jurisdiction over one thousand four hundred churches, and two hundred thousand souls. According to their own traditions, they were all descended from an Armenian merchant called Mar Thomas, who, about the tenth century, or it may be earlier, established himself on this coast. Here, separated for centuries from the Christian communities of the north and west, and rarely communicating with the patriarch of Babylon, their nominal head, they increased and multiplied, and lived almost independent and unknown. They were Jacobite and Nestorian as the ordinary

of Angamale was disposed; if, indeed, their ignorance permitted them to draw a distinction between the two. The language of their liturgy was the same Syriac tongue employed in the church of Babylon, and equally unintelligible to the great mass of the people. The first lesson of Catholic truth they received was from the lips of the sainted Xavier and those who were associated with him in his apostolic labors. The numerous converts made by them embraced the Latin rite, and Pope Paul IV erected in their favor the episcopal see of Cochin, the right of presentation to which was vested in the crown of Portugal. It is said, however, that the conditions on which this right was granted were never executed. Albuquerque, the first bishop of Goa, directed his attention in a particular manner to the enlightenment of this neglected people; and in 1546 endowed a college at Cranganor for the instruction of the youth in the doctrines of the Latin church. Some years of experience convinced the Jesuits, to whom it was entrusted, that without a knowledge of the Chaldean or Syriac tongue, any education would be of no avail; but even with this advantage, their pupils were objects of suspicion, and therefore their ministry was unprofitable. The very observance of the Latin rite, which they learned in the schools of the Jesuits, was sufficient to exclude them from the Nestorian churches, and therefore from the reverence of people. A bolder and a more vigorous step was wanting, and was made by Alexis de Menezes, the second successor of Albuquerque, in the see of Goa. This remarkable man was born at Braga in 1559, and took the habit of a religious in the order of the Hermits of Saint Augustine. He was made bishop of Goa by Philip the second; and in his official capacity performed the canonical visitation of the churches of the coast of Malabar. In the year 1596, he held a synod at Diamper, at which the Latin and Nestorian bishops attended; and in which, after the lapse of a thousand years, and at the other extremity of the Asiatic continent, the tenets of the Byzantine pontiff were again condemned, and the Nestorian churches formally reconciled to the see of Rome. Their liturgy was remodelled, and in its altered form and original language continued to be observed. The Jesuits and other religious were present on this occasion,

and took an important part in the proceedings. The original liturgy has been published, and it does not seem to differ in any essential particulars from some of the older liturgies of the church. Several of the words seem to lean towards the distinctive opinions of their sect, and were altered by Menezes. They have been charged with using salt and oil in the preparation of the eucharistic bread; but they themselves declare that the salt is used in no larger quantity than is generally employed in the seasoning of bread, and that the oil is applied in its preparation, lest the dough should adhere too firmly to the hand. After the reunion of the churches, Menezes was transferred from Goa to the bishopric of Braga in his native land. He was made viceroy of Portugal by Philip the second, and died respected and beloved by the nation over which he presided, and the order of which he was so illustrious a member.

The bishop of Angamale proved the sincerity of his conversion by persevering and dying in the creed which he embraced. On his death, Pope Paul V suppressed that see, and erected the new bishopric of Cranganor, at that time a considerable maritime city of the Portuguese, five miles north of Cochin. It was prudent to sever as much as possible the schismatical associations of the people, and wean them from the see which had for so many years been to them the mother and the source of error. The new prelate was to follow the Latin rite, and exercise jurisdiction over all the Syrian churches of Malabar. The title still remains, though the city has long since crumbled into ruins. Some of the Nestorian churches never sincerely adhered to the synod of Diamper. Feelings of discontent soon spread among them, and in the year 1653, after near sixty years of union, they rebelled against the bishop of Cranganor, rejected the ordinances of the synod, and having applied for and obtained a bishop from the Nestorian Catholicos of Babylon, they returned once more to their former errors. Four hundred families were all that adhered to the Latin prelate, besides the eleven parishes of the Latin rite over which he presided.

The conduct of the Portuguese was but ill adapted to attach the Nestorian churches to the faith which they had embraced and so soon abandoned. Those who have read the

admirable life of St. Francis Xavier, by Bouhours, will recollect the scenes of undisguised profligacy, which drew tears from the saintly missionary, and called for the warmest exertions of his zeal. Judging from their religion, as it was presented to them, embodied in their lives, it was but little suited to command respect or veneration. It may have been, too, that the political measures adopted for their conversion grated too harshly on their prejudices and their preconceived opinions. The influence of the Dutch completed what bad example and misrule had begun. These had already begun to follow up the track of Portuguese commerce and enterprise, and in many places to gain possession of the territories which the declining power of Portugal was unable to maintain. The political interests of this mercenary people were promoted, and their bigotry gratified, by detaching the Nestorians from their allegiance to the pope. What could the cause of Catholicity hope from the sordid avarice of these money-making merchants, who have undermined the power and impeded the progress of the gospel wherever the spirit of their commerce has penetrated; who have brought religion into disfavor in China, and extinguished it in Japan; and whose path to the temple of mammon is strewn by the image of their crucified Redeemer, over which (to their honor be it spoken) no other trade but their own has ever been unchristian enough to trample? When they got possession of the coast of Malabar, they destroyed almost every church within their dominion, and banished every Portuguese from the country. If the native Christians were to be brought back to the true fold, common prudence would dissuade from the employment of Portuguese missionaries for the purpose. Indeed such was the rigor of the Dutch, that they would not be tolerated in the country. Seven years before their invasion and conquest of Cochin, Pope Alexander VII sent four Italian Carmelites from Rome, through whose exertions, in less than two years, the clergy of forty parishes were reclaimed, and with them many thousand schismatics. In 1659, one of their body, Father Joseph St. Mary, was made bishop of Hieropolis, and vicar apostolic of Malabar, and succeeded in converting nearly two thirds of the entire body. During the dispersion of the

Catholics, consequent on the change of government, and the absence of their legitimate pastors, the congregations had to be consigned to the superintendence of the native clergy, who, whether from early prejudices or natural incapacity, were in almost every instance unequal to the duties of their position. To remedy these evils, the Roman propaganda had recourse to the mediation of the emperor Leopold I, and through his agency obtained, in 1698, permission from the Dutch government for the residence of an European bishop within their settlements. He was to be accompanied by twelve missionaries of the order of the discalced Carmelites, and who were to be natives either of Germany, Italy, or Belgium. Availing himself of this privilege, Innocent XII ordained that thenceforward the vicars of Malabar should be taken from that body; and in the month of February of that year promoted one of them bishop of Metellopolis, and vicar apostolic of the Indian mission.

It was at this period, and consequent on this appointment, that the internal dissensions had their origin, which for one hundred and forty years have shed their baneful influence over the prospects of that once flourishing and still interesting mission. The Portuguese bishops of Cochin and Cranganor, though powerless for the spiritual welfare of the people, were yet offended at this interference with their prerogative, and their complaints were supported by the voice and authority of their metropolitan, the archbishop of Goa. It is not our immediate province here to enter into the detail of the many discussions and protests, and arrangements and compromises, which were no sooner entered into than broken, which marked the history of these churches from their first disagreement until their present lamentable state of confirmed schism.* We know that it has retarded not only the conversion of the heathen, but also the reunion of our Nestorian brethren. The precise number of schismatical Nestorians in the Indian peninsula it is not easy to ascertain. Those who have the best means of information, compute them at forty churches, scattered here and there, and especially in the

neighborhood of the mountains. In 1838, the Catholic Nestorians who admitted the authority of the vicar apostolic were estimated at 32,000, and were distributed in forty-two parishes. The subjects of the bishop of Cranganor, in sixty-two parishes, amounted to about 76,000 souls.

In considering the past and present condition of the churches of the Nestorian creed, how strong and convincing is the proof they furnish of the divine origin, and also the divine sustainment of that church Catholic from which they separated so many centuries ago, and to which they seem, in these our times, after a long, and weary, and wayward course, returning. Nestorianism had a succession of pontiffs seemingly apostolic, it had a Catholicity seemingly universal, when its rite, and liturgy, and doctrines spread from the Indian to the frozen sea, and from the Isle of Cyprus to the frontier of Japan; yet we see that once mighty edifice crumbling into ruins, because it was the work of man. The winds blow, and the rains fall, and the sands upon which it was built are giving way beneath it; and yet a few years, and some future voyager on the stream of time will seek, and seek in vain, the place where once it stood. It is not so with that church which is built on the rock of Peter, and whose foundation the right hand of the Lord has laid—the pillar and the ground of truth—the mother and the mistress of all the churches—which, unchangeable and indestructible, existed before it, resisted its commencement, disputed its progress, and is now receiving within its walls, with joy and welcome, those who have so long been estranged from her communion. What a fearful lesson, too, is inculcated on each in his own sphere of duty, of the mighty and enduring power of error. Here is a pernicious error, originating perhaps in ignorance or mistaken zeal, persevered in and propagated through pride and obstinacy, preserved by a thousand unseen and unnoticed channels to remote times, and transmitted to distant lands and people; and which is now, after fourteen hundred years, only slowly, though we should hope certainly, yielding to the power of religious truth and obedience. What a lesson, too, for those too sanguine individuals, who remembering the high hopes which were inspired by recent extraordinary religious revolutions, have now

* Those who wish for information on this subject should consult the very able article on the sacred geography of India, in the first volume of this Magazine, p. 234. It is from the pen of the vicar apostolic of Malabar.—Eo.

fallen back in despair, because they find that the Anglican establishment has not already run its course, and decayed and withered away like a weed which the summer sun has nourished into luxuriance. With such an example as the Nestorian churches before us, to which God in the unsearchable ways of his providence has permitted a career of over fourteen hundred years, we cannot expect (however we may anxiously hope for its accomplishment) that a form of error, sustained by the power of an empire on which the sun of heaven never sets, a wealth seemingly inexhaustible, a literature and a press second to none other in Europe, is so soon to disappear from the face of God's earth, and leave not a trace behind. We believe that a stern and

arduous struggle is before us—how long we know not—perhaps of a few years, perhaps to be continued for ages and generations yet to come; but assuredly to be gained by perseverance, by labor, by zeal; by prayer, by an humble distrust of ourselves and confidence in him whose power is to break down the gates of his enemies. With such means and such aid the battle will be won. But when? Let us hope and humbly trust, and pray earnestly that the days may indeed be shortened; that the time of mercy be not indefinitely deferred, in chastisement of worldly mindedness and pride, till our generation shall long be forgotten, perhaps till the empire and language of Britain shall have passed away, and its sceptre shall be wielded by other hands.

ST. THOMAS OF VILLANOVA.—SEPTEMBER 22.

THIS saint belonged to the order of the hermits of St. Augustine. He edified the church by his virtues at the time that Luther, who had belonged to the same institute, was causing the greatest scandals by his apostacy and errors. He was born in the year 1488, in a village of Castile, called Tuenlana. The surname of Villanova he derived from the town where he was brought up, and which is situated two miles from his birth-place. The parents of our saint, Thomas Garcias and Lucia Martinez, were possessed of but a moderate fortune; but owing to a strict economy, they were enabled to satisfy the charitable inclination of their hearts by distributing abundant alms among the necessitous. Their son inherited from them this tender sympathy at the wants of the unfortunate, and it soon formed a distinctive feature in his character. From the age of seven years, he began to exercise this favorite virtue, frequently feeding the hungry, and sharing the clothing which he wore with his needy brethren. He was likewise conspicuous for the virtues of mortification, modesty, meekness, love of truth and devotion to the blessed Virgin.

The proficiency of Thomas in the schools of Villanova showed him to be endowed with an excellent mind. He entered the university of

Alcala, founded shortly before by Cardinal Ximenes, at the age of fifteen. The extraordinary success with which he prosecuted his studies, procured him a place in the college of St. Ildefonso. He had the consolation of seeing several of his fellow-students, who were moved by his example, enter the paths of Christian piety. Thomas had spent eleven years in the university, in the capacity of a scholar, when he was admitted to the degree of master of arts, and appointed professor of philosophy. This took place in the 26th year of his age.

Having taught two years at Alcala, he was induced to go to Salamanca, where he could fill the same post with greater usefulness. His real motive, however, in changing his situation was to avoid the praises he received at Alcala, and to execute his long cherished project of forsaking the world. In the mean time he was resolutely striving after perfection, and was already so far advanced, that he never uttered a word in his own praise, or condemnatory of his neighbor; he always walked in the presence of God, performing his actions in the spirit of continual prayer. During the two years he remained in the university of Salamanca, he carefully examined which of the various religious institutes would better suit his disposition, and, after mature deliberation, he

decided in favor of the hermits of St. Augustine.

It was easily perceived by the manner he went through his noviceship, that he had for a long time previously trained himself to the practice of austerity, the renunciation of his own will, and the exercise of contemplation. Shortly after the term of his probation had expired, he was promoted to holy orders. He was ordained priest in 1520, and celebrated his first mass on Christmas-day of that year. The mystery commemorated on that festival made such an impression upon his mind during the holy sacrifice, that his devotion burst into tears, and compelled him to pause for a considerable time. He often afterwards experienced at the altar the same feelings, particularly on the days consecrated to the mystery of the incarnation. His superiors soon employed him to preach the word of God, and to administer the sacrament of penance; functions of which he acquitted himself with so extraordinary a success that he was denominated the apostle of Spain. His talents and piety caused him to be elected successively prior of the convents of Salamanca, and of those of Burgos and Valladolid. Twice he filled the station of provincial in Andalusia, and once in Castile. In these various employments he exhibited a rare example of mildness, affability, and charity, in his intercourse with his inferiors, to whom he became much endeared.

Contemplation and prayer were the sources whence the saint derived the admirable gifts which were witnessed in him. In his communications with God his soul became altogether absorbed in the object of its love. On three occasions when he was announcing the word of God, he experienced those heavenly raptures to such a degree as caused the interruption of his discourse. Virtues so remarkable could not fail to attract the attention of Charles V, his sovereign, who appointed him one of the preachers of the court, and placed him among the number of his advisers. We read in the life of St. Thomas, as an instance of his influence over the emperor, that the latter at his solicitation pardoned some criminals whom he had refused to pardon when requested to do so by his own son and the archbishop of Toledo. The reason alleged by Charles for his acquiescing so readily in the wishes of the humble religious, was "that

Thomas was a true servant of God, and though as yet dwelling among men, was worthy of the honor due to those who enjoy immortality."

The zeal with which the saint endeavored to promote the glory of God, especially among those who were entrusted to his charge, can scarcely be imagined. He labored indefatigably to maintain a regular discipline in his order, and to prevent the smallest departure from the spirit of perfection which ought to animate persons consecrated to the service of God. In visiting the houses of his institute, he took particular care to recommend attention to the manner of performing divine service: he insisted on the importance of reading the holy scriptures and of meditation; he exhorted earnestly the members of the same convent to have for each other a sincere charity, and he took measures that every one should be employed according to his abilities. He thus formed his disciples to the true spirit of their vocation. Some of them carried the torch of faith to America, and converted a great number of infidels.

Our saint was performing the visitation of his province when the emperor nominated him to the archbishopric of Grenada. By his earnest representations, however, he succeeded in making his refusal of this distinguished honor agreeable to Charles. But some time later, through the mistake of a secretary, Thomas was appointed archbishop of Valencia, the emperor having intended to select another individual for this post. But being informed of the mistake that had been committed, he would not consent to have it corrected, ascribing it to an interposition of Providence. On this occasion the remonstrances of the saint to avert the burden of the episcopate, were of no avail, and by order of the emperor and of his superior, he yielded to the charge. The bulls of Paul III having arrived, he was consecrated at Valladolid, by Cardinal John of Talavera, archbishop of Toledo. The very next day the new bishop set out on foot for his diocese, accompanied by a religious and two domestics, and would not so much as allow himself the pleasure of paying a visit to his mother. Having arrived at Valencia, he spent several days in the convent of his order, and took possession of his see on new-year's day, 1545. The chapter of his cathedral, aware of his poverty, made him a present of a large sum of

money which the charitable bishop sent to the hospital for the assistance of the indigent. Feeling a great aversion for the pomp of station, the saint determined to change nothing in his exterior mode of life. He accordingly continued to wear his monastic habit, which he mended himself, and when urged to wear a dress more in keeping with his dignity, he replied that he had made a vow of poverty, and that his authority did not depend on the texture of his garments. The frugality of his table corresponded with the simplicity of his habit. He always observed the abstinence and fasts prescribed by the rule of his order. In Advent and in Lent, on Wednesdays and Fridays, and on the eves of festivals, he fasted till the evening and then took only a little bread and water. His palace was the abode of poverty; no tapestry was to be seen in it. The bed on which he oftentimes lay, consisted of boughs of trees with a stone for a pillow.

Faithful in discharging the duties of a good shepherd the zealous bishop visited the churches of his diocese, and preached every where with such astonishing results that he was looked upon as an apostle and a prophet, raised up by Providence for reforming the morals of the people. At the end of his visitation, he assembled a provincial synod in which wise regulations were enacted for the suppression of abuses. The saint did not always proceed in his measures without opposition; but he surmounted every obstacle by patience and prayer; and in difficulties of an extraordinary kind, he resorted to increased austerities and the copious distribution of alms. It was thus he obtained the conversion of some individuals who had previously been deaf to his exhortations.

As we have already remarked, the holy archbishop practised charity towards the poor in a degree that has rendered his name celebrated. He employed for their relief, more than three-fourths of his revenues. Every day were to be seen at the door of his palace five hundred persons every one of whom received a supply of food and wine with a piece of money. He proclaimed himself the father of the orphan; rewarded those who placed foundlings under his care, and remunerated the nurses who excelled in their attentions to them. To poor girls, he gave a dowry to enable them to marry more respectably. Not satisfied with performing works of mercy himself, he en-

deavored to inspire the rich with the same commiseration for the poor, saying to them: "Can you make a better use of your wealth than to redeem your sins with it? If you wish God to hear your prayers, hear yourselves the cries of the indigent."

St. Thomas was urged to assist at the council of Trent, but want of health obliged him to forego that satisfaction, and he sent in his place the bishop of Huesca. Most of the Spanish prelates before repairing to Trent, came to consult him on the course which they should pursue.

The saint continued to view with dread the extent of his obligations, and often declared that he had never feared so much to lose his soul, than since his elevation to the episcopal dignity. Actuated by these sentiments of humility, he applied to the court of Rome and to the emperor for permission to resign his see. Divine Providence favored his desires, and manifested to him that he would ere long be called away from the earth, and that his death would happen on the nativity of the blessed Virgin of that year, 1555. On the 29th of August he was seized with an inflammation of the throat accompanied by violent fever. He made a general confession during which he shed many tears, and received the holy viaticum with the most lively sentiments of piety. He directed the money in his possession to be distributed among the poor throughout the city, and gave all his other effects to the college, excepting his bed, which he reserved for the prisoners, asking the gaoler to let him have the use of it until his death. On the morning of the 8th of September, he experienced a great diminution of strength, and asked his attendants to read to him the passion of Christ in St. John's gospel, while he steadily looked on the crucifix. Mass was afterwards offered in his apartment, and as the priest ended the communion, the saint uttered the words: "Into thy hands, O Lord, I commend my spirit!" and expired. According to his expressed wish, he was buried in the church of the Augustinians at Valencia. In 1618, he was beatified by Paul V, and forty years later Alexander VII placed his name in the catalogue of saints. The day first assigned for his festival was the 18th of September; but since Clement XIV required this day to be kept in honor of St. Joseph of Cupertino, St. Thomas' feast is celebrated on the 22d of the month.

POINTED STYLE OF ARCHITECTURE.

BY T. E. GIRAUD, ARCHITECT.

TO the artist and the Christian it may sometimes be a matter of surprise, that the majestic and beautiful style of architecture of all ages of faith, should have been abandoned for that other, or rather those other styles which are so far inferior to it in many respects. This revolution can be traced to two causes, the rise of Protestantism and the decay of Catholic feeling.

The barbarous and sacrilegious mutilations of the old churches which the Huguenots and Calvinists adapted to their own use, on the continent, were natural enough, for the self-styled reformation of Geneva needed but little for the performance of its meagre rites, and the rapacious vandalism of Henry VIII, and of the *lay reformers* under Edward VI of England, so strongly pictured by Ward, and eloquently lamented by Pugin, is well known: but in the cathedrals they left standing, even Anglicanism the *least reformed* of all sects, seems lost to the eye, and reminds one of a child in the vesture of a giant. Protestantism then, could not fill the old Catholic temples which it had desecrated, still less would it ever be tempted to raise new edifices which rivalled them either in extent or beauty. St. Paul's, London, is no exception; it is less a church than a curiosity for strangers and travellers.*

Had the Protestant principle been the only agent of destruction, Catholic art might have been spared in those parts of Europe where the newly discovered creeds could find no resting place; but already before the reformation, signs of the decay of Catholic spirit and feeling among artists were perceptible, in the symptoms of the *classic rage* which began to appear, and to which a wide career was soon opened by the paralyzing effects of Protestantism on Catholic feeling, and by the gradually

increasing circulation which the art of printing was giving to the literature of Greece and Rome, which drew on the arts and customs of those countries the admiration which was due to it alone.* "Judging," says Pugin in speaking of the churches in England, "judging from what has occurred during the last three centuries on the continent, it will be presuming far too much to suppose that England alone, (had not the reformation broken out,) would have escaped the pestilential influence of Pagan ideas and taste, which was spreading over Europe at the period of England's schism, and of which even some indications were perceptible in the latter pointed erections; and there is but too great reason to believe that had the destructive spirit been suppressed, the restorative or classic rage would have been almost as fatal to Catholic art."

During the latter part of the sixteenth, and the whole of the seventeenth and eighteenth centuries, Europe offered the melancholy spectacle of "modern Catholics with their own hands polluting and disfiguring by Pagan emblems and theatrical trumpery, the glorious structures raised by their masters in the faith." Then it was that Fornarina sat for the virgins of Raffaele.

"Modern Catholics, says the Comte de Montalembert, have revived these (Pagan) profanities in opposition to reason, and formed the types of their churches, their paintings and their images, from the detestable models of Pagan error, which had been overthrown by the triumph of Christian truth, raising temples to the crucified Redeemer in imitation of the Parthenon and Pantheon; representing the eternal Father under the semblance of Jupiter; the Blessed Virgin as a draped Venus or Juno; martyrs as gladiators; saints as amorous nymphs; and angels in the form of cupids."

* In many old English cathedrals which are too large for the Anglican service, the old chancel is the only part of the edifice used for worship: by far the larger portion of the building is actually of no use.

* This rage reached its highest point in Paris during the revolution. The students of the school of David, turned out in the streets in full Roman costume!!

I have seen the vaults of Notre Dame covered with a coat of yellow wash; panels of Italian marble now encase the altar where once, no doubt, stood a rich specimen of tabernacle work, and the venerable screen and rood loft have been replaced by an iron railing, which might figure very appropriately around a public garden.

"What can be more agonizing to a faithful Catholic, than to behold the clergy themselves, (the legitimate guardians of those ancient fabrics, the successors of those holy and learned ecclesiastics who were at once the architects and ministers of the temple) filled with the most anti-Christian ideas of art, and united in the destruction of the venerable remains of Catholic dignity, to introduce the bastard Pagan style, the very date of which is coeval with the decay of faith, and decline of their influence? Many churches in France have escaped the ravages of the Huguenots and Calvinists, many the tremendous revolutions of 1790; but not one has been preserved from the innovating and paltry taste of the modern clergy.*

"Hundreds of stained windows have been either sold out or destroyed to be replaced by white panes; the most curious frescoes and rich painted ceilings have been mercilessly covered by thick coats of white and yellow wash, the usual modern decorations of ecclesiastical buildings. Every vestige of internal sculpture or ancient art has been destroyed to be replaced by the odious productions of modern manufacturers "*d'objets d'Eglise*," while the new altars present every possible combination of outrageous architecture and paltry ornament, and these are not unfrequently placed in such a position as to conceal the most interesting portions of the original buildings. Many devout and well intentioned persons who are conscious of the insufficiency of the Protestant system, and are favorably disposed towards Catholic truth, go abroad full of expectation and return utterly disheartened by what they have beheld, and which they attribute to the effect of Catho-

cism instead of being the result of the opposite principle."*

If we examine the religious edifices of the ancient Pagans, we find that in their construction and decoration, due regard was paid to their destination. 1stly. Their disposition was well adapted to the nature of the acts of worship performed in them. 2dly. As they were built in honor of immortal beings and for the use of many generations, the materials and modes of construction adopted were such as insured a long duration. 3dly. The degree and mode of decoration were varied according to the rank and character of the divinities to whom they were dedicated. Thus the Corinthian order, the richest of all, was followed in the temples of the father of the gods, the graceful Ionic in those of Minerva, the strong and heavy Doric in those of Hercules and so on.

Turning to the modern idolaters of India, we find them adoring in temples of the greatest durability and richness, whilst they themselves dwell in hovels. Where do we find these evidences of reason, good taste or piety, in most of our modern churches? I speak not here of Protestant conventicles, for if the architecture is outrageous, we must remember that, with many sects, all ceremonies and other externals of worship have been cast aside, because they did not admit the idea that the heart of man can be reached through the avenue of the senses. If they consist only of square pewed and galleried rooms with a pulpit at the end, they are all that is required for preaching and singing; and even if flimsy in construction they sometimes outlive the worship for which they were intended. But I speak here of the churches built by those whose glory it is to be of "*all ages*," to offer up every day the "*tremendous sacrifice*," and whose public worship offers a collection of the most beautiful and instructive ceremonies, and which nevertheless are not as solid, nor decorated with as much taste and propriety as a private dwelling, nor calculated in their dispositions for the observances indicated by the canons and ritual. And why is this? It is because we do not attach sufficient importance to the observance of many ceremonies enjoined by the Rubric, which requires baptism for instance, to be administered at a font, which should be situated near the entrance of the

* Mr. Pugin would, it seems to us, have been more just, had he attributed these devastations rather to the "*conseils de fabrique*," composed mostly of laymen, oftentimes ignorant and irreligious, than to the clergy, whose opinions are often overruled in these matters. He was probably ignorant of the existence and functions of these "*conseils*," when he penned this article.

* Pugin's Contrasts.

church, whereas it is a hard matter to find a font in one of our churches.* Another reason is that we have imbibed not only an indifference, but in many cases a most anti-Catholic prejudice against adorning the temple of the most High, to the best of our power, whilst in churches built prior to the reformation, and in a few modern instances, we see all the resources of wealth and genius profusely lavished. Finally we adopt a style of architecture totally unfitted for the form which a Catholic church should have, unless we go to great labor and expense to cheat the eye and attain a mock regularity, thus spending in vain show, on the exterior, and least essential parts of the church, sums at times greater than what would be necessary to fit up the interior and more sacred parts of the edifice with true Catholic spirit and dignity.

This want of Catholic spirit is every where apparent. Compare the conventual or collegiate buildings of modern times with those of old. In the latter, the chapel was always the richest, the most elegant and loftiest part of the whole structure; in the former, even in some of the largest and wealthiest colleges of Europe, it would puzzle you to point out the place of worship. In this country, it is true, we have poverty to plead as an excuse in the case of colleges and religious communities; but little can be said in extenuation of the mode of building the greater number of even our large parish churches, in which the builder seems at once to have bid defiance to canons and good taste, which might both be respected were we even poorer than we are.

In Catholic times there existed churches of every scale in size and every degree of decoration, from the humble village church with its modest steeple, to that most glorious effort of human art and zeal, the cathedral, raising its lofty spires in grandeur and loveliness, far, far above the habitations of man. Notwithstanding these differences, all these edifices breathed the same spirit, and bore the broad stamp of Catholicity, because they were all erected in accordance with the rules prescribed by the church, and on the principle of dedicating the best to God in simplicity, without any attempt to dazzle and deceive the eye of man

by sham ornaments. The old Catholic architects or *master-masons*, as they modestly called themselves, would have rejected with disgust the idea of most of our wood and plaster, and cheap decorations, which never satisfy the spectator when he knows they are all for show, and are contrary to good taste which is always in accordance with truth and reason, and therefore points out that modest, *genuine* simplicity, in case of poverty, is far preferable to a cheap and lying magnificence.

The *reality* and *truth* of even the smallest details in buildings of the pointed style, is one of its most beautiful and striking features, and a reason of that *respect*, which we always *feel* in considering them. Any person who has visited Europe and has ever attempted to analyze the cause of his feelings in beholding a Christian building, will confirm this assertion. Frankness and simplicity, the basis and beauty of Christian character, here seem embodied in every stone, in every timber, in every moulding.

In modern or "revived pagan" architecture the opposite spirit seems predominant. Every means is used to hide or disguise some of the necessary expedients, used to attain either solidity or convenience, and which become more than ever necessary when edifices adapted to one climate, and to the wants and customs of one people, must be made to resemble those of another destination, age and nation. When "*classic rage*" had got the ascendancy over plain good sense, people became accustomed to this false and lying style of art, and looked with pity at the genuine constructions of the "*dark ages*." Artists of the seventeenth and eighteenth centuries and of the commencement of the nineteenth, accustomed to Grecian forms and the new-fangled artifices of construction, in northern climates more particularly, looked with an admiration and awe which they did not always care to express, at these beautiful Christian monuments; but seeing the straightforwardness and simplicity of the means employed in their construction, without any attempt at concealment, (simply because there was no need for any,) they coolly turned on their heels and called them *barbarous*. Now this is so far from being the case that in some modern works published by distinguished French architects and engineers, Rondelet, Emy, &c., in which the deepest

* In missionary countries it is the work of time, to reform customs, which necessity originally introduced. Ed.

science is brought to bear on the art of building, the mediæval modes of construction are held up as examples for imitation. It argues moreover, no great degree of barbarism in those men of the dark ages, who, it is true, were not acquainted with descriptive geometry, at least under its present form, that they should have been able to execute the cutting of the stones for the building of their *cloister-arches* and other erections, which it would task modern science with all its improvements and advantage to accomplish.

The absence of artifice gave to Christian architecture two other pleasing features, i. e. boldness and picturesque irregularity. When an out-building was wanted for a church, or any other building, it was placed wherever required, without its being deemed at all necessary to put up another like it on the opposite side merely for the sake of regularity: the southern porch, sacristy, chapter-houses, &c., in the old churches, are examples of this. There is perhaps not one large pointed church or cathedral in Europe, the north and south sides of which are precisely similar in details. This is also owing partly to another cause, which is that these buildings were completed exteriorly, oftentimes only long after the interior had been finished and used for divine worship; for notwithstanding the pious zeal of the people and clergy of that period, funds were sometimes exhausted. Their manner of acting under such circumstances, shows how deep and very practical was their faith. In the true spirit of Catholicity they finished the interior of the temple which was to be honored by the bodily presence of Christ, in the best manner their means would allow, and if the whole interior could not be completed, the holy chancel at least was, leaving to future generations to finish the less important nave and still less important exterior.

Is this the spirit which now-a-days animates even Catholic church-builders? Is not more attention often paid to the exterior than to the interior, from the builder's anxiety that his church should make a greater show than the new meeting-house lately *put up*? Will we be more pleasing to God, because the passer-by will observe that our church *looks well*, whilst the interior of it, is a practical denial of our faith in the real presence, and an outrage on every rule of taste and propriety?

The pointed style is the offspring of Catholicity; we should thence naturally conclude that it is better suited for its churches than any other; this conclusion we find on examination to be supported by fact. In the first place, if we look to convenience, buildings of this style not being subjected to that regularity of plan absolutely required by the Pagan orders, may be made fully to meet the wants of Catholic worship at comparatively little expense. If we look to fitness and propriety, there can be no doubt on that point, for "the three great doctrines of the redemption of man by the sacrifice of our Lord on the cross, the three equal persons united in one Godhead, and the resurrection of the dead, are," says Pugin, "the foundation of Christian architecture."

"The first, the cross, is not only the very plan and form of a Catholic church, but it terminates each spire and gable, and is imprinted as a seal of faith, on the very furniture of the altar."

"The second is fully developed in the triangular form and arrangement of arches, tracery, and even subdivisions of the buildings themselves."

"The third is beautifully exemplified by great height and vertical lines, which have been considered by the Christians from the earliest period, as the emblem of the resurrection. According to ancient tradition, the faithful prayed in a standing position, both on Sundays and during the pascal time, in allusion to this great mystery. This is mentioned by Tertullian and St. Augustine. *Stantes oramus, quod est signum resurrectionis*; and by the last council of Nice, it was forbidden to kneel on Sundays, or from Easter to Pentecost."

The last argument I shall adduce in favor of the pointed style, and one which will be received by many with incredulity, because directly opposed to common prejudice, is its *cheapness*. It has been proved that for the same sum there could be erected a larger pointed than Grecian church. This we may do in another article.

It may not be amiss, in terminating these remarks, to make a few simple suggestions in accordance with their spirit which may be of much use to persons engaged in the erection of religious edifices.

The first thing to be attended to is the ca-

nonical distribution of the different portions of the church. Ample instructions on this point may be found in Nos. XX and XXIII of the *Dublin Review*, in which are contained two beautiful articles on ecclesiastical architecture, by A. W. Pugin.

If there be any prospect of an increase in the congregation sufficient to require the enlargement of the building, the plan may be so disposed, that the old parts in course of time may agree with the new, which will become necessary. The building of the former should of course be solid enough to prevent the necessity of tearing them down, when the time for enlarging the building shall have arrived.

In all cases solidity and durability should be preferred to mere ornament, which may often be introduced afterwards, whilst the former qualities cannot.

If means are scanty they should be applied rather to the decoration of the interior of the church, taking care, however, to finish the exterior sufficiently to enable it to resist the weather perfectly.

By these means we would have churches in accordance with our holy faith, representing by their durability, its perpetuity, and descending to posterity as monuments of the zeal and piety of the early and scattered Catholics of the United States.

INTELLIGENCE.

FOREIGN.

SCHISM IN THE PAPACY.—An article under this head, from the *Quarterly Review*, is going the round of the Protestant press in this country, and we are happy in being able to furnish from the *Tablet* the following scorching refutation of the shameful calumnies which are so gratuitously put forth by the English writer, and so recklessly propagated by kindred spirits in the United States. The phraseology of the *Tablet* is occasionally harsh but the facts are not the less true.

"Prince Hal compares Falstaff's lies, for magnitude and grossness, to the father that begot them; and if in this instance we may adopt the same rule and reason from the review to the reviewer, we have no alternative but to conclude that this wielder of the critical pen is indeed 'a huge bed-presser.' His lies, at all events, are of the very largest and grossest dimensions, and are told with a boldness and a gusto that 'would do honor to a better cause.'

"The lax and lamentable condition into which in many parts of Germany religious faith has been sunk by the long-continued operation of so many adverse circumstances influencing in their youth the minds of the generation now arrived at maturity, is well known. That the German soil has contained for some time past many elements of an unpropitious character, no one who has heard of the university of Bonn, of Professor Hermes, and the entire story of Mgr. Doste's persecution, can be supposed ignorant. That the enemies of religion should gloat over these circumstances; should busy

themselves in putting together auguries of evil out of them; and in connection with these things, should return—like a dog to his vomit—to the old story of 'the Filth of the Confessional,' is by no means to be wondered at; but that such a galaxy, such a perfect *milky way* of broad, thumping falsehoods, should be packed so very close as we here find them, is perhaps rather astonishing.

"The reviewer sets out with informing us that the anticatholic spirit which the archbishop of Cologne has done so much to suppress and discredit, has been making great head lately; and that the virtuous clerical reformers by whom it is countenanced are resolved not to hear of 'any discussion of, or departure from, any one doctrine or article of faith,' but are determined coolly to commit the sin of schism with their eyes open to the magnitude of their guilt, in order to correct certain things which they dislike in the present ecclesiastical discipline. When this story is reduced to its naked dimensions it amounts to this: these virtuous reformers take it for an article of faith, that out of the Roman communion there is no salvation; they are resolved not to have this or any other article of faith interfered with; but they are resolved to renounce the communion of the holy see, and their hopes of salvation at the same time, out of a pure zeal for the reformation of abuses. In other words, these worthies have come to the conclusion to make over their souls to the devil as a preliminary to the more perfect service of Almighty God.

"If the reviewer had told us that his German friends, disgusted with the corruptions of the

church, had, through this disgust, been induced to open their eyes to the untruth of the Catholic tenets, and to that of the papal supremacy among the rest, he would at least have had the merit of putting forward a consistent, and, in the eyes of some people, a plausible statement. But to say that they will jealously maintain every the least title of the faith, at the very time they have come to the resolution of rebelling against a very important article of faith, is to pronounce at once that they are either insane or else wicked and cold-blooded deceivers.

"The four points, it seems, upon which they insist are first, public worship in the vernacular; secondly, the cup to the laity; thirdly, 'that the frequenting of the confessional shall not be compulsory;' fourthly, that the clergy shall not be bound to celibacy.

"The reader has seen that these reformers, who will not touch a hair of the faith, are yet ready to renounce one of its prime articles. Here he has another parallel instance. The Catholic faith teaches us that the confessional was made obligatory *by God*; and that not as a rule of discipline, but by His appointment the confessional, in the ordinary course of things, is the only method of procuring forgiveness for mortal sins committed after baptism. This is of faith; and every article of faith the new German reformers will jealously adhere to; but yet they will rebel against the superior they believe to be placed over them by God, unless that superior consents to abolish a sacrament which they believe God himself has instituted. For shame, reviewer! In any case tell a consistent lie if possible, and not such obvious, dishonest drivelling as this.

"However, the reviewer proceeds to examine in succession these four points.

"First, public worship in the vernacular. 'They,' that is, the German Catholic reformers, 'complain,' says the reviewer, 'that this particular law against vernacular prayers *has been* relaxed elsewhere—but not for them. In France the people commonly use a prayer-book called the '*Paroissien*,' which has the Latin service and the French translation in parallel columns; but such a work is prohibited in Italy, Spain, Portugal, and all countries where the power of the church is absolute. In the north of Germany and the Tyrol they use a German mass-book, but it is rarely to be met with in Austria, Bohemia, or Styria. Nor let it not be supposed that this is a question affecting the laity only; a large majority of the priests in these regions are as ignorant of the meaning of the Latin which they chant, as the Jews are of the Hebrew which they read in the synagogue. Jews and Romish priests learn to read Hebrew and Latin, but they do not learn to understand it; even in the towns, to say nothing of the country parishes, very many priests understand

no more of Latin than the people; and hence the importance, even as respects the clergy, of this first point for which they are contending.'

"It is difficult to know how to set about unravelling this tangle of falsehoods. Every person of common information knows that the holy see has ten times as much direct power in France, where the reviewer admits the existence of vernacular missals, as in Austria, Bohemia, and Styria, where he says they are not to be found. The power of the holy see in Austria is, we hope, real in its existence, but in its exercise it is notoriously only nominal. And if there are no 'German mass-books' in Austria, the fault lies entirely with the civil power, which has the censorship of books and the administration of religion entirely in its own hands. These are facts of which the most ignorant cannot be ignorant.

"But the climax of the reviewer's dishonesty is to be found in this; that, thanks to the reforming propensities of the Emperor Joseph, Austria, upon which a Latin liturgy is here represented as pressing with peculiar weight, is more completely free from the grievance (if grievance it be) than any Catholic country in the world. *In Austria, with the single exception of mass, every public service of the church is said or sung in the vernacular.* This is a fact for which we will venture to trust our memory so far as to refer to the Protestant authority of Mr. Turnbull. At all events, we can refer to the 'Austrian Encyclopædia' (quoted in the sixth volume of the *Universite Catholique*, p. 69) which praises the imperial edict of 1781 for having (among other things) so ordered matters that 'the liturgical chaunts should be no longer in Latin only, but also in the vernacular tongue.'

"That the Austrian clergy are ignorant of Latin is not merely a falsehood, but also a physical impossibility—the fact being that in the Austrian universities theology is taught only in the Latin language, instead of being taught, as in the other German universities, in the German language. An Austrian cannot go through his ordinary theological studies without being tolerably well versed in Latin. These two gross, notorious, and palpable falsehoods therefore give us the measure of the reviewer's conscience and honesty.

"The second point—the refusal of the cup to the laity—need not detain us long. It is, however, conclusive against the statement that the clerical agitators spoken of are merely reformers of practical corruptions in morals, and intend to leave faith untouched. There can be no question of moral corruption here; and the prominence given to such a point, after the decisions of the council of Trent, can only proceed from minds tainted with heresy and unbelief. Now, as heretofore on similar occasions, the pretence is moral reform; the end

and aim of the struggle is the subversion of faith, and the establishment of rationalism and loose living.

"'With the third point,' says the reviewer, 'condensing our difficulty'—that is, the difficulty of condensing into the six or eight following pages a sufficient number of 'beastly'—we use his own word—falsehoods, directed in the usual Exeter-hall style against the confessional. The practical results of the confessional admit of an easy test within the compass of the British dominions, and upon exclusively Protestant and official authority. Ireland and England: in the former country we have millions of poor and outwardly-degraded peasants, with a miserably insufficient supply of teachers, trodden down into the most abject poverty, and utterly destitute of every physical means of insuring or promoting decency of life, to say nothing of virtuous living. That people has the use of the confessional. The reviewer says, 'that if it had been the intention of any body of men to corrupt the morals of the human race, to habituate children of both sexes to impurity, filth, and profligacy, it would have been impossible to have devised a scheme more completely adapted to produce that effect than the confessional as it is now carried on in the church of Rome.'

"Well, this Irish people, whom every physical and every social circumstance combines to lure or force into immorality, have, moreover, the irresistible impulse of this most astutely-contrived instrument of filth. What is the result? If what the reviewer says be true, or be any thing like the truth, it is—we may almost say—*physically* impossible that they should be any thing else than the most debauched, profligate, unchaste, impure race on the face of the world. Naturally of a warm and amorous temperament, sunk far below any level of human respectability and considerations of mere decorum; apart from the influences of virtue, and tutored by this impure confessional, they must be monsters of faith. There is no hope for it unless the reviewer be a lie-monger—which he is! Now, the fact—the notorious fact is that on the face of the earth there is not a more chaste people than these same confession-haunting Irish. This is one side of the experiment.

"For the contrast we have only to look at home. There we have a Protestant race of people, untouched by the confessional, instructed in their duties 'by the purest and most primitive church that ever existed,' which church has enjoyed almost uninterrupted sway over them for two or three centuries. What is the case here? Why here the agricultural peasantry are torpid in their intellects, brutal in their tastes, and (as a class) without any sense or knowledge of chastity—and are so proved to be by Protestant official reports. The town population has more intellectual activity, the same

amount of moral restraint—and, consequently, a much wider scope for vice, and a much more effective practice of it. These two great facts should in common prudence be maturely considered by any writer, however unscrupulous, before he begins to lecture us on the filth of the confessional.

"But there is a third fact to which we wish to draw the attention of such of the readers of this reviewer as may chance to read the *TABLET*. The reviewer admits, seemingly for the purpose of making his accusations more effective by assuming the cant of candor, that 'there is much genuine piety and virtue in Rome.' He must admit—or deny all history—that those canonized saints who have treated of moral theology have been persons of extraordinary purity of mind. As one of the later instances, we give St. Alphonsus, of whom it is said by those who knew him most intimately, that it is doubtful if in his life he ever committed even a venial sin deliberately. Now, our reviewer admits (p. 162) that the heads of the church have it at heart to promote 'decorum of manners,' and to root out moral corruptions. At page 158 he tells us that 'it is impossible, in the very nature of things, that a young female, or almost any female, can have such a burden on her conscience as can make her desire often to resort to special and private confession to a priest.' Now, we desire the reviewer to put all these facts and statements together, and having done so, to furnish us with his explanation of this other fact, that the purest-minded saints—such as St. Alphonsus; men the most practised in the confessional; those best acquainted with the weaknesses of the human heart, its dangers and frailties; always have most earnestly recommended frequent confession; and the *more* frequent, the more innocent and spotless the penitent may be. Penitents, says St. Alphonsus, of a very delicate conscience are in the habit of going to confession 'every day,' *quotidie*; but to avoid a troublesome and unreasonable scrupulosity, he recommends that ordinarily 'once, or, at most, twice a week, is sufficient for spiritual persons.'

"Does any one suppose that these spiritual persons frequent the confessional to accuse themselves of mortal sins? or wait to go there till they have something very grievous to repent of? No one who is not shamefully ignorant of the Catholic practice in these matters, or deliberately dishonest, would ever write or publish such trash. The more tender the conscience, the greater the horror of sin, that is, the purer the life, the more eager is the desire for the confessional—partly because in the defined and solemn inquiry which precedes confession the strongest resolutions are formed against sin, and partly because in the reception of this sacrament a *grace* is communicated which is the strongest supernatural preservation against sin.

"The reviewer writes like a person to whom the angelical purity of a holy life was unknown; and he gives us the impression of one whose soul has a 'beastly' hankering after impurity; who has no faith in virtue; and whose favorite companions have been persons of loose and disorderly lives. That he is either a wilful utterer of fiendish lies, or that he has never tried even to understand the practical system upon which he writes, is perfectly obvious to every instructed Catholic. And it is not less evident that if he has read the books he quotes so flippantly—the Catholic books, we mean, on moral theology—the scientific treatises on 'the morbid anatomy of the human soul,' he has done so rather to feed an impure imagination and stimulate a filthy appetite, than to derive from them the lessons of virtue and warnings against vice with which, to a reflective mind, they abound and superabound.

"Having taken this measure of our author's character, let us hear him speak a little further.

"We will confine ourselves at present to two dioceses in France, and two in Germany—in each of which we have ourselves resided. In each of the former, on a certain fixed day, a very excellent prelate assembles all the clergy of his see in the cathedral, *where with closed doors, and in secret*, they celebrate together the holiest mysteries of their faith. Mass being ended, the bishop proceeds to address a *concio ad clerum*, in which he enumerates all the cases of immorality which have occurred amongst the clergy in the course of the last year, with the sentences which have been passed by the ecclesiastical tribunals. The names of the parties are carefully concealed; some are known to priests resident in the immediate neighborhood—but the greater part have escaped even local notoriety; many have become known only through the confessional: the *participes criminis* have perhaps been removed into other parishes, and then revealed to new confessors that which would otherwise have remained secret, and which has thus come round to the ears of the prelate in whose diocese the culprit resided. Sometimes the weight of sin can be no longer borne on the conscience, and voluntary confessions have been made. A thrill of horror pervaded the assembly on one occasion when the good bishop had finished his recital; and then, with many tears, at the head, and in the name of the whole body of this clergy, he confessed the sin of the priests and people, and implored forgiveness. Such is the practice in two different dioceses in France."

"A little lower down the reviewer speaks of being 'personally acquainted' with those very facts. He dates this scene in France, and says that 'scarce a Roman Catholic layman of any rank, or of whatever general intelligence, has the smallest information upon any subject connected with the priests.' We put, then, this plain question—how

did he, a Protestant Englishman, acquire a 'personal acquaintance' with the most secret proceedings of bishops and clergy in France—proceedings that could not be revealed without a crime? Either his 'personal acquaintance' is an *impossible* lie—or he must be an apostate priest—most probably some wretch who has been drummed out of the church for his infamous life and conversation, or who has left it to gain a freer scope for his detestable enormities.

"'Personal acquaintance,' mind—we repeat the expression. The best informed 'Roman Catholic laymen' of France know nothing about their priests. The proceedings that take place among the clergy with 'closed doors and in secret' are unknown to the best informed Catholic layman; but he, an English Protestant, or an apostate priest, has been admitted behind the veil. Suppose him to be what he professes to be—an English Protestant, it is impossible he can have been admitted to the scene he describes. He *can* have had no 'personal acquaintance' with the scene. *That* must be a lie. This information *must* be hearsay; and his informant *must be*, by the very fact of the revelation, one of the vilest wretches on the face of the earth. If, on the other hand, he is an apostate priest, his evidence is worth nothing until we know the cause and manner of his apostasy; until we know, for instance, whether it was *his* wickedness that made 'a thrill of horror pervade the assembly;' until we know whether he renounced his religion to give a freer current to the lusts of the flesh; until we have the means of judging whether, like Luther, he has married a nun; whether, like Luther, he sanctions profligacy, condemns chastity as a physical impossibility, upholds fornication and adultery, and has his soul in every way crusted over and hardened with the filth and impurity of the flesh.

"We add one more remark under this head. The writer here affects to describe the proceedings of a French diocese. Now, every French priest and bishop lives surrounded by jealous infidel spies, whose eyes are on the watch to detect the smallest slip in conduct or perversity in demeanor—men who would be delighted to publish to the world the fruits of their malignant curiosity—men who have as their unscrupulous backers nine-tenths of the press of France. How is it, then, we ask, that not merely the frailties of their priests are unknown to lay Catholics, but that they do not reach the ears of the infidel portion of the population by whom the priests are surrounded? Every common reader of newspapers knows that recently all the infidel organs of France have been trying to preach down the character of the clergy. And how have they done so? Have they brought out facts of immorality; instances of impurity; cases of shameless indecency? NO. What they have done has been no more than

is done in Exeter Hall—that is—to reproduce filthy extracts from books of casuistry; just as they might prove the immorality of physicians by holding up to detestation the filthy plates and descriptions contained in books of anatomy, and by haranguing on the indecent practices of midwifery. But while this English Protestant reviewer pretends to be ‘personally acquainted’ with cases of clerical immorality wholesale, the French infidel journalists, though at their wits’ end for such cases, *have been able to produce none*. What a despicable creature this reviewer must be!

“With regard to the fourth point—that of clerical celibacy, the reviewer uses one sentence which alone would settle the question of his veracity. Speaking of German ecclesiastics in certain dioceses he says: ‘It is a remarkable feature in the case that all the profligate clergy are strong in favor of the continuance of the law of celibacy, whilst all the moral clergy are for abolishing it.’ He has forgot to append to this falsehood the fact (for which we refer to an article in the *Dublin Review* for August, 1841) that this threatened schism has its roots only in immoral dioceses, where the discipline of the church is checked by the despotism of the state; where faith is sapped by infidelity; where the ecclesiastical seminaries have been under ‘philosophical’ control; and where, if the clergy are immoral, their immorality is the natural and necessary result of the antichristian principles systematically infused into their souls by the friends of this reviewer.

“As to the danger of even a local schism, we very much doubt it; and certainly it is the opinion of the best informed Catholics that the danger has very considerably decreased since the noble exertions made by the illustrious confessor of Cologne. For a more detailed account than we can pretend to furnish of the spiritual condition of Catholic Germany, we must refer to the before mentioned article in the *Dublin Review*. We are happy to add from other sources our confirmation of the fact stated by the reviewer, that the *anti-celibataire* party in Germany has received a great blow from the triumph of Cologne; and that since that auspicious event a new spirit has been aroused, and papal Catholicism has everywhere been rising more and more throughout Germany, to the confusion and dismay of the unprincipled confederacy of which this reviewer is the miserable organ.”

ROME.—Conversion of Mr. Hurter.—Our readers have already been made aware of the conversion to the Catholic faith of the celebrated German historian, Hurter. The following details of this event, which we take from *La Gazette du Midi*, will not prove unacceptable:—“Mr. Hurter paid a visit to Father Ventura. These two upright and candid characters speedily understood one another. Their conversation was a lengthened one, and turned rather on

scientific than on religious subjects. They were on the point of separating, when Father Ventura, catching his interlocutor by both hands said to him with that charity and persuasive affection always alive in the heart of the priest—‘Well, let’s see, when do you intend to obey the voice of God?’ ‘Some day or other,’ said the Protestant doctor; ‘but it is a matter of much importance, and needs reflection.’ ‘Aye, some day or other, say you; but who hath counted our days? God hath long waited for you, and who knows whether he will not weary of waiting?’ At these words Hurter warmly pressed Father Ventura in his arms, and left him. On the following day he arose more calm than usual, and every one remarked in his appearance a serenity that had formerly been habitual to his fine, mild German face, but which he seemed to have lost during his sojourn in Rome. Early in the morning he hastened to a Swiss priest, a friend of his, who is chaplain at the pontifical palace, and says to him: ‘I am determined; do me the pleasure of going to the holy father; ask his orders for my abjuration, and that it may take place as soon as possible.’ The pope fixed on the second next day, and named Cardinal Orsini as the person to receive the abjuration.”—*Cork Examiner*.

THE POPE’S LETTER.—The encyclical letter which the sovereign pontiff, in his solicitude for the purity of the faith, has addressed to the prelates of Italy, calling upon them to guard with vigilance against the introduction, among their flocks, of spurious versions of the Bible, has not failed to become an occasion of renewed charges against the Catholic church, and to revive among her adversaries the old outcry that she is hostile to the Scriptures. When will they have candor enough to withdraw this unjust accusation, and allow themselves to discriminate between a judicious and an imprudent dissemination of the inspired volume, between an enlightened and a ruinous zeal for the word of God? There is not a Catholic country in Europe in which the scriptures, in the vernacular tongue, are not incessantly issuing from the press, and it requires but ordinary observation to perceive that in the United States one edition rapidly succeeds another: at this moment we could mention the names of two booksellers who are actually engaged in the publication of the Bible. Whence this demand for the Scriptures, if they are not circulated among the people? The fact is that the inspired book is every where found in Catholic hands. The clergy are bound to read a portion of it daily, while it is the text-book of all their instructions and admonitions. In conventual and ecclesiastical communities, the reading of the holy Scripture constitutes a daily exercise, which is generally performed kneeling, through respect for the word of God. Among the laity, too, it is almost

universally the practice in well-regulated families to read at stated times a lesson from the Old or New Testament. It is manifest, therefore, that nothing could be more at variance with the truth, than the assertion that the Catholic church is opposed to the dissemination of the Bible among her children. But there are two modes of propagating the word of God; one by which the people are wisely directed to receive it in its purity and understanding; the other, which has the effect of corrupting the fountains of truth and annulling their salutary influence. These pernicious results are the natural consequences of spurious translations not authorized by the church, and of arbitrary interpretations of the divine word not sanctioned by her teaching; and, as the movements of the Bible societies have a tendency to produce these evils, the sovereign pontiff has seen fit to warn the pastors of the church against them. In doing so, however, he has merely carried out principles which, as the *New York Churchman* wisely remarks, "are practically conceded by the professedly orthodox of every denomination." For what sect of Christians does not condemn that use or construction of the Bible which is opposed to its own tenets? The disapprobation of the Bible societies by the pope argues then no disposition on his part that the word of God should be less widely diffused; it is simply a caution to the flock committed to his charge, to beware of that false zeal which is not according to God, and which, by an indiscriminate and injudicious circulation of the Scriptures, is subversive of the very object which it has in view. We have heard enlightened Protestants themselves reprove this inconsiderate zeal, and many distinguished writers among them, who entertained a profound respect for the inspired volume, have expressed a coincidence of sentiment, for the most part, with the doctrine inculcated in the letter of the pope. We quote with pleasure the following extract from Talfourd's *Critical and Miscellaneous writings*, p. 273, &c.

"The Bible society, founded and supported, no doubt, from the noblest motives, also puts forth pretensions which are sickening. Its advocates frequently represent it as destined to change all earth into a paradise. That a complete triumph of the principles of the Bible would bring in the happy state which they look for can never be disputed; but the history of our religion affords no ground for anticipating such a result from the unaided perusal of its pages.

"Deep and extensive impressions of the truths of the gospel have never been made by mere reading, but always by the exertions of living enthusiasm in the holy cause. Providence may, indeed, in its inscrutable wisdom, impart new energy to particular instruments; but there appears no sufficient

indication of such a change as shall make the *printed Bible alone* the means of regenerating the species. 'An age of Bibles' may not be an age of Christian charity and hope. The word of God may not be revered the more by becoming a common book in every cottage, and a drug in the shop of every pawn-broker. It was surely neither known nor revered the less when it was a rare treasure, when it was proscribed by those who sat in high places; and its torn leaves and fragments were cherished even unto death. In those days, when a single copy chained to the desk of the church was alone in extensive parishes, did it diffuse less sweetness through rustic hearts than now, when the poor are almost compelled to possess it? How then did the villagers flock from distant farms, cheered in their long walks by thoughts, not of this world, to converse for a short hour with patriarchs, saints and apostles! How did they devour the venerable and well worn page with tearful eyes, or listen delighted to the voice of one gifted above his fellows, who read aloud the oracles of celestial wisdom! What ideas of the Bible must they have enjoyed, who came many a joyful pilgrimage to hear or to read it! Yet even more precious was the enjoyment of those who, in times of persecution, snatched glances in secret at its pages, and thus entered, as by stealth, into the paradisaical region, to gather immortal fruits and listen to angel voices. The word of God was dearer to them than house, land, or the 'ruddy drops which warmed their hearts.'

"Instead of the lamentable weariness and disgust with which the young now too often turn from the perusal of the Scriptures, they heard with mute attention and serious joy the histories of the Old Testament and the parables of the New. They heard with revering sympathy of Abraham receiving seraphs unawares—of Isaac walking out at eventide to meditate, and meeting the holy partner of his days—of Jacob's dream, and of that immortal Syrian shepherdess, for whose love he served a hard master fourteen years, which seemed to him but a few days—of Joseph the beloved, the exile, the tempted, and the forgiver—of all the wonders of the Jewish story—and of the character and sufferings of the Messiah. These things were to them at once august realities, and surrounded with a dream-like glory from afar. 'Heaven lay about them in their infancy.' They preserved the purity—the spirit of meek submission—the patient confiding love of their childhood in their maturest years. They, in their turn, instilled the sweetness of Christian charity, drop by drop, into the hearts of their offspring, and left their example as a deathless legacy. Surely this was better than the dignified patronage now courted for the Scriptures, or the pompous eulogies pronounced on them by rival orators!"

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—Ordinations.—On the 19th of July an ordination was performed by the Most Rev. Archbishop, at Georgetown, D. C., at which Messrs. Michael Tuffer, Milesius Gibbons, John Aiken, and George Villiger, of the Society of Jesus, received the subdeaconship. On the following day they were ordained deacons, and on the 22d were promoted to the dignity of the priesthood.

At Baltimore, Mr. Thomas O'Niel was ordained subdeacon on the 8th of August, deacon on the 9th, and priest on the 10th.

Confirmation.—This sacrament was administered on the 21st of July, in St. Matthew's church, Washington city, to a large number of persons.

Religious Profession.—At the convent of the Visitation, Georgetown, D. C., on the feast of the Assumption of the B. V. Mary, the Most Rev. Archbishop admitted to the solemn vows of religion sister Mary Seraphina (Troutman), of Washington city, and sister Mary Petronilla (Bulger), and sister Mary Philomena (Malone), both of New York.

Ordination.—On the 2d of Sept. an ordination was held by the Most Rev. Archbishop in St. Mary's Chapel, Baltimore, when Mr. Timothy G. Riordon received the four minor orders; Mr. William D. Parsons, the subdeaconship; Messrs. Charles C. Brennan and Thomas P. R. Foley, the deaconship; and Rev. Joseph Maguire and Rev. Michael Slattery, deacons, were promoted to the holy order of priesthood.

Young Catholic's Friend Society.—At a meeting of the Young Catholic's Friend Society, held August 4th, the following resolutions were unanimously adopted, in relation to the death of William Joseph Heusler (late member of the society), as testamentary of the high estimation in which he was held by his friends and associates—as commemorative of his many good qualities—and as expressive of the feelings of regret which they experienced at his sudden and unexpected death.

Resolved, That in the premature demise of our lamented friend, Mr. Wm. J. Heusler, this society has experienced the loss of one of its most active, zealous and faithful members, one who by his early and continued devotion to the noble cause of charity, has written by his conduct, the best eulogy that could be pronounced upon him, and whose gentlemanly and upright deportment, whose kind and courteous conduct tendered on all occasions to those around him, invariably won and received their highest regard and lasting friendship.

Resolved, That this society sympathizes most deeply and sincerely with the relatives and family of the deceased, and however great may be the cause to mourn, however sweetly congenial may be the impulse of nature to bedew the memory of a loved one with the tears of affection, yet still the consolations of religion, unfolding that bright re-

ward tendered to those who embrace its divine and heavenly invitations, should check the sigh of regret—should stop the tear of affection, when reflecting how devoted he has been in the practice of religion; and though he has passed the vapor barrier of time, and entered upon the ocean of eternity, yet secure upon the anchor of faith and hope, we may confidently though humbly indulge the expectation that he has exchanged the cares of this life for the joys of a better.

Resolved, That the members of this society be requested to attend the funeral of our departed associate.

Resolved, That the President of this society be directed to have solemn high mass celebrated at the Cathedral (at such time as he may deem proper) for the repose of the soul of our departed friend.

Resolved, That these resolutions be published in the United States Catholic Magazine.

JOSEPH A. SAWYER, *Pres't.*

BOLIVAR D. DANELS, *Rec. Sec.*

DIOCESS OF BOSTON.—Confirmation.—We learn from a correspondent that the Rt. Rev. Coadjutor Bishop of Boston (Dr. Fitzpatrick) administered the sacrament of confirmation on the 27th July, in Burlington, Vt. to about two hundred persons. The same Rt. Rev. Prelate preached during the 10½ o'clock Mass. Among his hearers were many Protestants, several of whom, we learn, were profoundly impressed by his discourse.—*F. Jour.*

DIOCESS OF NEW YORK.—Ordination.—Ordinations were held in St. Patrick's Cathedral by the Rt. Rev. Coadjutor Bishop Dr. M'Closkey, on Tuesday, Wednesday and Thursday of this week, at the eight o'clock Mass; and the following gentlemen were raised successively to the orders of subdeaconship, deaconship and priesthood, viz:—Messrs. John Sheridan, Thomas McEvoy, William O'Reilly, Sylvester Malone, Matthew Higgins, Patrick Kenny and George M'Closkey.

New Churches.—We see it stated in the papers that the Rt. Rev. Bishop of New York laid the corner stone of a new church in Buffalo, on Sunday last. We see it also announced that the same Rt. Rev. Prelate has happily adjusted the difficulties for some time past unfortunately existing in the St. Louis congregation.—*Ibid.*

On Thursday of last week the Rt. Rev. Bishop of New York laid the corner stone for a church to be erected at Perth Amboy, N. J.—*Ibid.*

Dioc. of RICHMOND.—From our Correspondent. *Sir:*—A day's journey up the James River brought me to Richmond, the city of Hills. While in Norfolk I had heard much said of the turns and bends of the "noble James," and of several remarkable places, notable as being connected with the early settlement of the state more than for their present appearance or oddity, but, owing to the

continued rain which commenced soon after our departure, I was obliged to satisfy my curiosity with what I had heard—preferring also a dry seat in a close cabin to a wet jacket upon an open deck—however I might regret being unable to see places designated by the classic names of Newport News, Dancing Point, Tree Point, &c. &c.

The boat stopped for a short time at Jamestown, where there is still standing the ruins of an old brick church which was built by the first settlers. Several of the passengers were anxious to go on shore, but there was no time to spare for such a privilege. One young gentleman was so fond of relics, that he sent a black boy, who was standing on the wharf, to procure a brick from the old church (probably because that church was connected with the *religious tolerance* of the settlement), but before the messenger returned the boat was off. It may be strange that one of our dissenting brethren should have any veneration for relics, but so it is, this young man was the son of a Baptist minister. He wanted the brick for his uncle, who was so wedded to religious matters, that he would give more for a brick from "the old church," than he would for a yoke of oxen. I felt sorry for the young man's disappointment, but could not help thinking how strange it was that that feeling which cannot exist with Catholics, without bringing upon them the odium of Protestants, should now be a virtue with this young Baptist.

There are two things which are calculated to relieve the monotony of a river journey—one is good company, the other a good book. Finding my companions affected by the weather, I had recourse to the latter, and taking up the January No. of your Magazine, soon became deeply interested in the able review of "Brande's Encyclopædia," and then with that sterling article in the February No. on the "Influence of Catholicity on Civil Liberty," from the pen of your valuable correspondent, "M. J. S." We arrived in Richmond about 9 o'clock P. M.

The next morning, when I looked from my chamber window, I had Capital Square in full view, in the centre of which stands the capitol of the state, a large Grecian building, and, standing as it does, on the highest point, is the first object to meet the eye of a person entering the city from either direction.

St. Peter's church, which is the Cathedral of this diocese, is built on one of the spacious streets leading from the square. It is a neat building, having a projecting portico and steeple. The cross which tops the steeple is another prominent object to be seen amongst the steeples and cupolas of Richmond. St. Peter's, like St. Patrick's in Norfolk, is without galleries, but is entirely too small for

the congregation attached to it. The pastor is the Rev. T. O'Brien, whose residence adjoins the church, and whose zeal and labors are well illustrated by the general *practical* Catholicity of his flock. The number of Catholics in Richmond is much larger than in Norfolk, but, being generally persons of moderate means, they are obliged to put up with the inconvenience of having but one church—the German portion, however, had already commenced collecting funds for the erection of a church, and the settlement of a clergyman who could minister to them in their own language, while the other portion were devising plans by which to enlarge St. Peter's.

St. Joseph's Female Academy, under the direction of Sisters of Charity—Sister Josephine, superior—is a spacious building, centrally and well situated, not far distant from the church, in which all the useful and ornamental branches are taught. The annual charges for board, doctor's fees, bedding, &c. is \$106—a few extra charges for branches not included in the usual course. The day scholars are divided into three classes, at charges of—for the first class \$4, second \$5, third \$6 each, per quarter. The revenue of the academy is applied to the support of the Female Asylum attached to the institution.

St. Vincent's Seminary, which is the residence of the Rt. Rev. Bishop Whelan, is about one and a half mile from the city. It is pleasantly situated in a retired locality, with all the advantages of country air for health, and country room for healthful exercises. The building is large and well arranged for all the desired purposes—and we hope that ere long this seminary will be in as full tide of prosperity as are the numerous institutions in our own diocese.

A short time ago a worthy Presbyterian divine undertook to *destroy* Catholicity in Richmond by a course of lectures, but such was the nature of his *arguments*, and so vulgar, and, in many instances, so indecent were the anecdotes with which he *illustrated* his lectures, that instead of injuring Catholicity he only made friends for religion where he sought to make enemies, thus giving us another instance of good coming from evil.

Leaving Richmond by the cars, I was soon in Petersburg—an agreeable little city, and a place of large business, although somewhat a victim to the internal improvement fever. St. Joseph's church is a plain but handsome little building, to which is attached a large lot of ground of some value; the congregation numbers about one hundred and fifty persons. There are few more interesting missions than this, however small it may appear—for though the field is not large the soil is fruitful. O. O'B.

DIocese of New Orleans.—*Confirmation*.—On the 18th of July, Bishop Blanc administered

confirmation to fifty-five persons at Paincourtville; on the 19th, at Assumption, to fifty-eight; on the 21st, at Donaldsonville, to ninety-six.—*Propagateur Catholique*.

DIOCESS OF CHARLESTON.—*Confirmation.*—This sacrament was administered, at Locust Grove, to nineteen persons; at Washington, Wilkes Co. to three, where also a church under the invocation of St. Patrick was dedicated. On the 14th July several persons were confirmed at Columbia.—*U. S. Cath. Miscel.*

DIOCESS OF CINCINNATI.—*Episcopal Visitation.*—There were nineteen persons confirmed at the church of SS. Philip and James near Fulton; twelve at Mr. Gallagher's settlement, near Wooster, and twelve at St. Francis, Chippewa. The Bishop preached to a large audience in the Methodist meeting-house at Wooster.

St. Vincent's, Akron, Summit county, is a new church erected since last spring, by the Rev. Mr. Howard. It is, including sacristy, fifty-nine by thirty-two feet, and one of the handsomest churches in the diocese. The little flock is fast increasing here and very zealous. There were forty confirmed.

The church of our Lady of the Lake, Cleveland, as to its altar and interior decorations, realized all we had heard of it. There were one hundred and ninety-one persons confirmed.—*Catholic Telegraph*.

DIOCESS OF LOUISVILLE.—*Clerical Retreat.*—The spiritual retreat of our secular clergy opened

at the Theological Seminary of St. Thomas, on Sunday the 25th of July, and terminated on the following Saturday evening, the 3d of August. There were in attendance thirty-one clergymen, of whom thirty were from our own diocese, and one from that of Vincennes.—*Cath. Advocate*.

HUMBUGS.—The statements lately so widely circulated, respecting a woman condemned to death for apostatising from the Catholic religion in the island of Madeira, and the decree of the emperor of Austria, forbidding any one to become a Protestant without the royal license, turn out to be pious humbugs to suit the enlightened spirit of this "Protestant country." The British ambassador exposes the first—the laws of the Austrian empire expose the other.—*Cath. Telegraph*.

ILLIBERAL.—We regret that the *Banner of the Cross* should consider it a compliment to be associated with the persecuting Maryland Episcopians of the last century, whose hostility to civil and religious freedom is unequivocally reprobated by the high-church party of the present day. *Quantum mutatus!*

OBITUARY.—Died, in Columbus, Geo. on the 18th ult. the Rev. THOMAS MOLONEY, a native of the county Limerick, Ireland. During his brief and severe illness (bilious fever) he was attended by the Rev. Mr. Coffey, at whose hands he received the last sacraments of the church; and fully aware of his approaching departure, met death with the most consoling dispositions.—*U. S. Cath. Miscel.*

NOTICES OF BOOKS.

The Life of our Lord Jesus Christ; with moral reflections, critical illustrations, and explanatory notes. By the Rev. Henry Rutter, &c. New York: R. Martin & Co.

We have received Part 8 of this valuable work, which reflects great credit upon the publishers. It is beautifully executed, and each part is adorned with a highly finished engraving. As to the contents of the publication, they are such as must necessarily recommend themselves to the attention of every Christian.

Eustachius: an episode of the first ages of Christianity. By C. Schmid. Translated from the French. Baltimore: F. Lucas, jr. 18mo. pp. 196.

This story is based upon the well known fact recorded in ecclesiastical history, relative to the conversion of St. Eustachius. It is written in the usual interesting style which characterizes all the writings of Schmid, and combines in the happiest manner the pleasing with the instructive. It may be read with advantage by all classes of persons.

This little volume forms the eleventh number of the *Youth's Library*, so favorably known to the Catholic community.

Valedictory Address, delivered at the annual commencement of Georgetown college, July 25th, 1844. By William Pinkney Brooke, of Maryland. Published by request of his friends. Washington: Printed by Blair & Rives. Pp. 12.

Valedictory performances, and particularly those which terminate the close of a collegiate career, are frequently mere formalities, and still more frequently are they devoid of that deep feeling and impressive thought which the solemnity of the occasion is so well calculated to inspire. This, however, cannot be said of the address before us. Mr. Brooke seems to have been fully alive to the importance of the task which he was called upon to perform, and he grasped the realities of the past, the present and the future, with a vigor of sentiment and a pathos of style which are equally honorable to his mind and his heart.

ECCLESIASTICAL CALENDAR.

- Sunday.** 14th after Pent. (1st Sept.) sem. 9th less. and com. of S. Egidius and MM. in Lauds and Mass, in which Gl. Cr. &c. *Green.* In Vesp. com. of fol.
- 2 Monday.** S. Stephen C. sem. (Hym. mer. sup.) 2 col. *A cunctis, 3 ad lib. White.* Vesp. of the feast.
- 3 Tuesday.** Feria, 2 col. *Fidelium, 3 a cunctis. Green.* Vesp. of feria.
- 4 Wednesday.** Feria, col. as on 2d. Inst. *Green.* Vesp. of fol. (in hym. mer. sup.)
- 5 Thursday.** S. Lawrence *Justinian, BC.* semid. In mass Gl. and col. as yest. *White.* Vesp. of the feast.
- 6 Friday.** Feria, in mass col. as yest. *Green. Abstinence.* Vesp. of fol.
- 7 Saturday.** Office of the concept. of the BVM. semid. in mass Gl. 2 col. de Sp. sancto, 3 Eccl. or pro Papa. Pref. et te in comm. concept. *White.* Vesp. of fol. com. of Sunday.
- 8 Sunday.** † 15th after Pent. (2d. Sept.) Nativ. of the BVM. d. 2 cl. with oct. 9th less. and com. of Sund. and S. Adrian in Lauds and Mass. com. of S. is omit. in solemn mass. Cr. Pref. of BV. et te in nativ. and Gosp. of Sund. at the end. *White.* In Vesp. com. of Sund. S. Gorgonius.
- 9 Monday.** † Of the Oct. semid. 9th less. and com. of S. in Lauds and Mass, in which Gl. 3 col. de Spiritu s. and Cr. *White.* Vesp. of fol. com. of Oct.
- 10 Tuesday.** † S. Nicholas *Tolent. C.* doub. com. of Oct. in Lauds and Mass, in which Gl. Cr. and *White.* In Vesp. com. of Oct. and SS. Protus, &c.
- 11 Wednesday.** Of the Oct. sem. 9th less. and com. of SS. in Lauds and Mass, in which Gl. 3 col. de Sp. sancto, and Cr. *White.* Vesp. of the Oct.
- 12 Thursday.** † Of the Oct. semid. in Mass 2 col. de sp. s. 3 Eccl. or pro Papa, and Cr. *White.* Vesp. of Oct.
- 13 Friday.** † Of the Oct. semid. as yest. *White. Abstinence.* Vesp. of fol. com. of Oct.
- 14 Saturday.** † (Anniv. of the consec. of M. Rev. Archb. of Balk.) Exalt. of the Holy Cross, gr. d. com. of Oct. in Lauds and Mass, in which Gl. Cr. and Pref. de cruce. *Red.* In Vesp. com. of fol. and Sund. S. Nicomedes.
- 15 Sunday.** † 16th after Pent. (3d. Sept.) Holy name of Mary, gr. d. 9th less. of hom. and com. of Sund. and S. in Lauds and Mass, in which Gl. Cr. Pref. Et te in festiv. and Gosp. of Sund. at the end. *White.* In Vesp. com. of Sund. and fol. and SS. Euph. &c.
- 16 Monday.** SS. Cornelius and Cyprian, MM. semid. 9th less. and com. of SS. in Lauds and Mass, in which Gl. and 3 col. *A cunctis. Red.* Vesp. of fol. (in hym. mer. sup.) com. of prec.

- 17 Tuesday.** Stigmas of S. Francis, doub. In Mass Gl. *White.* Vesp. from ch. of fol. com. of prec.
- 18 Wednesday.** Emb. day. Fast. S. Joseph a Cypert. C. doub. 9th less. of hom. and com. of fer. in Lauds and Mass, in which Gl. and Gosp. of fer. at the end. *White.* Vesp. from ch. of fol. com. of prec.
- 19 Thursday.** SS. Januarius and Compan. MM. d. In Mass Gl. *Red.* Vesp. from ch. of fol. com. of prec.
- 20 Friday.** Emb. day. Fast. Vig. of S. Matthew. SS. Eustachius and Compan. MM. doub. 9th less. of hom. and com. of fer. in Lauds and Mass, in which Gl. 3 col. vig. and Gosp. of fer. at the end. *Red.* Vesp. of fol. com. of prec.
- 21 Saturday.** Emb. day. Fast. S. Matthew Ap. and Evang. d. 2 cl. 9th less. of hom. and com. of fer. in Lauds and Mass, in which Gl. Cr. Pref. App. and Gosp. of fer. at the end. *Red.* In Vesp. com. of fol. and Sund. and SS. Maurice, &c.
- 22 Sunday.** 17th after Pent. (4th Sept.) Seven Dolours of the BVM. gr. d. (15th inst.) 9th less. of hom. and com. of Sund. and SS. in Lauds and Mass. Cr. Pref. Et te in Transfig. and Gosp. of Sund. at the end. *White.* In V. com. of Sund. and fol. and S. Thecla.
- 23 Monday.** S. Linus, PM. semid. 9th less. and com. of S. in Lauds and Mass, in which Gl. 3 col. *A cunctis. Red.* Vesp. of fol. com. of prec.
- 24 Tuesday.** Our Lady of Mercy, gr. doub. In Mass Gl. Cr. Pref. Et te in festiv. *White.* In Vesp. com. of fol.
- 25 Wednesday.** S. Thomas of Villanova, BC. d. (22d. inst.) in hym. mer. sup. In Mass Gl. *White.* In Vesp. com. of fol. and SS. Cyprian, &c.
- 26 Thursday.** Office of the B. Sacrament, semid. Less. 1 noct. from 5th Sund. of Sept. 9th less. and com. MM. in Lauds and Mass. Gl. 3 col. *A cunctis,* and Pref. of Nativ. *White.* Vesp. from ch. of fol. com. of prec.
- 27 Friday.** SS. Cosmas and Damian, MM. semid. Less. 1 noct. from fer. 6 after 5th Sund. Sept. In Mass Gl. 2 col. *A cunctis, 3 ad lib. Red. Abstinence.*
- 28 Saturday.** S. Wenceslaus, M. sem. Less. 1 noct. from Sat. after 5th Sund. Sept. In Mass as yest. *Red.* Vesp. of fol. com. of 1 Sund. Oct.
- 29 Sunday.** † 18th after Pent. (1 Oct.) Dedication of S. Michael Archangel, d. 2 cl. 9 less. and com. of Sund. in Lauds and Mass, in which Gl. Cr. Pref. of Trin. and Gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund.
- 30 Monday.** † S. Jerom, CD. doub. In Mass Gl. and Cr. *White.* In Vesp. com. of fol.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.										MOON rises or sets. Mean time.									
D.	M.	Boston, &c.	New York &c.	Washington &c.	Charleston, &c.	N. Orleans, &c.	Boston, &c.	N. York, &c.	Wash'n, &c.	Char'ston, &c.	N. Orleans, &c.								
		rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.		
1	Sund.	5 24 6	36 5	27 33	5 29 6	31 5	35 6	25 5	37 6	23	8 33	8 37	8 41	8 53	8 59				
2	Mon.	26	35	24	32	30	35	24	37	22	9	7	9 12	9 17	9 31	9 38			
3	Tues.	27	33	29	30	31	23	36	22	38	21	9	46	9 51	9 57	10 14	10 21		
4	Wed.	28	31	30	29	32	27	37	21	38	19	10	31	10 37	10 44	11 0	11 8		
5	Thurs.	29	30	31	27	33	25	37	20	39	18	11	22	11 27	11 34	11 50	11 58		
6	Frid.	30	28	32	26	34	34	38	19	39	17	...	...	...	...	...	...
7	Satur.	31	26	33	24	35	23	38	18	40	16	0 17	0 22	0 28	0 43	0 50	...		
8	Sund.	5 32 6	25 5	34 6	23 5	35 6	21 5	39 6	15 5	40 6	15	1 17	1 22	1 26	1 40	1 47			
9	Mon.	33	23	35	31	36	20	40	15	41	13	2	21	2 24	2 28	2 39	2 45		
10	Tues.	34	21	36	19	37	18	40	14	42	12	3	25	3 29	3 31	3 39	3 43		
11	Wed.	35	19	37	18	38	17	41	12	42	11	4	33	4 34	4 36	4 40	4 44		
12	Thurs.	36	17	38	16	39	15	42	11	43	10			sets.	sets.	sets.	sets.		
13	Frid.	37	16	39	14	40	13	42	9	43	8	6 28	6 31	6 32	6 35	6 41			
14	Satur.	38	14	40	12	41	12	43	8	44	7	7 2	7 5	7 8	7 17	7 23			
15	Sund.	5 39 6	12 5	41 6	10 5	42 6	7 5	44 6	6	7 40	7 45	7 49	8 2	8 7	8 7				
16	Mon.	40	11	42	8	42	9	44	5	45	5	8 24	8 29	8 35	8 50	8 57			
17	Tues.	41	9	42	7	43	7	45	5	45	4	9 15	9 21	9 27	9 43	9 52			
18	Wed.	42	7	43	5	44	5	45	4	46	3	10 14	10 19	10 25	10 42	10 51			
19	Thurs.	43	5	44	4	44	4	46	3	46	2	11 18	11 22	11 28	11 44	11 52			
20	Frid.	44	4	45	2	45	3	47	1	47	1	...	...	...	...	...
21	Satur.	45	2	46	1	46	1	47	0	47	0	0 27	0 31	0 36	0 49	0 55			
22	Sund.	5 46 6	0 5	47 5	59 5	47 5	59 5	48 5	58 5	58 5	58 5	1 34	1 37	1 42	1 51	1 58			
23	Mon.	47 5	58	48	57	48	57	48	57	48	57	2 42	2 45	2 49	2 55	2 59			
24	Tues.	48	56	49	55	49	55	49	55	49	55			rises.	rises.	rises.	rises.		
25	Wed.	49	54	50	53	50	53	50	54	50	54	5 7	5 8	5 8	5 11	5 13			
26	Thurs.	50	52	51	52	51	52	50	53	50	53	5 34	5 36	5 38	5 43	5 46			
27	Frid.	51	50	52	50	52	51	51	51	51	51	6 2	6 5	6 8	6 16	6 20			
28	Satur.	53	49	53	49	53	49	52	50	51	50	6 32	6 36	6 40	6 50	6 56			
29	Sund.	5 54 5	47 5	54 5	47 5	54 5	47 5	52 5	49 5	52 5	49 5	7 6	7 11	7 15	7 29	7 36			
30	Mon.	55	45	55	45	55	45	53	47	52	48	7 43	7 48	7 54	8 9	8 16			

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of Sept.									
Fourteenth Sunday after Pent.	Gal. v. 16-24.	Mat. vi. 24-32.							
Fifteenth Sunday	Gal. v. 25, vi. 11-16.	Mat. vi. 17-18.							
Sixteenth Sunday	Eph. iii. 12-21.	Luke xiv. 1-11.							
Seventeenth Sunday	1 Cor. i. 1-9.	Mat. xxi. 33-40.							
Eighteenth Sunday	1 Cor. i. 4-9.	Mat. xxii. 1-10.							

PHASES OF THE MOON.									
D. H. M.									
Last quarter,	4	4	35 A.						
New moon,	13	8	2 A.						
First quarter,	19	2	44 A.						
Full moon,	26	8	5 A.						

THE
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THE UNITY OF THE CHURCH.

1. *The Unity of the Church.* By Henry Edward Manning, M. A. Archdeacon of Chichester. New York: D. Appleton & Co. 12mo. pp. 305.
2. *What is the Church of Christ? with a pastoral letter of the Bishop of Maryland.* Baltimore: Daniel Brunner. 18mo. pp. 156.

THE two volumes heading this article treat professedly of the same question under different titles, and afford us an opportune occasion to present the readers of our Magazine with a few remarks on the vital question of the *Unity of the Church*. This topic rightly discussed, strikes at the very root of Protestantism, and supersedes the necessity of entering into countless discussions on the various truths which have been assailed since the era of the so-called reformation; it is a subject which has been constantly presented to the reluctant view of modern sectarianism by our great controversialists Bellarmine, Bossuet, Nicole, &c., and the impartial and sincere inquirer who has investigated this subject, must have been fully convinced that unity, the first character of the Christian church, as developed in the apostles' creed, and as understood by all antiquity, is the most obviously deficient character of Protestantism, in which you would in vain look for any thing like unity. Ever since the time of Luther, it has arrayed creed against creed, altar against altar, anathema against anathema, and it must be admitted, these variations were more or less calculated to please

by the very novelty which they presented. Puseyism, as it is called now, is another instance of this display of Protestant unity. We wish it were the last link of a chain which has now fettered religion for three centuries. We wish it were the last act of a drama which has now lasted too long. Certain it is that Protestant sects seem to have described the full circle of errors: their last resource is to retrace their steps and return to the point from which they started: we mean Catholic unity.

The two works already alluded to are from the Oxford school, and we confess that we have witnessed with pleasure, the efforts of the authors to assume a little more of the truly Catholic mien. The approximation is equally wonderful and consoling. Two centuries ago these works would no doubt have been stigmatised as crude Romanism, as tainted with superstition, as anti-scriptural and as the offspring of some designing papist; they could not have been the productions of Protestant pens. The authors are the advocates of tradition, they quote the councils and the holy fathers, and the style and illustrations of their works are imitations of the phraseology and representations of the Catholic church. We sincerely congratulate our Episcopal brethren on these advances towards unity, and venture to express the hope that they may soon take the final step for the achievement of so desirable an object. We offer our remarks

in this article with the sole view of aiding this happy consummation. We would wish our brethren of the Anglican church to eschew not only the name but also the principles of Protestantism; and to adopt not merely the language of Catholicism, but the dutiful submission also which it pays to a lawfully constituted pastorship. They have for this purpose only to carry out fairly and sincerely the principles which they profess on the unity of the church: for admitting, as they do, that there is but one church, that heresy and schism exclude us from it, and that the ancient church is neither heretical nor schismatic, the argument seems irresistible that they are in a state which may justly awaken their apprehensions.

The doctrine of the unity of the church is inculcated in almost every page of the sacred writings; it is illustrated by numberless comparisons and allegories, and is enforced by the threat of severe penalties. It is the first quality or property which the primitive Christians were taught in the symbol, to ascribe to the church; *et unam, sanctam, Catholicam et apostolicam ecclesiam*, and church history is scarcely any thing more than a record of the various attempts of certain men to dissolve that unity, and of the means which have been employed to preserve it unbroken. There are no writings of the fathers, nor is there a council which could not be adduced in vindication of this unity; many fathers have written professedly on the subject, as St. Cyprian, whose work the archdeacon of Chichester often quotes and considers authoritative. St. Austin was of opinion that the subject of church unity should not be left unexplained even to the catechumens who are slow of understanding; and this is the main reason assigned by Dr. Manning for placing the subject of the *unity of the Church*, before the eyes of the people.

But what is that unity which all admit to be essential to the church of Christ? What is the nature of the bond which should connect all its members, in order that they may be said to form *one* body, and to belong to *one* society? What are the misdeeds which exclude an individual from this society? Here the difficulty begins with our separated brethren, and they have labored hard in order to explain how the different religious sects, with their countless variety of creeds, tenets, articles, orders and

modes of government, form *one* church. Those of the most liberal cast admit within its pale all men whatever, who follow their reason as the great means of discovering truth, and hence, he that rejects the Scriptures as a human fabrication as well as he who believes them to be the inspired word of God, the Jew, the pagan, the idolater, and even the atheist, will all constitute but one society, remarkable by the bond of unity which connects its members. This is the widest latitudinarianism; a system, which is the logical result of the principle of private judgment, as independent of church authority, and strange to say, in the confusion of modern ideas it has been advocated by some, though in reality it is neither more nor less than a revival of the pagan dogma, that the Deity does not trouble himself about the concerns of men, and satisfied with the happiness which he enjoys above, is equally indifferent to the religion and impiety of mortals. Others, aware that this view of things is the destruction of all religion, and annihilates the fruits of man's redemption by Christ, consider the oneness of the church to consist in embracing all those who place confidence in the Redeemer, who believe in the Scriptures, and are free from gross and fundamental errors. What these errors are, which would sever the unity of the church, is a point very difficult to decide; and here there is almost as much room for latitudinarianism as in the preceding system. To deny all the sacraments is a fundamental error according to some, but not so according to others. To deny episcopacy and an ecclesiastical ministry is very fundamental in the views of one sect, while with another it is not a matter of serious moment; some believe in the divinity of Christ as a fundamental doctrine, others reject it. Nor is this discrepancy of opinion a source of astonishment, when we reflect that they among whom it exists, have no tribunal by which to ascertain what is, and what is not fundamental.

The page of history cannot fail to display to the impartial observer, the principle upon which the church, we mean the Catholic church, spread over the whole world and in communion with the bishop of Rome, has ever maintained inviolate its sacred prerogative of unity. He will perceive that the Catholic system is no after-clap theory; that it originated with the apostles and disciples who

followed Christ to the mount where he ascended into heaven, and is found developed less in their words than in their actions. The church is a visible society, composed of all those who admit, without the least exception, the same faith, as defined by a body of pastors, and who are subject to the government of those pastors, that is the bishops, having one at their head who is thus the centre of unity. To reject the least article defined by the body of pastors, has always been deemed an exclusion from the church by *heresy*: to abjure the obedience due to the pastors of the church in ecclesiastical matters, without however denying the doctrines defined by them, has always been considered as an exclusion from the church by *schism*.

That a perfect agreement in faith is required from all the members of the church, so that the denial of any article whatever propounded by the body of pastors, constitutes the crime of heresy, and excludes from the church of Christ, is plain from almost every text of Scripture which alludes to the unity of the church, and from the constant practice of the Christian world. The apostle tells us in the most positive language, that God has established an external ministry, consisting of apostles, evangelists and other pastors and teachers, "unto the edification of the body of Christ, till we all meet in the unity of faith . . . that we may not be children tossed to and fro, and carried about with every wind of doctrine." * Now, if unity of faith were not essential to the church, what would be the meaning of St. Paul? If all the Protestant, Greek and Catholic clergy were ministers of the same society, and however different their tenets, it would follow that evangelists, apostles, pastors and teachers are established, not for the unity but for the diversity of faith, and we would be tossed to and fro by every wind of doctrine, believing now one thing, then another, afterwards a third, and thus passing from system to system, from opinion to opinion, we would at length complete the circle of human errors. The apostle, in the epistle already quoted, compares the church to a body whose head is "Christ, from whom the whole body compacted and fitly joined together, by what every point supplieth according to the operation in the measure of every part, maketh increase of

the body, unto the edifying of itself in charity." * If unity of faith is not a constituent quality of the church, it must be a whole, composed of jarring and conflicting parts; let us imagine it for instance under the symbol of a human body introduced by the apostle: the feet, we may conceive to be those who deny the divinity of Christ; the trunk will be formed of those who admit two sacraments; the breast of those who admit three; the right arm will embrace those who admit all the books of Scripture, the left those who admit only a portion of them. Sectarians of every hue might be accommodated, some affirming the necessity of grace and others denying it, some acknowledging the corporeal presence of Christ in the Lord's supper, others only a figurative presence, &c. What an admirable body would this be, and how well compacted and fitly joined together! If such were the church of Christ, it would exhibit a collection not less heterogeneous than that of the poet:

"Humano capiti cervicem pictor equinam
Jungere si velit, . . .
Spectatum admisi risum teneatis, amici?"

The idea of *heresy* would never have sprung up among Christians, if unity of faith had not been considered an essential feature of the church; because the privilege of private judgment being once conceded to all, no individual could have claimed a right to expostulate with his neighbor on any point of doctrine. But what have been the doctrine and practice of the apostles on this point? What has been the practice of the entire church since the time of the apostles? We find St. Paul recommending to Timothy "*faith* and a good conscience, which some rejecting, have made shipwreck concerning the faith, of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme." † How could there be a possibility of making a shipwreck in the faith, and of incurring the awful punishment of deliverance to Satan, if every one were allowed to think as he pleases, and there were no other articles of faith than what every one thinks fit to believe? Could not Hymeneus and Alexander have pleaded their point as well as Arius, Nestorius, Pelagius, Socinus, Luther, Calvin, Cranmer, Wesley, Swedenborg and others? St. Paul must either have been ignorant of the system of unity in-

* Eph. 4, 11.

* Eph. ch. 4, v. 16. † 1 Tim. ch. 1, v. 19.

vented in modern times, or he would certainly have held a very different language. He would not, for instance, have given the following recommendation to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he that is such a one, is subverted and sinneth, being condemned by his own judgment."* The following passage of St. John is also in point: "Whosoever recedeth, and continueth not in the doctrine of Christ, hath not God; he that continueth in the doctrine, he hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house, nor say to him God save you, for he that saith to him God save you, communicateth with his wicked works."† Here the apostle makes no exception of certain points of doctrine that have been delivered, and might be deemed unimportant; if any man come to you and bring not "this doctrine," the whole doctrine of Christ, receive him not into the house, lest you should communicate with his wicked works.‡

If there could be any thing unimportant in doctrinal matters, it would seem to be the questions regarding circumcision and other observances of the old law. The apostles, however, thought it necessary to take these subjects into consideration, and their decision, in the council of Jerusalem, clearly points out the authority by which questions of this nature are to be determined. "Forasmuch as we have heard that some who went out from us, have troubled you with words subverting your souls to whom we gave no commands... It hath seemed good to the Holy Ghost and to us to lay no farther burden upon you."§ The apostles here positively declare, that they who taught the necessity of legal observances had left the church, and subverted the souls of the faithful, and they charged them with inexcusable presumption, because they exercised the office of teachers without the necessary authorization; "to whom we gave no command." The proceedings and the injunctions of the apostles equally show, that there is in the church a body of pastors and teachers, from whose

"commands" all doctrine proceeds. Now that the decision of the apostles was binding upon the conscience will readily be admitted by all; we find likewise that St. Paul "commanded"* his disciples to keep the precepts of the apostles and of the ancients. Again, writing to the Galatians he does not hesitate to say, "Behold, I Paul, tell you that if you be circumcised Christ will profit you nothing."† We should suppose that this was a very pardonable error, if any such there could be in matters of doctrine; the Galatians, however, are admonished that Christ will profit them nothing, if they insist upon the necessity of a legal observance, which has been declared unavailing by the body of pastors. The apostles go still further and inform us, that not even the real or apparent obscurity of a doctrine will shield its opponent from condemnation. St. Peter speaking of some passages in the epistles of St. Paul which were hard to be understood, positively asserts that the unlearned and the unstable wrest them as also the other Scriptures "to their own perdition."‡ The consequence is unavoidable that even in those things which are really abstruse and hard to be understood, we cannot depart from sound doctrine without incurring "perdition."

It is scarcely necessary to quote the language of tradition on this subject, as the history of the rise, condemnation, and fall of every error, is but a continual exemplification of the unity of doctrine required for the unity of the church. One or two passages, however, from the writings of the most venerated fathers of antiquity, may not be devoid of interest. St. Irenæus who was cotemporary with the last apostle, says: "The church, though spread over the whole world, maintains the faith with all zeal and solicitude, as if she dwelt in one house. She admits that faith in a uniform way, as if she had but one mind and one heart, and by an admirable unanimity she professes and teaches those truths as if she had but one mouth, for though the languages of nations are different, still the strength of tradition is every where one and the same; the churches of Germany, Spain, Gaul, of the east and of Egypt, and of the Mediterranean regions, believe not and teach not in different

* Titus, ch. 3, v. 11.

† 2 Rom. 9.

‡ The faithful are here forewarned not to expose their faith by an undue familiarity with teachers of a false doctrine. This, however, is by no means inconsistent with the duties which charity and courtesy impose.

§ Acts, ch. xv, v. 24.

* Acts, ch. xv, v. 24.

† Gal. ch. v, v. 2.

‡ 2 Peter, ch. 3, v. 16.

ways.”* Could the aggregate of Protestant churches, or one-half or one-fourth of them hold this language with any pretension to truth? Is not this the exclusive privilege of the Catholic church spread throughout the world, and every where teaching the same doctrinal points? St. Gregory Nazianzen whose profound erudition and exquisite judgment have won for him the title of “theologian” by excellence, declares “that the most dangerous heretics are those who, in other respects maintaining a sound doctrine, will by one word, a drop of venom, as it were, destroy the simplicity and truth of the Catholic faith received from the apostles by tradition.”† Here the unity of doctrine or of faith is pronounced so essential, that the least error, even a word, will be sufficient to corrupt it and to involve in the guilt of heresy. We might easily extend our quotations and multiply our arguments, but we deem it unnecessary, particularly as the works mentioned at the head of this article, appear to admit theoretically the necessity of oneness in faith, though they do not consistently carry out this principle. The bishop of Maryland most unequivocally asserts in his pastoral letter, that,

“As Christians, we are bound equally to all the truth in faith and practice, and to every part. It is no privilege of ours to select what we deem important, and lay the rest aside. We have not the *truth* if we are destitute of any portion of it. If our destitution is the result of our own choice, we are guilty of the rejection of the *whole*. It came from heaven entire. It was sent into the world by its commissioned bearers. It must be acknowledged and held in that same entirety.”‡

This is a most orthodox and Catholic declaration. But our readers will be surprised to learn that, according to the meaning of this emphatic declaration, the church of England which is Calvinistic, the church of Rome which is Catholic, the church of Sweden which is Lutheran, the Greek church, or church of Russia, which is schismatical, form but one church, bound together by unity of faith. A few pages further on, in the same pastoral letter, we find this statement:

“So we, being many, are one body in Christ and every one members, one of another. This is no description of ‘an aggregation’ of inde-

pendent persons or communities, but of ‘a body whose life depends upon its unity. As we read it, we receive it, and are sure that we receive it rightly, because the whole Christian world, for fifteen hundred years, without an exception, so received it.’”*

A most wholesome doctrine! A beautiful homage paid to the tradition of the Christian church during fifteen hundred years! The author might have easily swollen the number to eighteen hundred years, for the same church which rejected all heretics and schismatics for fifteen centuries, has rejected with equal unanimity the different sects that have sprung up during the last three centuries. Explaining more fully what he means by the entirety of faith, the bishop adds,

“In the Bible, in the Bible alone, we seek for all saving truth. From the Bible, from the Bible alone we would derive all, even the least particulars of our faith and teaching. But it must be the Bible in its own pure primitive meaning, not explained away, and accommodated to modern notions and evil times.”

Of the consistency of these statements with the preceding we will not undertake to speak: but we cannot fail to notice the acknowledgment that the Bible may be explained away and accommodated to modern notions and evil times: whence it follows that a living tribunal is necessary to decide upon its interpretation, and this tribunal, as it has already been stated, is the body of pastors. Now we ask whether this body of chief pastors, in order to prevent the perversion of the Scriptures and its “accommodation to modern notions and evil times,” did not pass condemnation against the attempts of Luther, Calvin, Henry VIII, Elizabeth and Cranmer, to alter the faith of the church?

Thus far we have demonstrated that unity of doctrine is an essential element in the unity of the church; but it is not the only one; unity of government is also indispensable in the church as it is in all societies. In other words, the government of the church has been confided to the bishops, under the authority of a chief pastor, the Roman pontiff; and whoever refuses obedience to these pastors in the government of the church, becomes a schismatic and ceases to be a member of the church. Where there are two distinct governments, there are also two dis-

* Adv. her. l. i, c. 10. † Tract. de Jude.

‡ What is the Church? &c. p. 6, pref.

* Ibid. p. 12.

distinct societies, and consequently there is no unity. The Scripture represents the church to us under the emblem of a family, and nothing could express more clearly the unity of government required in the church; for there is no institution among men, in which unity of views, of interests, of feelings, is more strikingly displayed than in a family. The church, as we have already seen, is often compared to the human body, where also the most absolute unity of government prevails. If the feet were to move in one direction when commanded to move in another, if the hands went upwards when we wished to lower them, if our eyes, our ears, and our other senses did not submit to that absolute unity of government which we observe within us, life would soon be extinguished. But that is impossible: a schism cannot take place in our body; neither can there be a schism, properly speaking, in the church, because she rejects from her bosom all those who do not submit to her government, which is one. The moment any of her members form an independent ministry, opposed to hers, they cease to be one with her, and by this very fact are excluded from the body which is alike inaccessible to heresy and schism.

That the establishment of a separate and independent ministry constitutes an infraction of church unity, and excludes its authors and abettors from her communion, is an inference which follows plainly from the account left us of two schisms, which arose in the golden age of Christianity. In the third century Novatian, guided apparently by a love of justice, but in reality the victim of a fiery ambition, censured Cornelius, the Roman pontiff, because the latter received too easily to terms of penance, the unfortunate individuals who had betrayed their faith in the time of persecution. In order to remedy this fancied evil, he proclaimed himself bishop of Rome, having caused himself to be ordained by three Italian bishops, whom he had bribed for the purpose. How did the church view this proceeding? Novatian was excommunicated by a council, convened in Rome in the year 251, and Novatian and the Novatians were uniformly and invariably handed down to posterity, as schismatics who had brought upon themselves the sentence of spiritual death, by erecting altar against altar. St. Cyprian would not so much as enter into

a controversy with them on any point of doctrine; for the very fact that they had swerved from the unity of ecclesiastical government, and rent the seamless garment of Christ, expelled them from the church, and rendered all refutation of their doctrine useless. "No matter what Novatianus teaches, for he teaches out of the church. Whoever else he may be, he who remains not in the church of Christ, is not a Christian."*

The other schism to which we have alluded, was that of Donatus and his followers who refused to acknowledge Cecilian as the lawfully elected bishop of Carthage. We learn from the unequivocal testimony of Christian antiquity, that they were regarded as revolted members of the church, and expelled from her communion. To bring them back to the fold was the object of many of the books which St. Augustine wrote, while various conferences were held by him for the same purpose, which, with the zeal that he otherwise displayed for the honor of religion, have contributed to rank him among the greatest saints and most illustrious doctors of the Christian church. That unity of government is essential to the church seems to be admitted by the authors we have named at the head of this article. The archdeacon could not have used stronger and more conclusive language upon the subject. The work approved by the bishop of Maryland, is equally positive on the matter.

"Let our church feeling direct us to view the church as a whole, and as one society founded by Christ manifest in the flesh—its principles and rules as God's, brought down to man's comprehension; and let it direct us farther to consider the undivisible unity of this church—that it is one, and we cannot make another . . . to desert from church communion will be felt to be a desertion of the body of Christ: to create or countenance a schism in the church, by setting ruler against ruler, and communion against communion, will be to rend his seamless garment, and to establish a new line of pastors and a new society, will be, not the possession of a separate fragment of that garment (for though it may be grievously rent, it still remains indivisibly one), but it will be felt to be setting ourselves in opposition to Christ, by whom it was declared, He that gathereth not with me, scattereth abroad."—P. 126.

Here the author and the patron of the work

* St. Cyp. Epis. ad Anton.

wholly and unequivocally discountenance the idea of establishing a new line of pastors, and a new society, and they emphatically declare that such an attempt is in direct opposition to Christ. How Protestants can write thus, without perceiving that they are demolishing their own religious fabric, is a perfect mystery to us. But we avail ourselves of the concession, and conclude that any new line of pastors, separating themselves from the old line, can never constitute a lawful ministry; but are to be viewed as a false society of Christians in opposition to Christ himself. We will accompany this conclusion with a few corroborative remarks. If a seceding ministry could be a lawful ministry, then Christ would have adopted a constitution for his church which would render it extremely difficult, if not totally impossible, for the generality of believers to distinguish a genuine from a spurious Christian society: for how can the mass of the community enter into an elaborate discussion of the pretexts alleged for a separation? This examination evidently surpasses the reasoning powers of many, and would consume more time than most persons can bestow upon it, whereas the fact of a separation is obvious and of the greatest notoriety. Besides, a line of pastors seceding from the primitive body, are perceived by all to have merely a human origin, to be but a party actuated by private views. It is manifest to all that such a ministry has no sanction from heaven, because constituted by man, who has no right to amend, modify or correct the constitution of the church, framed by Christ himself. Finally, if a new body of pastors could be a lawful one, then we should be obliged to say, either that the ancient line had ceased to be lawful, or that both lines are lawful; the latter opposition, however, destroys the unity of the church, and the former is evidently at variance with the promises of Christ to be *all days* with his church to the consummation of ages. Moreover, the new line of pastors not deriving any power from the other, which must have failed, nothing short of a second coming of Christ, or of an extraordinary mission, attested by the most evident miracles, could authorise its ministerial acts. All these various suppositions, so plainly opposed to the clearest testimony of Scripture, tradition and reason, in reference to the religious society

established by Christ, prove incontrovertibly, that no new line of pastors can be lawful, and that the old one can never fail.

One of the most common, and, if we may so speak, popular objections against the unity of the church, is this: if the church of Christ forms but *one* society, composed of men united in the profession of the same doctrine, and in submission to the same government, will she not be compelled to reject as heterodox, innumerable societies that have assumed the name of churches, and boast of being the true society of the followers of Christ? Will not the members of such societies appear to us as misinterpreters of the divine word, opposing the authority established by Christ, and in reality dividing his seamless garment, by substituting the creations of private fancy for the doctrines once delivered to the apostles? We confess these consequences are unavoidable; and the charges above mentioned may be justly preferred against the authors of these societies, who could offer no plea whatever in justification of their assault upon the ancient faith. It must be admitted however, that they who are connected with these societies only by the circumstances of birth and education, are in most cases incomparably less blameable for adhering to principles whose falsity they have never perhaps had an opportunity of discovering. Great however is their misfortune, and great their responsibility. They belong to a false church; they are deprived of innumerable advantages which they would possess in the true church; it is undoubtedly their duty to quit the communion of the false church to which they adhere, and to return to the true one which their fathers abandoned; but we are far from supposing that their separation from the church of Christ, may not, as in many other instances of positive and natural law, be excused by ignorance. The judgment of such cases belongs only to the Searcher of hearts, who alone can fully estimate the grounds of an unimputable ignorance. The authors of the two works that have suggested this train of remarks, admit without any hesitation that, there being but one true society of Christians, there is no safety out of it, and there is a moral obligation to embrace its communion. The book approved by the bishop of Maryland clearly states, that

“It is no more possible for a man to form a

wholly new independent society, which shall be part of the church, than it is for any in the present day to compose a poem which shall be part of the works of Homer. And if such a society be, notwithstanding, regarded by its members as if it were a church, if it be regarded as the appointed instrument for religious instruction and the means of spiritual grace; if it be placed for and in the head of the church, then the joining it must be a virtual renunciation of the true church, for we cannot possess two faiths, or belong, as it were, to two churches."—P. 103.

The language of archdeacon Manning is still more forcible and explicit on this subject. He is for the principle "*Périssent les colonies plutôt qu'un principe*;" it was principally for the purpose of elevating the low standard of teaching and of thought among his fellow churchmen, that he wrote his book, and he openly charges them with human respect for disguising the truth on this point.

"We have come to look upon the doctrine of unity as a part of the *theologia armata*—as a weapon of offence. We shrink from teaching it, lest we should seem to condemn those who are visibly in schism. . . . If the pastors of the flock should slur over the article of the incarnation of our Lord, as they have slurred over that of the unity of the church, her people would have been long since heretical. The low tone of teaching now prevalent on this doctrine is one reason to enforce the duty of bestowing much anxious thought and care in restoring some true and effectual mode of inculcating it upon our catechumens." P. 13.

The *True Catholic*, sanctioned by the bishop of Maryland, and a journal which considers it a special duty to uphold the unity of the church, speaks very unceremoniously upon this subject, without reflecting that its weapons bear powerfully against the Episcopal church. In an article on unity, the writer says: "Not a few of these (Episcopalians) find themselves, as they suppose, agreeing, in some points, more closely with the dissenters than with their more enlightened brethren in the church. The position of such men gives birth to a strong sympathy with the sects. There is another fruitful source of sympathy with the dissenting bodies, in the connexion by blood and marriage, which every where, among us, subsist with them. Both these classes of sympathisers are startled at the doctrine of the unity of the church, because, in

their uncouth phrase, it *unchurches* their friends. The plain common sense answer to this objection is, that the question is about the truth, not about the consequences of the truth, and that if unity be a doctrine of the Gospel, it is to be believed and taught, whatever may be its consequences." *

We have so far explained and defended, by simple, and what we deem irresistible arguments, the nature and conditions of the unity of the church, and as we have already remarked, our statements are supported by the authors whose works we have undertaken to review. It might seem at first, that nothing exceptionable could be found in books, which speak so accurately of the unity of the church. Those, however, who advance these orthodox sentiments, and delight so much in them, are Protestants, and they do not perceive, as we think they should, that the natural and evident conclusion of all their remarks is, that they should never have abandoned the communion of the ancient church of Rome, and that it is their bounden duty to return to her communion, if they wish to participate in the eminent advantages which are not enjoyed out of the pale of orthodoxy. Let us then examine calmly and with all charity, the reasons which are alleged against this conclusion; we trust that the remarks we have to offer will not be altogether fruitless, where there is a laudable disposition to appreciate, at their just value, the principles of religious truth.

The first point which presents itself for discussion is the necessity of admitting a centre of unity, a pre-eminence of honor and jurisdiction in the successor of St. Peter, the bishop of Rome. There is a perfect agreement on this point, to a certain extent, among the authors and approvers of the works noticed at the head of this article. They are all disposed to concede to us the pre-eminence of the Roman pontiff, as a human institution, though Archdeacon Manning confesses very candidly that St. Peter had a pre-eminence among the apostles by the implied disposition of our Lord. The book which has appeared under the sanction of the bishop of Maryland, seems to be of lower churchmanship, as it is incomparably lower in point of erudition and consistency, and denies every sort of supremacy both in St. Peter and in the bishops of Rome.

* True Cath. vol. I, p. 536.

"That this supremacy (of the pope) cannot be any bond of unity essential to the church is plain from this, that the church existed many centuries without its being so much as claimed. For it was not authorised by any institution of our Lord. We read indeed of an occasion when upon his confession of faith, St. Peter received an especial blessing and commission, and we know that the first converts on the day of Pentecost were made through his preaching, but these circumstances and others which the Romanists advance, were not deemed by the early church a sufficient reason for constituting him or his successors universal bishops, or the church of Rome mistress of all churches. . . . Hence we find no traces in the acts of the apostles and the later inspired writings of any supremacy of one over the rest then recognised in the church, and among the lessons of one of the earliest councils we find the encroachment of one bishop upon the territory of another is expressly forbidden as contrary to the principles of the church, and fostering the pride of worldly ambition. In short, the doctrine in question was one which gained ground by slow and almost imperceptible degrees, and it was not till the thirteenth century that it received any formal recognition or approbation of the church of Rome herself."—*Pp. 43, 44.*

We are less surprised at the strangeness of these assertions than at the tone of confidence with which they are put forth, and at the approbation which they have received from the bishop of Maryland, who we believe lays claim to erudition and to logical reasoning. That the supremacy of the pope is a bond of unity essential to the church, we would consider as evident from the absolute necessity of such a supremacy. A supremacy must exist, or unity would be impossible. If supremacy exists any where, it exists in the bishop of Rome. That there must be a supremacy and one bishop over the others, we regard as a necessary consequence of the fact that the church is *one* society. Where has there ever been a society without a president, without a visible head? Even in the republican form of government, the supremacy is vested in the person of a chief magistrate. Can it be supposed then that our Saviour founded a visible society without assigning to it a visible head? If bishops are absolutely equal in jurisdiction and independent of one another, who will judge the delinquent? How will the unity of faith and government be maintained? It will perhaps be said, by councils of bishops. But is it possible to have councils at all times?

And admitting that possibility for a limited territory, it would be next to impossible to have general councils frequently when the church is spread over the whole world; and even those general councils without a head to preside over them, would be but a source of greater confusion. In a word, all societies have a president and chief officer, and it cannot be supposed that Christ was so ignorant of this necessity in human societies as to leave no visible head to his church.

But our reasoning, plausible as it is, amounts to absolute certainty, when we see this visible head of the church clearly appointed by Christ, and his successors acknowledged without any hesitation or ambiguity by all ecclesiastical antiquity, from the time of Peter to the present day. This is not the place to prove the supremacy of the Roman pontiff. We could not attempt with any kind of propriety in an article on the unity of the church, to treat a question on which volumes might be easily written. We will content ourselves with showing how unfounded and gratuitous are the statements quoted above. "The church existed many centuries without its (the pope's supremacy) being so much as claimed." Where is the proof of the assertion? We find none, either in the notes, in the remarks of the author, or in those of his distinguished patron. We cannot but consider it strange that Protestants of modern times should not perceive the exercise of supreme authority in the Roman pontiff, when the pagans themselves were witnesses of its universal acknowledgment among the Christian people. Thus we are told that the Roman emperors were much concerned at the election of the bishop of Rome, and looked upon him as their rival.* Many affirm, and among others Ratramn, who is well known here by his work on the eucharist, that the reason for which Constantine transferred the seat of his empire to the east was, that the lustre of the imperial crown was eclipsed by the high authority which the whole church venerated in the bishop of Rome.† Again, it was so notorious that communion with the Roman church was the true test of Christianity, that the Emperor Aurelian, a pagan, and at one time a persecutor, having received a petition from the Christians of Antioch who had then two bishops, one who had been de-

* St. Cyp. ad Ant.

† Adv. Gressos.

posed by a council, and another who had been appointed in his place, decided that the episcopal palace should be yielded to him who was acknowledged by the bishop of Rome, and had received from him letters of communion. Again, it is stated by Ammianus Marcellinus, a pagan author, (xv, c. 7) that the Arian emperor, Constantius, was very desirous to see the condemnation of St. Athanasius confirmed by the bishop of Rome, *in whom authority principally resides*. These are the words of a heathen historian, and yet in our days we are told that among the ancients there was no evidence of the exercise of supreme authority. We think there is reason to agree, not only that this authority was admitted, but that it must have been distinctly known to all, since it was a matter of observation even for a pagan writer. The author quoted above says: "The supremacy was not authorised by any institution of our Lord;" for it is very clear that the words 'thou art a rock (Peter) and upon this rock I will build my church,' gave no special authority to Peter and his successors!! "These circumstances and others were not deemed by the early church a sufficient reason for constituting him or his successors universal bishops, or the church of Rome mistress of all churches." If such is the case, how is it that Tertullian* supposed the bishop of Rome to bear the name of *bishop of bishops*, a title which Arnobius, in the 5th century, positively asserts to have been given to St. Peter himself? How is it that the councils of Nice† and Chalcedon,‡ admitted as œcumenical by Episcopalians, at least by the higher church, declared positively that the Roman church always had the precedence? In the last mentioned council the Roman church is distinctly called the head of all churches. (Act. 1.) With this positive testimony before us, no argument against the supremacy of the pope can be derived from a canon of the council of Ephesus, where we find the encroachment of one bishop upon the territory of another expressly forbidden, as contrary to the principles of the church. This canon has nothing to do with papal supremacy. Would the following reasoning be just: the council declares that no bishop must encroach upon the territory of another bishop; therefore there is no pre-eminence of jurisdic-

tion in the Roman pontiff. We could as well conclude that there are no patriarchs, no metropolitans, a conclusion contradicted on every page of the Ephesian council. This council, moreover, clearly acknowledged the supremacy of the pope, for in it the legate of the holy see did not hesitate to declare "that Peter, the prince and head of the apostles, continued, and would always continue to exercise judgment in the person of his successor."* If this had been an unfounded pretension, the bishops opposed to foreign encroachments would undoubtedly have protested against it; they would have opposed this pretension, if it had been an encroachment. As they did not, we must admit as a fact of public notoriety, that Rome was supposed to preside over the whole church. How the author of "What is the Church," could have asserted that Rome herself recognised and sanctioned her precedence only in the thirteenth century, we find it impossible to explain. We endeavored to account for this strange assertion by the supposition of some typographical mistake. The idea that Gregory VII, in the 11th century, did not recognise his supremacy, is, to say the least, remarkably singular. Equally so would be the assumption that the proceedings of Pope Nicholas against Photius, in the ninth century, did not imply a belief of pre-eminent authority in the bishop of Rome.

The author urges two new objections against the idea, that the papal supremacy would be a centre of unity. The union would be dissolved whenever the pope dies; for when his successor is called to the office,

"There takes place rather the rejoining together of the body of the church by a new bond, than the continuance of the former union."—P. 45.

But it appears to us that it could have been urged with equal force, that the union is broken whenever the pope falls asleep: for he is then no more occupied with ecclesiastical affairs than if he were dead. The church indeed might easily have adopted a mode of election, by which popes, like some kings, would never die: the fact that she has not done it, proves that the brief interruption caused by the death of a pope is no obstacle to unity. Another difficulty, but not of a graver character, is, that the church of heaven and that on earth

* Tert. l, 1 d. Pudic. † Can. 6. ‡ Act. 16.

* Act. III

are the same, and the pope not being the head of the church in heaven, he cannot consequently be the head of the church at all.—*P. 47.* This remark, we confess, has something new in it. It might be argued in a similar way: Penance and marriage are not sacraments of the church, because these sacraments are not administered in heaven; faith is not a virtue in the church militant, because there is no such thing as faith in the church triumphant. The author who indulges in these reflections seems to have forgotten that he has proved the church to be a visible society, and that “our inquiry respecting the church relates to it, as it is discernible by outward marks and notes.” * Hence, though the blessed in heaven are a portion and the most perfect portion of the church, still we speak of the church on earth when we say, I believe in *one, holy, Catholic, apostolic* church, and it is in relation to this church only that the Scripture and the fathers have designated those visible, external marks, by which the true society of the followers of Christ on earth may be distinguished from heterodox sects: there is no need of marks and notes to distinguish the church in heaven.

According to us there is another false idea prevalent among the members of the Episcopal church: they seem to consider as a bond of unity and as a mark of Catholic communion, the possession of a true ordination, and especially of bishops that have been validly consecrated; so that, in their view, all those churches that have bishops duly ordained, are bound together in unity, as if the episcopal character necessarily implied that unity of doctrine and of government which we have shown to be essential, and which has at all times been acknowledged as an indispensable characteristic of the true church. That such a bond of unity is of no avail whatever and cannot be admitted, is plain from the obvious fact that it is possible for one bishop to fall into heresy, and to deny, not only articles which might be deemed, though falsely, of minor interest, but the very articles which are of vital importance and constitute the very foundation and essence of Christianity; such as the incarnation of the Son of God, the trinity of persons in God, the existence of future punishment in the next life. In this case a bishop would certainly be a heretic and unquestion-

ably out of the church, and still he would have it in his power to ordain priests and bishops, who would maintain his error and give to his sect an external and human existence. Such an heretical society could not, without a distortion of all our ideas on ecclesiastical unity, be viewed as a part of the true and only church. But the supposition, which we have just made, forms the history of many heretical sects which, in primitive times could boast of a true and indisputable succession of bishops; for instance, the Arians, the Nestorians, the Eutychians, among whom there were true bishops, true priests, and true deacons; yet notwithstanding the fact of a regularly ordained ministry, these heretics were not only rejected from the communion of the church, but what is more, they themselves never thought of maintaining their orthodoxy on the sole ground that they had a valid episcopacy. Schism, which excludes from the church as well as heresy, may, and oftener does coexist with the possession of a true ministry. The Donatists of Africa held more than three hundred episcopal sees, and there could be no doubt as to the validity of their ordination; nor was it contested by the Catholic church. The way in which Novatianus was ordained, will show still better that the bond of unity founded on ordination alone, is nugatory and altogether ludicrous. This ambitious schismatic prevailed upon three unsuspecting and credulous bishops, to confer upon him the episcopal character, and thus did the first anti-pope mentioned in history come into existence. Now it is said of him that, despairing of gaining many bishops over to his cause, he consecrated a number of others, by an uncanonical procedure, hoping to make use of these newly appointed prelates against the episcopal body at large. History has recorded many other similar instances, in some of which ordination was obtained, by bribery or other sacrilegious means, from bishops in open hostility against the church. To say that such ordinations are consistent with the preservation of church-unity, and that the sects thus created and spread abroad, form but one body with the ancient society, is an absurdity which cannot be entitled to a serious refutation.

We do not contend that the possession of valid ordination is not essential to the true church; we admit with archdeacon Manning,

* See also p. 2.

that there is in the true church, a hierarchy composed of bishops, priests and deacons, that bishops are superior to priests, and are properly the pastors of the flock of Christ: but we say also, that a church cannot be a true church merely from the fact of its having bishops, priests and deacons. We admit likewise that the moment a new heresy or schism springs up in the church, the majority of the then existing bishops will never side with the schism or heresy; because the bishops form the body of pastors or judges of doctrine, and cannot be led into error, without a failure of the promise made by Christ to his apostles; "I am with you all days, even to the consummation of ages." It is, however, undeniable, that not only may one or two bishops fall into heresy, but comparatively speaking, a large number of them, though this number will always be, and has always been small with regard to the totality of chief pastors. The principal defection that has ever taken place among the bishops, is perhaps that of the schismatic Greeks; but the divine protection was, at this crisis, most strikingly manifested in securing to the church a remarkable pre-eminence over all other societies, in the number and character of her bishops. Whilst, at the period of union between the western and eastern churches, the latter had evidently the precedence in point of number and learning, at the time of the desertion the eastern churches had been almost reduced to nothing by the vexations of the Saracens. Constantinople had been attacked by barbarians, and the east, from the time of the schism, was but a wreck of its ancient splendor, a mere shadow of its former importance. Its church had dwindled into comparative insignificance, before it was ingulphed in the abyss of schism, and even then, it must be remembered, many bishops adhered to the universal church and the ancient order of things, acknowledging Rome as the mistress of all churches and the centre of ecclesiastical unity. Hence, on several occasions, a union between the two churches was effected by common consent, and would to God that a petty vanity and foolish ambition had not rendered the Greeks unworthy of remaining living stones in the majestic building of Catholicity.

The remarks we have just made will suffice to show the incorrectness of another view on

church unity, which has been approved by the bishop of Maryland; namely, that the unity of the church consists in its origin, or in its having Christ for its origin, that is, for its founder.* This test of unity is evidently illusory. All sects boast of having Christ for their origin. The only plausible application of such a principle would be in claiming a descent from the apostles and Christ by a regular succession of bishops; but we have seen that even this circumstance does not furnish a sufficient ground of unity, because a bishop regularly ordained may separate himself from the church. If an origin from Christ were the true test of unity, all baptized Christians would form but one church, however opposed to each other by reason of their contradictory tenets, and their diversity of ecclesiastical government; for it must needs be admitted that the efficacy of baptism is from Christ, and that all who have received baptism acknowledge, in some measure, Christ as their origin and their founder: in other words, a man may clearly and unequivocally prove his descent from Christ by baptism, while the authors of the theory we combat are far from admitting this circumstance to be an adequate criterion of church membership.

Having inquired into the essential characteristics of church unity, detected its spurious tests, and shown that unity of doctrine, unity of government, and a centre of ecclesiastical unity, necessarily belong to the true church, the most important question presents itself; which of the various societies boasting of being the true church of Christ, has the requisite characteristic of unity? In what communion, among the many contending sects around us, do we find the elements of that Christian unity which is the birth-right of the society founded by Christ? We say that the Catholic church alone, that is, the church in communion with the bishop of Rome, and governed by bishops appointed and approved by the bishop of Rome, possesses this character of unity.

The fact that all Catholics agree in doctrine needs no demonstration. The last important rupture of doctrinal unity was that which occurred at the period of the reformation. The church had then to show that she cannot keep in her bosom impugnors of the ancient dog-

* What is the Church, &c. 43 *et seq.*

mas; a general council was convened to draw up an authentic declaration of what had been believed before that time, and ever since the decisions of that assembly have been held, revered and believed every where by the millions who boast of being Catholics; were they to dissent from the council of Trent, they would be excluded from the church by excommunication. Hence when Catholics meet together, no matter from what quarter of the globe, whether from Rome, France, Spain, Germany, Ireland or South America, they know that they are in perfect agreement as to religious faith; they are never heard to boast of the superior purity of doctrine of their respective nations, because there does not exist the slightest ground of a dispute on matters of this nature. A French Catholic will never say: "I admit this doctrinal canon of the council of Trent, and reject that other;" nor will the Italian ever affirm that he believes one point as an article of faith, while the Spaniard denies it as unnecessary for salvation.

Unity of government in the Catholic church is still more manifest than its unity of faith, and it cannot be otherwise, when all the bishops receive a canonical institution from the pope, the centre of ecclesiastical unity. There have been, it is true, a few instances of bishops who wished to be in communion with Rome, in spite of Rome herself; we allude to the Jansenist bishops of Utrecht, who on their election notify the pope of their elevation to the see, and inform him that they are in communion with the see of Peter. The pope, however, has been for some years in the practice, or rather under the painful necessity, of answering this bulletin by a sentence of excommunication. Jansenism is considered heresy by the Catholic world, and moreover the church of Utrecht is schismatical; the proceeding of the Utrecht bishops therefore can be viewed only as a mockery, acknowledging a principle theoretically, and flagrantly denying it in practice.

We are dispensed from dwelling longer on the evidence which establishes the unity of the church in communion with the bishop of Rome, as the authors whom we have noticed particularly in this article, agree in acknowledging that this church is orthodox, and that salvation can be obtained in it, though they assert, at the same time, that heresy and schism

exclude from salvation. But has the Anglican church, to which they adhere, the character of unity which is essential to the true church? This is undoubtedly a question of vital importance, and well deserving of serious examination.

Archdeacon Manning, after having written a whole volume on the unity of the church, after having established very ably the necessity, the nature, and the characters of this unity—after having quoted the best passages of the fathers upon the subject—after having adduced St. Cyprian and St. Augustin, among the ancients, and Bellarmine and Stapleton among the moderns—in short, after having written nearly three hundred pages, to which, with some exceptions, a Catholic might subscribe, devotes only four or five pages to the question, whether the Greek church, the Roman church, and the English church possess unity; and he finds that these three churches form but *one*; that despite their reciprocal anathemas, their different governments, and contradictory tenets, they are but one and the same church; that communion among them has never been broken, but remains to this day unaltered, unshaken, and cemented by a most remarkable agreement in faith, government, and discipline. Now we must say that this deduction of the author appears to us most extraordinary. It will seem equally marvellous that they who perceive a sufficient basis of unity among the Greeks, the Episcopalians and the Catholics, so as to make of them but *one* church, should find an essential ground of disunion between Episcopalians, and the various Presbyterian, Methodist and Lutheran churches. The case has generally stood quite differently, and they who are ignorant of theological distinctions, discover a more marked resemblance between the Episcopalian and other Protestant denominations, than between the former of these and the Catholic church. Some of our Anglican brethren, however, seem bent upon the uniting of churches which until now were not aware of the fact that they form but one ecclesiastical communion. The work approved by the bishop of Maryland furnishes, in a tabular form, a list of the principal churches throughout the world, with the significant epigraph from St. Cyprian, "*Ecclesie universæ per totum mundum nobiscum unitatis vinculo copulatæ.*" In this table we find, of course, the church of

England occupying the first place, as if it were the most ancient and the most clearly apostolical. After this comes the church (Episcopal) of Scotland, then the church of the United States. The fourth rank is assigned to the church of Rome, embracing Italy, Sicily, Corsica, Spain, Portugal, France, South America and a part of North; the fifth to the church of Sweden; the sixth to the Greek church; the seventh to the church of Russia, and lastly are mentioned all the oriental sects, Armenians, Chaldeans, Syrians, Copts, and Abyssinians. These are the statistics of the *one* church; whence it appears that the Presbyterians, the Lutherans, and the Methodists, are almost the only Christians who have not found grace in the eyes of the author whom we have just quoted. Why should they have been excluded from the church? It is difficult to say. The Methodists are by far the most objectionable of all according to Archdeacon Manning, and they have fairly committed the irremissible sin.

"This case becomes the stronger when we turn our thoughts from the Lutheran and Calvinist bodies abroad, to schismatics from the British churches. In behalf of the foreign communities, it may be pleaded that they were excluded by unjust excommunications, and that their exclusion was perpetuated by an iron necessity galling their conscience to the very quick. Not so they that separated from the British churches: they were not excommunicated but self severed from the Catholic church: they did not withdraw from churches tainted with Roman errors, but from bishops witnessing the pure word of God: they had neither necessity nor justifying plea for their separation. It was a deliberate schism. . . . Such seems to be the conclusion inevitable to all who prefer rather to be guided by Catholic rule than by the wayward, self-trusting calculations of a private spirit."—P. 282.

Similar views are expressed in the charge delivered by the bishop of Maryland in 1843, page 9, where he calls Wesley the "self-instituted head of a false church, violating every principle which he had solemnly asserted and strenuously maintained." We adduce these passages merely for the purpose of showing that the very arguments which the Catholics used against the Anglicans in the day of Cramer, are now used by the Episcopalians against the Methodists; and we ask, if the arguments are of any avail in *one* case, why not in both? The reasoning is either illusory,

or else it proves, not only that the Methodists prevaricated in separating themselves from the church of England, but much more that it was unjustifiable in the church of England to abandon the communion of the church of Rome.*

* The insufficient grounds of the Anglican separation in the 16th century are most ably exposed in the following remarks of Mr. Brownson, on Bishop Hopkins' *Four Letters on Novelties*.—See *Brownson's Review*, July, 1844.

"They [the Oxfordites] hold, indeed, as do all Catholics, that the Church is herself subject to the law communicated through Christ and the apostles—the law given originally by the Great Head of the Church, from which she may not depart, and contrary to which she may decree nothing. But then she is the witness, the keeper, and the interpreter of the law. Though she does not make the law, she authoritatively declares what the law is, and from her decision there lies no appeal. She is, then, so far as concerns her members, supreme in all matters pertaining to faith and practice. Hence, whatever she decrees must, for them, be the law—the word of God—to which they may offer no resistance, and in no case refuse obedience.

"Now, prior to the Reformation, the Church either did or did not exist. If it did not, then either Christ founded no Church, or the Church he founded had failed. If he founded no Church, he made no provision for our salvation, and therefore cannot be called our Saviour; if he founded a Church, and it has failed, then he himself has failed, and cannot be relied on, for he declared his Church should not fail.

"If the Church did exist, it existed, according to our Oxford divines, as a corporation. Was the Church of England this corporation, or only a member of it? If it was, its acts could bind all the faithful throughout the world. Will this be pretended? But if she was not it, in its unity and integrity, she could not, of herself alone, speak and act in its name, and with its authority. She could speak only in the one voice of the whole. How, then, could she separate herself from the rest of the Church Universal, without resisting the authority and breaking the unity of the Church? The act of separation could be orderly only on condition of being authorized by the Church in its corporate capacity. But it was authorized only by the Church of England, whose acts were not, and could not be, the acts of the Church, in its corporate capacity. On what ground, then, can it be pretended that the act was not disorderly and schismatic?

"When we define the Church to be a corporation, we necessarily assume it to have some visible centre, a visible head, and a visible order; for otherwise it would have no unity, no individuality, and no corporate faculty. There would be no intelligible distinction possible between the acts of the Church and the acts of a disorderly assembly of individuals claiming to be it and to speak with its authority. Was this visible centre, this visible head, in England? Was England the centre and head of the ecclesiastical order? Was it from England that all circulated, as the blood from the heart to the extremities? Of course not. Rome, it cannot be denied, was the acknowledged centre of unity, and the Pope the acknowledged visible head of the ecclesiastical body. Where was the authority competent to set this order aside? Could there be any authority competent to do it but the Church herself, acting in her corporate capacity? But the Church could thus act only when acting under and through the corporate head—that is to say, through the constituted authorities, as its legal organs. The members of the Church, when acting without or against authority, are a disorderly or revolutionary body. They are the Church, only when acting according to its order, under the established authority, and through legal forms. But the Church of England, in her act of

The opinion that the Greek, Roman Catholic, and Anglican churches form but *one* Catholic church, seems to demand from us a few remarks, though the already protracted length of our article will prevent us from considering its various aspects and consequences. For

separation, acted without and against the established order of the Church, against its legal authority. How, then, could her separation be justified, save on mobocratic or revolutionary principles?

"It may be alleged that the Church of Rome had apostatized—that the Pope had transcended his powers, and exercised an authority which was illegal, oppressive, and demoralizing. Be it so. But where was the authority to take cognizance of the fact, and to institute measures for redress? Only the Church, in its corporate capacity, of course; for in any other capacity the Church does not exist. Irregularities are never to be irregularly redressed; for the redress itself would be an irregularity, requiring to be redressed. Now, the Church of England, not being the Church, but only a member of it, was not competent to sit in judgment on Rome and her Bishop, nor to undertake, on her own responsibility, to redress the abuses she might believe to exist; for a part can never erect itself into a tribunal for judging the whole, since, save in union with the whole, the part does not exist.

"All that England had a right to do, on Catholic principles, was, to exert herself, in a legal and constitutional way, in submission to the constituted authorities, to redress such abuses as she believed to exist. To attempt, in Church or State, to redress abuses by rejecting the constituted authorities, and breaking up the established order, is to attempt revolution; and the right of revolution, we all know, is incompatible with the right of government, for the one negatives the other. If you assert your right to revolutionize the Church, you deny the supremacy of the Church, which you began by asserting. We say again, therefore, that we do not see how our Oxford divines can justify the proceedings of the English Church in separating from the corporation of which she was a member, if they assume the unity of the Church as a corporate body.

"Shall we be told, as we have been, that the Church of England was originally a free and independent Church, possessing within herself all the rights and prerogatives of the Church of Christ, that she originally owed no allegiance to the Roman See or the Roman Pontiff, and that in the sixteenth century she merely asserted her ancient freedom, and suppressed the errors and corruptions caused by the papal usurpations? We reply that this is not historically true, either in relation to the ancient order, or in relation to the Reformation; and, moreover, if it were, it would falsify the whole church theory of the Oxford divines themselves. They hold the Church to be one body, and not a body aggregate, but a body corporate. To assert the independence of the Anglican Church is to assert her existence as a church polity complete in itself. Then she was either the Catholic Church in its unity and integrity, or the Catholic Church is not a single corporation, but an aggregate of several corporations. The first will not be pretended; the second denies the unity of the Church as a corporation, which we understand the Oxford divines to assert.

Here, we suspect, is the original fallacy in the reasoning of our Anglican divines. They assume, consciously or unconsciously, that each *national* Church is one independent church polity, complete in itself. That the temporal powers have always favored this doctrine, there is no question; and that their struggles to reduce it to practice have occasioned all the calamities which have befallen the Church since

brevity's sake we will lay aside the Greek church with which we are not immediately concerned. That the Greek and the Roman churches are not one church, might appear sufficiently evident from the fact that both the Greeks and the Latins refuse communion to

the days of Constantine, there is just as little question. But this doctrine is incompatible with the freedom and independence of the spiritual power, which demands a common centre of unity, unaffected by geographical lines or national distinctions. This the temporal power saw clearly enough; but the freedom and independence of the spiritual power was precisely what the temporal power did not want. It would have no power in the nation not subject to itself. It would itself be supreme in spirituals, as well as in temporals, and rule according to its own will. But this it felt was impossible, if the clergy or their superiors held their appointments or investments from a power independent of it, and if accountable to a tribunal it could neither constitute nor control. Here is the secret of the struggles of the temporal powers against the ecclesiastical. The haughtiest monarch dared not lay violent hands on the humblest parish priest, and the monk's cowl symbolized a mightier power than the diadem. This was not to be endured: it was too great a restriction on civil despotism; and the temporal power, therefore, sought with all its force to maintain each national Church, independent of all foreign ecclesiastical authority, in order to be able to subject the Church in its own dominions to its own will, and make it the tool of its ambition, or the minister of its vices, corruptions, and oppressions. This is the secret of the long-continued struggles of the ecclesiastical and civil powers—the one to maintain the unity, the other to break it up into separate and independent national establishments, on the principle of dividing to conquer.

"The distinction of national churches was not, in the original constitution of the Church, that of separate and independent church polities—for this were pure independency—but merely a distinction for the necessities and convenience of local administration. The Church, in her true, normal constitution, knows no geographical lines or national distinctions; and the apparent independence or partial independence of national churches, which we sometimes meet in ecclesiastical history, is an anomaly, an irregularity, which the Church has not been able to bring within the rule against the resistance, and too often armed resistance, of the temporal powers.

"But, admitting that our Oxford divines cannot, on their church theory, and, we may add, on the true Catholic theory, defend the original separation of the Anglican Church from the rest of the Church Universal, does Bishop Hopkins succeed any better? The Bishop is a sincere Protestant; he avows it, and glories in it. He reverences the men who labored in the sixteenth century to free the Church from the corruptions of Rome. He believes that their estimate of the Church of Rome was the true estimate, and he is not ashamed to say so. He is filled with their spirit, and would honor and continue their work. All this is manly, and honorable to him as a Protestant bishop. But has he been able to strike out a ground of defence more tenable than that of the Oxford divines? He rejects their theory of the Church, and places the unity of the Church, not in the unity of the corporation, but in the unity of the faith. The Church is not a body corporate, but a body aggregate; and all professedly Christian bodies or associations, which maintain the apostolic faith, are integrally portions of the Church of Christ, and together constitute the One, Holy, Catholic, Apostolic Church. This, if we understand him, is the bishop's view.

each other, and anathematize each other, and *they* are certainly to be believed on this point, whatever their party may state to the contrary. If they had always been truly united, why would they have sought a reconciliation at Lyons in 1274, and at Florence in 1439, a re-

"Taking this view, the bishop contends that separation from Rome was not only justifiable, but a high and imperative duty, because Rome had apostatized from the true faith, and had become so corrupt in doctrine, as well as idolatrous and superstitious in practice, that no one who valued his Christian character could longer continue in her communion. It is, he tells us, on this ground, and this alone, that Protestantism is to be justified; and in this we are unable to dispute with him.

"But, if we take this ground, we must admit, first, that there is a standard of orthodoxy; and, second, that there is also, somewhere, an authority competent to say what does and what does not conform to that standard. As to the standard, we will raise, at present, no difficulty. We will accept the Protestant doctrine of the sufficiency of the Scriptures of the Old and New Testaments, *rightly interpreted*. But who, where, or what is the authority competent to say what is or what is not their right interpretation?

"To this question one of three answers must be returned, for only three answers are possible, namely: 1. The Church; 2. The State; 3. The Individual Reason. If the bishop adopts the first answer, and contends that the Church is the authoritative interpreter, as his own Church teaches, he must abandon his notion of the Church as a body aggregate, and concede it to be a corporation. For the Church cannot act, has no function at all, unless it exist as a corporation, as an individual, a personality, with an official voice, and an official organ through which it may speak.

"But if the bishop recoil from his aggregate church, and concede it to be, after all, a body corporate, he must also concede it to be either a one single corporation, or several distinct, separate, and independent corporations. If he assume it to be a single corporation, he exposes himself to all the objections we have just urged against what we have called the Oxford theory. The Church of England was not this one single corporation, and therefore could not speak in its name, or with its authority. She, then, was not competent to receive the impeachment of Rome and her bishop, or to convict them of heresy. But, on the bishop's own principles, till she had convicted them of heresy, she had no right to separate from their communion; for the separation, he tells us, was justifiable only on the ground that Rome and her bishop had apostatized from the orthodox faith—corrupted the pure word of God.

"Protestantism assumes that the church herself, in her corporate existence, had become corrupt and heretical. The party to be tried for heresy was, then, the church herself. Protestantism must impeach and convict the church herself of heresy, before it can justify itself. But before what tribunal can it bring its charges against the church, and demand conviction? Before the written word of God? But the church is the authoritative interpreter of the word, and it is her very interpretation that is in question. She herself is the highest court for the trial of herself, and before what court can you try her? By impeaching her you deny the authority of the only tribunal competent to take cognizance of the accusation you bring against her.

"Granting, then, that Rome and her bishop had corrupted the pure word of God, since she was the centre of unity, and her bishop the visible head of

conciliation which lasted unfortunately but a short time? The union and sympathy between the Anglican church, and the Greek and other eastern communities, might at once be considered unfounded in fact, from the uncourteous reception extended to the English

the corporation, there was no church before which either could be summoned to answer to the charge of heresy—no legal tribunal that could, against their consent, or without their authority, take cognizance of the fact: for any number of churchmen coming together without being convoked by their authority, however numerous or respectable, would not be the church, any more than a political caucus is a legal convention; and their acts would be no more the acts of the church than the resolutions of a mob, or a disorderly assembly, would be the enactments of the State.

"If the bishop abandon the notion of the church as a single corporation, and assert the existence of distinct, separate, and independent church polities, he falls into independency, of which, we doubt not, he has as much horror as we ourselves. Each of these polities must be complete in itself, and supreme over its own members. They must be equals. Then, what is decreed by one stands on as high authority as what is decreed by another. What one decides to be orthodox is as orthodox as that which is decided by another. Rome is equal to England, and England is equal to Rome. Rome decrees one interpretation, England another. Which is right? Which is wrong? Where is the umpire to decide between them? Why shall I assume the interpretation of Rome to be less orthodox than that of England, or that of England more orthodox than that of Geneva? Why shall I hold the decision of the Episcopal church to be more authoritative than the decision of the Presbyterian church, the Congregational church, or the Unitarian church?

"But only those churches are authoritative in which the pure word of God is preached. Agreed. But what is the pure word of God? What the church declares it to be. Agreed, again. But *what* church? The true church. Agreed, once more. But *which* is the true church? That in which the pure word of God is preached. Here we are, turning forever in a circle. Each church, doubtless, declares its own doctrine to be the pure word of God; all the churches are equal: by what authority, then, is the doctrine of one declared to be orthodox, and that of another to be heterodox?

"Shall we say those churches are to be regarded as true churches, whose doctrines are accepted by a majority of the whole number of churches? This is to abandon the ground of the sufficiency of each church for itself, and to make something beside the church a competent interpreter of the word of God.

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The bishop's argument presupposes that a church may lapse into heresy. If one may, why not another? And then what guaranty have we that the majority have not departed from the faith, and that, in point of fact, the pure word of God is preached now only in a feeble minority of the so-called churches?

"This doctrine of separate and independent churches, each a competent interpreter of the word of God, gives us as many competent, authoritative interpreters as there are separate bodies calling themselves churches. It lays the foundation for all the sectarianism which now desolates Christendom. The decision of one neutralizes the decision of another. Orthodoxy is one thing at Rome, another at Geneva, another at London, another at Edinburgh, and still another at Boston. We lose, on this ground, not only the unity of the body of Christ, but the unity of faith itself—that very unity which Bishop Hopkins, and all who

bishop of Jerusalem on his arrival in that city. This circumstance furnishes an additional evidence of the opposition that has been always manifested on the part of the Greeks to the novel principles of the reformation. But to come to a point nearer home, on what ground can Anglicans be said to form one and the same church with the church of Rome? How can the churches of England and Scotland be associated with those of Italy, Spain, and France in a list of "the churches kept together by a bond of unity?" In the primitive church, it was a very prevalent custom for distant churches to send each other blessed bread called eulogy, as a sign of communion and unity. What mark of communion exists between the Catholic and Episcopalian churches? Or what sign of brotherhood could be interchanged between the two? We are at a loss to designate it. The Catholic church extends the hand of communion to all who are truly

united with her in the manner we have already described, no matter in what part of the world they live, or how diverse soever the languages they speak. Thus a few years ago a priest of the Armenian rite performed the sacred functions of religion in many Catholic churches of the United States, especially in Baltimore, and officiated according to the ceremonial of his his own country; because he was truly in communion with us, and unity of faith, of government, and adherence to the chair of unity, were the bonds of that communion. But these features are not observable in the Episcopalian church, and hence there is no true ground of ecclesiastical communion between it and the Catholic body; they cannot be both the spouse of Christ; they form *two* societies, not *one*. The principle advocated by the Oxford divines, on the subject of church unity, must fall to the ground, if the English and the Roman churches are the same, and form but one society.

believe in the church at all, hold to be essential to the very being of the church.

"Will the bishop adopt the second answer, and seek an authoritative interpreter in the STATE? To make the State the authoritative interpreter of the word of God would be to make it supreme in spirituals as well as in temporals, to destroy religious liberty, to deny conscience, to rekindle the flames of persecution, and to give the State the same right to burn for heresy that it has to imprison for theft or to hang for murder. Moreover, it would not answer the bishop's purpose. The States must all be held to be mutually independent, and each, therefore, to be free to enact, within its own dominions, such reading of the word of God as it pleases. So we should have, under another form, all the evils of independency. Italy may enact Catholicism; Geneva, Calvinism; Prussia, Lutheranism; England, Episcopacy; Scotland, Presbyterianism; France tolerate all religions, and the United States recognize none. One State may establish Tripitarianism, another Unitarianism; one decree justification by faith, another justification by works. The subjects of each nation must adopt the State religion, on pain of heresy, civil disability, punishment here, and damnation hereafter. Where would be the umpire between independent States? What uniform standard of orthodoxy would be possible? What means of maintaining unity of faith would be left us? Nay, what right should we have to undertake to convert to the gospel the subjects of even a heathen prince, against his consent? Or what right would a subject of the Grand Turk, for instance, have to embrace Christianity?"

"This answer cannot be accepted, at least so long as we remember Henry the Eighth. Then, nothing remains but the third and last answer, namely, Individual Reason. This constitutes each individual his own judge of what is the pure word of God; and the genuine orthodox faith must be held to be what each individual judges it to be. This sets up the individual above the church, justifies dissent in all its forms—nay, the absolute individualism and no-churchism of our modern come-outers. The reason of one man must be held to be equal to the reason of another, and one man's views can no more be called orthodox or heterodox than another's; heresy and schism be-

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come unmeaning terms. No established order in church or state can be maintained; no reverence, respect, or subordination exacted. All falls into disorder, where each man is at liberty to do whatever is right in his own eyes.

"The bishop is too good a churchman, at least too strenuous an advocate of episcopal authority, to be able to accept this answer. The proposition, the novel proposition, which he puts forth in his last letter, for changing the constitution of his church, and establishing a central board or council, clothed with more than papal powers, proves very satisfactorily that he is no friend of undue individual liberty, and no enemy to the most plenary ecclesiastical authority. What, then, does he gain by rejecting the Catholic theory? He wishes to maintain the church, to maintain it as an authoritative body, supreme over faith and conscience, over words and deeds. And can it be necessary for us to tell him that the church is maintainable as an authoritative body only on the Catholic theory? The legitimacy of episcopal authority is defensible only on the ground of its divine institution, and, we will add, only on the ground that the church, as a corporate body, is founded by Christ himself, who miraculously preserves it from error in faith or practice, and that episcopacy is absolutely necessary to the being of the church, as well as to the order of the church. Whoso is not prepared to take this ground is not prepared to be an Episcopalian, except at the expense of his logic. When, therefore, Bishop Hopkins rejects this ground—when, in order to keep clear of Rome, he lays down principles which place any Congregational minister in as high church relations as he himself holds, he but mocks our understandings by calling upon us to become Episcopalians. He has, he can have, no solid argument, drawn from the armory of the gospel, to show why, by becoming Episcopalians, we should be any more in the church than we are by remaining in the Congregational church.

"But, we shall be told, if we adopt the Oxford theory, we must go to Rome. Well, if we must have a church, and cannot have one without returning to the Roman communion, then, let us go to Rome. Either accept no-churchism, and say no more about it, or have the courage to accept and avow principles on which a church is defensible."

We have here but briefly alluded to the arguments by which it is conclusively shown, that the church of England is heterodox, despite the assertion of archdeacon Manning, that

"There is no one point in which the British churches can be attained of either heresy or schism. As for heresy, they openly profess the canonical Scriptures, the Catholic creeds, the first six general councils, rejecting with the council of Frankfort, the seventh, which alone, in addition to the first six, is received by the Greek church; and with the Greek church rejecting all subsequent councils of the western church, untruly pretending to be œcumenical. With these also they acknowledge all true apostolical traditions, and submit themselves in preparation of mind to the definitions of a free and lawful general council. This is enough, if the confession of their adversaries were wanting, to clear them of heresy. As for schism, they have done no more than take off from their neck a yoke which Christ never laid upon it, and that, too, not when it was meekly imposed, but when, through the wickedness of men it became intolerable."—*P.* 296.

We have quoted this passage to show how untenable are the positions assumed by the English writer, on behalf of the church to which he belongs.

Taking the ground of Dr. Manning, we contend that he is far from having vindicated his church from the charge first alluded to, because it rejects a notable portion of the canonical Scriptures; and we will mention one in particular, the book of Judith, which, as we learn from St. Jerome,* was numbered among the sacred Scriptures, by the general council of Nice. In the second place it rejects in practice the council of Ephesus, one of the six general councils which it professes to receive; because, it was defined in this council that Mary was mother of God; and we doubt whether many high-churchmen will subscribe to this definition. At least, judging from the organ of their party in Baltimore, we should conclude that this expression is offensive to many. From an article in the *True Catholic*† we perceive that Dr. Newman is by some unceremoniously charged with the horrible crime of "Mariolatry" for having used the expres-

sion of 'mother of God' in relation to Mary. There is so much inconsistency in rejecting, for the reasons assigned by Dr. Manning, the seventh general council, which allows an inferior and relative honor to be paid to the images of our Saviour and of the saints, that we cannot conceive how it could have been alleged by a writer, who, in the course of his work has quoted so freely from the councils and the fathers. Every tyro in theology knows that the seventh council is admitted by the Greek and by the Latin church, without a dissenting voice. As to the council of Frankfort, it condemned only an idolatrous or supreme worship paid to images, and its refusal to accede to the decisions of the oriental bishops rested purely upon an error of fact, the translation of the acts of the seventh council being defective and erroneous; hence as soon as the true decision of the eastern church was ascertained, the seventh council was admitted as œcumenical in the west as well as in the east, and it has ever since, that is, for more than nine centuries, been considered as having defined the lawfulness of honoring the images of Christ and his saints. The Anglican church denies many articles of Catholic doctrine, such as the necessity of confession for the forgiveness of sins committed after baptism, the real presence of the body and blood of Christ under the eucharistic symbols, the reality of a true sacrifice among Christians in the oblation of the mass, the legitimacy of prayers for the dead, the invocation of saints, and many other points. It may be that some churchmen admit these articles of faith, or many of them, but it is plain that they are rejected by the most part and by the great body of Protestants. When we consider the latitude which is permitted in the interpretation of its doctrines, as embodied in the thirty-nine articles, when we reflect that among its members there are no less than four different sentiments prevailing in relation to the nature and importance of the episcopal order, we cannot but think that the Anglican church and its branch in this country are devoid of the vivifying principle of Catholic unity, and all attempts to produce union must end, as did the efforts of the late king of Prussia to form the "Evangelical church." The monarch could alone indeed issue an "order of the day" to his Lutheran

* *Præf.* in Judith.

† *True Catholic, Reformed, Protestant and Free*, p. 565.

and Calvinistic soldiers, enjoining upon them to receive communion at the hands of the same minister, but could not blend in *one* faith, tenets, views and principles which are essentially *different*.

The intimation of Dr. Manning, that Episcopalians are prepared to accept the decisions of a general council lawfully convened, suggests a consideration which, if seriously weighed, would perhaps lead the true churchman to acknowledge that the decisions of such a synod are not uncalled for. Have we not the decrees of the Tridentine council, assembled from all parts of the world, and to which the reformers were particularly invited, in the hope of arresting the disturbances of the church? If the majority of the bishops cannot deviate from the truth, as all Catholics maintain, and perhaps a portion of the Anglican party also, it is plain, that the majority of the Catholic bishops throughout the world have declared themselves against the reformation, even against its least objectionable form, as it appeared in England; as it is a notorious fact that the bishops who embraced the reformation were so few, that they dwindle into absolute insignificance, compared with those who opposed it. A few bishops in Sweden, one or two in France, two or three in Germany, and a few in the British Isles, are all that went over to the reformation, and an account of the manner in which the thing occurred, and of the motives which induced those prelates to quit the ancient fold, would give additional force to our observations, if the subject could be treated here. It is a well known fact that so few of the Catholic bishops in Great Britain concurred in the reformation, that Elizabeth was reduced to the greatest straights in order to procure episcopal consecration for her ecclesiastical favorites; so much so that it is altogether uncertain whether a valid form was employed at this period in consecrating the chief bishop of the Anglican hierarchy.*

* Dr. Manning admits (p. 280) that for the validity of a sacramental rite, there must be the "right form, matter and intention." Now, the form used in the consecration of Parker by Barlow, (admitting the latter to have been bishop, and to have consecrated Parker,) was not a *right form*, as it was not the form of the Catholic church, but one which had been composed by a few men who had no authority, and did not express the powers vested in the Christian priesthood: the English church, art. 31, rejecting the belief of a sacrifice. It is true, some divines maintain that the

In short, if the majority of the Catholic bishops cannot teach error and be opposed to truth, all Protestant systems, Anglicanism itself not excepted, fall evidently to the ground; if the majority of the bishops can teach error, why appeal to a general council? In the event of a decision unfavorable to them, would not our Episcopalian brethren perhaps say, that majorities are very apt to be tyrannical, and that their decision is powerless against truth and justice?

We will conclude this subject, by calling upon the members of the Episcopal church, those particularly who have not suffered the Calvinistic doctrine to taint their principles on the necessity of unity in the church, the guilt of schism, and the divine institution of an ecclesiastical and episcopal ministry, to reflect seriously on the moral obligation of extricating themselves from their dangerous position, by embracing, not in words only, but in reality the communion of the Catholic church. This suggestion we base on the following incontestible truth: "security is never too great, when salvation is at stake." A mistake in this matter once committed, its consequences are eternal. Our Episcopalian brethren acknowledge that the Roman Catholic church is one, and that the true church is essentially *one*. Should they not therefore, quit the Anglican for the Roman communion? for the latter denies that *one* church can be formed by the union of the two societies. They admit also, that our orders and sacraments are valid; but we do not admit the validity of theirs (except in the case of baptism); therefore the only safe plan is to adopt the orders and ministry of the Catholic church. They grant that the body of the pastors cannot err, having been appointed by Christ to govern the church; but this body of pastors decided against the separation which took place in England, in the middle of the sixteenth century; and this fact suffices to place them, at least, in a cruel uncertainty of being in a state of schism

church has the power of determining the form of some sacrament; but that power was never admitted in any individual whatsoever: moreover, that form is admitted by all theologians to be invalid, which says nothing of the object, nature and effect of the sacrament conferred, much more so, if from the context and other circumstances it is expressive of heresy. Such was the form used by Barlow in the consecration of Parker, if however, the rite ever took place. The ordination of the Anglican church, is then, at most doubtful, and doubtful orders are not safe in practice.

and heresy. By embracing the Catholic communion they clear themselves of all these doubts and perplexities; and consequently wisdom must dictate the obligation of such a course. For this reason do we frequently see individuals of eminent learning and standing in society passing over to a communion with Rome; while the transition of a pious

and well instructed Catholic to the ranks of Anglicanism, is a moral phenomenon which the world has not yet witnessed. From these considerations it follows that, in adhering to the Episcopal church, they have all to risk and nothing to gain; on the other hand, by embracing the Catholic communion, they have nothing to risk and all to gain.

DR. DURBIN'S OBSERVATIONS IN EUROPE.

Observations in Europe, principally in France and Great Britain. By John P. Durbin, D.D. president of Dickinson college. N. York: Harper & Brothers. 2 vols. 12mo.

IT is very much the fashion with American travellers to carry among their luggage a kind of Procrustean measure, by which to stretch out or lop down every thing they meet and see, to suit it to their own home standard of liberty and religion. Religion especially, if in any particular country it does not square with their own prejudices, is taxed with all the faults of its society and even with defects in their nature incurable. If they travel over sands or sulphury regions, religion prevents the grass from growing and the harvest from ripening; if the fields are green and smiling and the emblem of man's redemption—the cross—should be reared among them, they are more shocked at this pious exhibition than at any scare-crow that they had left at home in their own domains. Should an atrocious villainy be committed, instead of looking for the cause, as they would do in Protestant climes, in the weakness of human nature, religion and the clergy must be charged even with such atrocity. The work before us though rather liberal in its tone is not altogether free from this prominent defect of American travellers. The Protestant religions in all their doctrinal varieties are constantly held up to us, as the sole bulwarks of human liberty, the sole supports of human happiness and morality, while the Catholic religion is represented as antagonist to these combined creeds in all these im-

portant points. Hence we shall see in the author's observations that to accommodate the proof to the proposition, the facts to the inference, he has, in all Protestant countries, censured the government and laws for the sins and sufferings of the people, while in all Catholic countries the church and the clergy are the responsible agents. We cannot, however, quarrel with the Rev. Dr. Durbin for his abortive effort to establish such positions, for we do not believe that it proceeds from any wilful design to misrepresent, but from an involuntary bias, hereditary among Protestants, and often affecting their reason and their senses. Besides there is at times a kindness and liberality in the reverend president's remarks, strongly indicative of a love of justice, and of a violent struggle between truth and prejudice. Like some skilful diver who has plunged into the stream in search of a lost jewel, the reverend doctor often rises above the waters to shake from his eyes the blinding spray, and to see and admire in another's hand, a gem, like that for which he feels in vain in the darkness of the current. A good heart, a refined intellect, and a tolerant spirit, mixed up, we are sorry to say, with much prejudice, are conspicuous traits of the reverend professor's work. In places he is very vituperative of our religion and again speaks of it in a true Catholic spirit. This circumstance makes the author very often inconsistent, as indeed it would make any one who reaches one hand to truth, while the other is stretched back to prejudice. We should infinitely prefer to confine our remarks to such parts of his work as appear to us

commendable, passing over in silence such as are wounding to our sensibilities and marked by injustice towards our priesthood and religion; but when the spirit of intolerance whose slumbers have long looked so death-like, has been awakened and enthroned in the very state of which the reverend professor is a distinguished citizen, we feel especially bound, so far as our faith and practices are concerned, to notice what we conceive to be the errors and prejudices of a work in many respects entertaining and instructive.

A blending of the kind and the unkind is manifested by the reverend president in his remarks upon the very first church in which he set foot, after entering Catholic France. The stained glass windows of the churches of Rouen furnish our refined traveller with a fitting text from which to enlarge on the uses of pictures and images in Catholic churches. This he does in a manner that does credit to his candor, in a strain very different from what we sometimes see from a similar quarter, and but for a bitter carbuncle of prejudice which shows itself in his remarks, we could almost imagine a Catholic was speaking.

"The stained glass windows of the churches of Rouen are singularly perfect. I had formed no adequate conception of these from what I had read, and had thought but little of their origin and design. Perhaps we are too apt to refer such things to caprice and superstition, forgetting that no usage can subsist for ages that has not some foundation in reason or adaptation to the wants of society. Can we not account for the statuary, the bas-reliefs, and the stained glass windows of the continental churches by the same causes that gave rise to the *Biblia Pauperum** in England, in the early part of the fifteenth century? Books were scarce and dear, and what there were the people could not read. It was necessary to devise some means by which the mass might acquire at least a rude knowledge of the facts of Scripture history, and none was so likely to be successful as the representation of such facts in visible forms, striking to the eye. Indeed, no other means was possible, so long as the people were unable to read. Now, what the rough wood-cuts of the *Bible for the poor* were to the English peasantry, the stained windows of cathedrals and churches were to

the French, and, perhaps, in a still higher degree. It must be recollected that these windows are not merely of *stained glass*, exhibiting beautiful colors, but that the staining forms a picture more or less perfect, one large window, in general, being appropriated to a single subject. Thus, in the left aisle of the cathedral, we find two windows representing the life of Joseph; in another, the life of John the Baptist; and on the opposite side of the choir, the passion of Christ. Many of the others represent the lives of saints, to be sure, as well as events in Scripture history; and, doubtless, there is sufficient proof of superstition among them. The paintings, bas-reliefs, and statues are all memorials, however, either of facts in the Bible or traditions in the church. Thus, the whole edifice is an open volume of religious history; and, turn where you will, your eye falls upon a page of it, legible, too, by the most ignorant boor. Every column, every altar, every projection, has its story to tell. If you go without, and gaze upon the complicated pile, amid the mazes of its inextricable details, your eye falls upon niches, corners, points, and pinnacles, ornamented with images of apostles, saints, or, more frequently than either, of the virgin and child. And while these representations tended to produce many erroneous and superstitious notions, they also gave a currency to the real facts of Scripture history, and fixed them in the minds of the people with a vividness and reality that could have been secured in no other way in those days of deplorable ignorance. Even at the present day, perhaps, the mass of the people here are in that rude stage of civilization in which the senses alone can be successfully appealed to.—*Vol. i, pp. 29, 30.*

Every one must be struck with the good sense so manifest in this extract, and must only wonder where and how he got at the conclusion that "these representations tended to produce superstitious notions." We regret indeed that the reverend traveller should have made this assertion without connecting with it the views on which it is predicated. Besides this blemish, the reverend president omits in his apology for pictures and statues, another and a stronger motive for their adoption and use in Catholic churches than the one he has presented, and that motive is found in the fact that the contemplation of them, tends to awaken and inflame our devotion, to excite in us a desire to imitate virtues thus vividly portrayed, and to give us an abhorrence for whatever is evil. We might indeed have surmised that in this second motive the reverend traveller possibly discovered the foundation of those "*superstitious notions*" to which he alludes, did

* The *Biblia Pauperum* was a kind of Bible catechism, consisting of wood-cuts illustrating events in Scripture history, with brief explanatory sentences annexed. It was probably published early in the fifteenth century.

we not glean from his work, that on more occasions than one he was moved to tears by the contemplation of religious paintings. He cannot then find in this second motive the reason of "superstitious notions" in the use of "representations," or infer from it that pictures are only intended for the "perhaps rude state of civilization of the mass of the people," since, in some instances, even a man of his culture and understanding was not proof against their touching effects.

"But the Crucifixion, by Vandyk, preserved in the museum, struck me most forcibly; I could not repress indignation, sorrow, even tears, as I gazed upon the image of the crucified stooping meekly and yielding his bleeding back to the strokes of the scourge, while the blue marks of the thong verged into blackness, and the dark blood trickled from the fearful wounds.—*Ib.* p. 276.

"The library of Bâle is valuable and interesting. On the ground-floor is a gallery of Holbein's paintings, the most striking of which is the series on the passion of Christ, depicting the succession of events from the Garden of Gethsemane to the descent from the cross. I never was so affected by a picture, and, for the first time, felt that my religious feelings were improved by gazing at one."—P. 249.

Even in Protestant Amsterdam the salutary effect of these representations, in exciting in the breast of man a proper recollection of himself and his ultimate destiny, may be inferred from an anecdote which the reverend tourist narrates of a hall of justice which had been converted into a royal ball-room. So potent was the lesson conveyed by the figure on the wall, that the gaiety of the dance was sadly checked, until the representation underwent an agreeable metamorphose.

"The grand saloon is now the royal ball-room. The change was not effected without some difficulty. In point of size, proportions, and elegance, it was the very thing for a splendid ball-room; but then, the sculpture! Over the great door which led to the hall of justice is a group in which a wretched criminal cowers before the figure of justice, with drawn sword, under which is *death*, with his skeleton hand upon an hour-glass. What was to be done? The figure could not be removed: that would have been trying Dutch patience a little too far; but yet, who could glide down the magnificent saloon in the gay dance, in the face of that grinning skeleton? A happy thought was suggested. A white cloth, saturated with a solution of gum, was thrown over the figure and moulded into graceful drapery,

and lo! the dance could proceed, for *death* was not there."—P. 268.

Perhaps also the crucifix in sight of Geneva, at which the reverend president was so "startled" as to pronounce it "a horrible object," may have arrested many a giddy heart in its career of thoughtlessness and levity. Sometimes truth and prejudice seem to flow together from the learned president's mind in parallel streams, so that we have hardly time to admire before we are compelled to find fault. His remarks upon the ceremonies at Notre Dame, like his views of the interior of the Rouen cathedral, furnish an instance of these counter-tones of thought. The "A alt and the G below" follow each other in quick succession.

"It is difficult for a Protestant, unaccustomed to the pomp and pageantry of the Catholic service in Europe, to conceive of its power over the imagination and feelings of the multitude, nay, even of cultivated minds, educated in the midst of these magical associations. Luther says of himself, that while walking next the host in a procession, 'the thought that the Lord in person was present suddenly struck his imagination, and so overawed him, that it was with difficulty he went forward; a cold sweat came over him; he staggered, and thought he should die in the agony of his fear.' What, then, must the illiterate multitude feel, whose faith obeys implicitly the impressions made upon their senses? And in cultivated minds, in proportion to the natural feeling of the individual, and the depth of his belief in these representations, will be the intensity of his devotion under their influence. Nay, even for an enlightened Protestant there is an elevation and majesty in many of these forms, pressing into their service as they do the mighty influence of the higher arts, filling the eye with images of beauty, and the ear with the richest tones of harmony, that enchain his attention, and captivate his imagination."—P. 73.

This is certainly a very frank admission for a Protestant clergyman, but no Protestant reader can take offence at the admission, for he applies a cataplasm which will extract any thing that might be offensive to Protestant nerves.

"And yet, I am just as well satisfied that the influence of these ceremonies does not reach the heart, and beget saving faith in the atonement of our Lord Jesus Christ, if, indeed, it produces genuine repentance. The services, from beginning to end, are calculated to strike the senses and captivate the fancy, and, doubtless, are so intended. They certainly produce

the sentiment of reverence and devotion at the time, and this is taken for religion; but there is no 'joy and peace in the Holy Ghost.' They cannot bring the heart into communion with God, so as that it may be conscious of its acceptance and peace. The sacrifice of the mass and the office of the priest intervene between the sinner and his God, and he is taught to believe they are necessary to his salvation. He knows not to come directly and 'make known his requests to God in prayer.' The ceremonial arrangements, the captivating decorations of the church, and the intervening office of the priesthood will not allow him to draw near, with full assurance of faith, 'into the throne of his heavenly grace.' Yet I am obliged to say, speaking after the manner of men, I have no hope of the purification or overthrow of Catholicism in Europe, except by the general diffusion of education among the people; and I must add, if every intelligent American Protestant could see Europe as she is in this respect, he would not complain of any tax to support our system of common schools, nor refuse his voluntary contributions to the support of the higher institutions of learning."—P. 77.

For this last extract, the learned tourist relies upon bare assertion, unless he conceives his own impressions to be the exponents of every body's impressions. Sentiments of "reverence and devotion are certainly produced at the time" by our religious ceremonies, but they do not constitute religion, and are, therefore, we presume, reformed out of Protestant churches. Now, we cannot, by any possible effort, discover the point, force or basis of this sweeping condemnation passed upon our ceremonies by the reverend doctor. Is it because the effect is temporary that they are to be put down? If such be the argument, there had as well be an end at once of public preaching and public prayer in all Protestant churches—for they are intended but as stimulants to private devotion, and any man with the reverend doctor's experience, must be satisfied that even these agents are often ephemeral in their effects, and with many listeners have no effect at all. What throngs do not some eminent pulpit orators attract! What a wonderful sensation and enthusiasm and revival does not their eloquence beget! and yet perhaps of a vast multitude of auditors, not a half dozen remain permanently impressed by the great truths they have heard. The orator goes to other localities, and the enthusiasm and piety vanish with him—the effect was only ephemeral, but we will not therefore ask the reverend president to condemn pulpit oratory.

In the affairs of this world at least we see at times the enduring effects of our paintings and statues upon the worldly destinies of ambitious artists. The immortal Thorwaldsen, though a Protestant, acknowledges that from the works of art with which Rome abounds, he caught the fire of genius which so far from being ephemeral, increased with age. "At Rome began, as Thorwaldsen himself said, his artist's life. This phenomenon so often occurs that it need not excite our special wonder. In presence of the immortal works of art with which Rome abounds, how often has the fire of genius, slumbering in the breast of the young artist, been kindled into a living flame, and the secret of his inward strength been suddenly revealed to his unconscious soul!"* And if these works of art can stir up such enthusiasm in an artist's soul, why may they not also awaken in the pious heart feelings of enduring "reverence and devotion?" But even were the effects of ceremonies and representations always ephemeral, as the reverend doctor would intimate, still might we cherish them even for that much good. We again ask, does the preacher's prayer, however eloquent, always leave its permanent effects? And should it be excluded from the Protestant office, for the very silly reason that it does not? As well as for the still more futile reason, that public church prayer is an intervention "between the sinner and his God?" We have often heard the Protestant Methodist pastor intervening by prayer between his congregation and God, and yet when a priest does this in the holy sacrifice of the mass, it seems to provoke condemnation from the reverend president. As to the idea that the priest is the sole agent between the sinner and his God in the holy sacrifice of mass, it is a mistaken one. The priest unites† *with* the people in the holy sacrifice: he offers it *with* as well as *for* the people. They are mutual intercessors for each another, asking to be helped by each other's prayers. Mass, it is true, is a medium of reconciliation and propitiation, and an intervention just as prayer is between the sinner and his Maker, except more potent and far reaching. If we are allowed to know as much about our own religious tenets as the learned traveller, then we

* See Henry Wheaton's letter to the National Institute upon the Danish eulogy on the life and works of Thorwaldsen.

† See Catholic Magazine, "Priesthood in the church."

beg him to believe that there is nothing in the Catholic religion that forbids, but that in every thing it commands us "to draw near with full assurance of faith unto the throne of His heavenly grace." So that the fancied transcendent superiority of Protestantism over Catholicism in this particular, is perfectly ideal and proceeds from a misconception of Catholic doctrine.

This cursory and imperfect view of the reverend professor's observations on the decorations, ceremonies and worship of the Catholic religion, shows that he is much fairer in his facts than in his conclusions. Scarcely in any instance where the Catholic religion is concerned, are his inferences sustained by his premises. Indeed no one fact could be more reasonably deduced from his entire book, than that intelligence, morality and happiness in the Catholic portions of Europe are much greater than in the Protestant divisions. Yet as he had left home with contrary impressions, he seems to have adhered to them and to have fitted every thing to his Procrustean measure. The clergy and church are obstacles to the prosperity of Catholic countries. In Protestant countries, the government and laws. If the learned tourist had looked, in Catholic as he has in Protestant countries, to the laws and government for such defects as might have struck him, we should have thought him much more enlarged in his views, and much more astute in tracing effects to their proper causes. But the doctor has gone even a step farther than this, and in a kingdom governed by Protestant rulers, though equal misery exists throughout its whole extent, he has examined it in religious sections, and while he finds bad legislation to be the bane of the Protestant portions, bad legislation *and the Catholic religion* are responsible for the wretchedness of the Catholic section. England and Ireland, though integral portions of the united kingdom governed by the same parliament and the same laws, are thus differently viewed, because of their difference in religion; and yet we must say that, although the clergy are dragged in to help to account for Ireland's miseries, the wretchedness of England by his own showing preponderates over that of Erin. To have been fair, he should have set down this favorable preponderance to the credit of the clergy. Let us see from the doctor's

own statement how the people of England, Scotland and Ireland languish under legislative misrule, and how the account stands between them. Here is a picture of Birmingham felicity :

"We spent the remainder of the day and part of the next looking around in this great *toyshop* of the world, and would have remained longer to examine its workshops, but that they were all silent and deserted. The miserable population thronged the streets, walking about in their wretchedness apparently without any object. Many were gathered in groups about the taverns and gin-shops, conversing anxiously, their pale, haggard faces and attenuated frames attesting their assertions that want had driven them to combination. Women and children, ragged, dirty, and emaciated, sat in the doors of comfortless dwellings, with despair written upon their wretched countenances. The whole appearance of the people satisfied me of the correctness of a remark made to me by a gentleman from Yorkshire, whom I met in London: 'Sir,' said he, 'the mob have not the physical power to resist, even if they were well organized and had skilful leaders. Three years of want, added to the slow but sure hereditary deterioration of a factory population, has deprived them of the physical strength necessary to resistance; a single squadron of horse would cut 20,000 of them to pieces and not lose a man.'"

Here is a scene in Glasgow :

"In Glasgow, the poorest people have their abodes in the *wynds*, or narrow streets and courts, because lodging is there cheapest. Dr. Arnott says, 'We examined these wynds, and to give an idea of the whole vicinity, I may state as follows. We entered a *dirty*, low passage, like a house door, which led from the street through the first house to a square court immediately behind, which court, with the exception of a narrow path round it, leading to another long passage through a second house, was occupied entirely as a dung receptacle of the most disgusting kind. Beyond this court, the second passage led to a second square court, occupied in the same way by its dunghill; and from this court there was a third passage, leading to a third court and third dunghill. The interiors of these houses, and their inmates, corresponded with the exteriors. We saw half-dressed wretches crowding together to be warm: and in one bed, although in the middle of the day, several women were imprisoned under a blanket, because as many others, who had on their backs all the articles of dress that belonged to the party, were then out of doors in the streets. This picture is so shocking that, without ocular proof, one would be disposed to doubt the possibility of the facts; and yet there is, per-

haps, no old town in Europe that does not furnish parallel examples.' ”*

The reverend president presents us similar details of the misery of Leeds, Manchester and other manufacturing districts, and then goes on to state and prove, by the most harrowing narrative, that in the agricultural districts and commercial towns the immorality and wretchedness of the populace is, if any thing, greater than in manufacturing places. Let us now cross the channel and see the reverend tourist among the laborers, beggars and peasants of Ireland. Here is the reverend gentleman in Belfast :

“ But what struck me most was the multitude of human beings that inhabited these streets. It really seemed as if the very ground on which they rumped and rolled must have produced the swarms of ruddy children, some well dressed, some half naked, but all full of life and health, that thronged the way. We could not get on at all upon the sidewalks, and therefore took the middle of the street. All the windows and doors were alive with happy, dirty faces. The tenements seemed like warehouses overflowing with goods—the excess being piled up outside. But I suppose, as it was Sunday evening, they were generally gathered about the doors of their dwellings to enjoy their day of rest.”

Among the laborers' cottages, “ a little beyond Ballymoney,” he thus discourses :

“ A little beyond Ballymoney I noticed one of the laborers' cottages worse even than the ordinary hovels of the Irish poor that I had seen. A dirty pool, rich with manure, washed the very door-sills; fine fat ducks were dabbling in it, and children as fat and dirty were looking on. ‘ Why in the world,’ said I, addressing our cheerful car-man, ‘ do your people place their manure heap in front of the house instead of behind?’ ‘ Faith,’ said he, ‘ they like the smell of it, and think it's wholesome. Our people thrive better in the dirt than other clean folks.’ Verily, he was not far out of the way, if ruddy cheeks and bright eyes are any tokens.”

Now we are introduced to the beggars.

“ The number of beggars increased with every mile of our advance southward. At Drogheda they surrounded us in swarms. Their quick wit and ready replies were characteristic. They soon discovered that we were strangers in Ireland. Most of the passengers paid little attention to their clamorous entreaties, and they directed all their attacks towards us. A few pennies brought a shower of blessings upon our heads.

“ Out of the large towns I do not recollect having seen, on the roads or about the peasants' huts, any persons, male or female, whose clothes seemed to have been made for them; all were old, patched, and ragged, apparently the refuse of Monmouth-street. The women were generally barefooted and barelegged; and many of the children had hardly even rags to cover their nakedness. Yet, amid all their destitution and all their filth, I never saw a more ruddy, healthful, and apparently cheerful population. The interior of the Irish peasant's cabin is even worse than I had imagined. Furniture, properly so called, they have none: an old chair, a broken table, and a few pieces of crockery, with straw for the ‘ childer's beds,’ make a very respectable establishment. In one cabin I saw ‘ the pig,’ weighing, perhaps, two hundred pounds, lying in the middle of the floor, and affording a comfortable footstool to an old man who sat by in a rickety chair. By-the-way, I have corrected my foolish notions about pigs in peasants' cabins. I used to think it a mark of poverty and degradation to see his swinish majesty stretched upon the same earth floor with the women and children; but I have learned that his presence is a sign of superior comfort and prosperity. The pig eats what the children cannot; and, when fattened, is not killed to make dainty food for the family, but sold to pay the ‘ rint.’ ”

“ We left the abbey, and returned to the road through Mr. Herbert's beautiful grounds. Just as we entered the car, a little girl of twelve or thirteen ran up to us with pears to sell; and though the car moved on rapidly, she kept up with us with ease, urging us to purchase. Unfortunately, I had no small money, and I told her so; when she replied, in a breath, ‘ *May your honor's word niver be doubted.*’ ”

’Tis true, the doctor sees a difference between the north and south of Ireland, favorable to the north or Protestant portion, but he very wisely makes no invidious conclusion on that account. As they have absorbed all the patronage of government, all the benefits of education, all the rewards of information money, it is not difficult to account for their comparatively greater comforts. We have taken the reverend doctor's own narrative of the wretchedness of England, Ireland and Scotland, and we ask any candid reader how stands the account? The Irish groan under equal oppressions, but there is a vast disparity in the fortitude with which they are borne. In England and Scotland all is sullen, in Ireland the wrongs are ill brooked and manfully denounced; still the poor man wears a cheerful face. Let us see how the reverend tourist

* Report, p. 24.

himself accounts for this difference. "They derive comfort from the very cause of much of their ignorance and wretchedness—the Roman Catholic religion." Here again the doctor makes truth and prejudice lock arms, and asserts the same agents at the same time to be to the same beings a cause of happiness and distress. This is indeed a sort of intellectual "pigeon wing," "a double shuffle" at which the reverend doctor appears to be unintentionally very expert. If he had looked to British education laws for their ignorance, to corn-laws, and the renting system, for their wretchedness, as he did in his causes of English suffering, and to the Catholic religion for the comfort they experience in the midst of their wrongs, we would then have said, he looked truth full in the face and spoke like a wise observer. That any man could attribute to their religion, the cause of Irish suffering and ignorance, is to us almost incredible, and did we not believe the reverend doctor to be tolerant and humane as well as prejudiced, we should think he meant to mock them in their sufferings. The doctor's ground for this assertion is withheld, though if similar causes will produce similar effects, there is room for all their evils, in what he found in British misrule, without touching the clergy or their church. He even finds one more cause for Irish than for English sufferings in absenteeism; but even this won't do, it is a Catholic land and he must screw in the stereotyped cry of the last three centuries, "popish ignorance and superstition." If an Irishman's religion be really the cause of his "ignorance and wretchedness," why is it, as the reverend doctor himself tells us, that when he sets foot on American soil he is another being? When released from the iron grasp of British misrule, when he knows that his rent will not absorb his earnings, when instead of paying extortionate tribute to landlords and tythe-lords, he becomes the lord of his own little domain, why is it that he is then industrious and happy as well as cheerful? If his religion is the cause of his "ignorance and wretchedness," as he clings to the cause, why do not the effects cling to him? When he comes to America, he does not renounce his religion or his reverence for the priesthood, he remains a good Catholic and still he prospers.

"With the prospect before him of securing

a bit of land, even a farm and a comfortable home, he soon shakes off his idle habits, works as diligently, and saves as carefully as any of his neighbors. The truth seems to be, then, that nothing but the *motive* is wanting to make the Irish industrious and economical."

This harping about clerical influence comes with an ill grace from the ministers of any religion, for if my reading be correct, there never was a religion of any kind that could exist without it. Even infidelity is always directed by some towering genius, whose influence governs its followers and regulates their belief. As to the power of Protestant ministers, even in this free country, Catholics have had two or three rather severe lessons of its effects. They are not so blind that they cannot see the hand behind the veil of the sanctuary, that gave the first impulse to the outrages near Boston, or the more recent ones of Philadelphia. We would not for a moment have it thought, that we mean to charge upon the Protestant clergy, as a body, these painful outbreaks. Thank God! as a body, whatever their prejudices may be, the Protestant clergy are tolerant and humane, and among them we know none more eminently so, than the reverend president of Dickinson college.

"For myself, I freely say, that if Protestantism can be sustained only by oppressions and abuses, the sooner Protestantism falls, the better. If the vested rights of a few involve the ruin of the many, the sooner vested rights are swept away, the better."

We refer to these scenes, not to prove the Protestant ministry intolerant, but to show how vicious an influence bad men among them can exercise when they may choose so to do. In Baltimore, our own city, we remember to have witnessed some several years back, a striking instance of the control of a brilliant clerical intellect over the opinions and faith of his congregation. A control which, with the exception of the vestry, carried away a whole flock to a new point of belief. We venture to assert that no Catholic priest, no matter what his genius and influence, could have achieved a similar triumph over the received dogmas of his flock. And there is a good reason why Protestant clerical influence, when backed by talent, must in its nature, be more potent than Catholic. Our motto is "*stare decisis*," to adhere to the decisions and traditions of the church; the Protestants' rule

is, to disregard the received doctrine and form a creed from one's own judgment; thus opening the door for all powerful reasoners and eloquent declaimers, to lead off their hearers, to embrace every fanciful theory to which their genius can give plausibility. Hence we see it so often the case that Protestants accommodate their faith to that of their teachers, while in the Catholic church the expounder must always shape his faith according to the received traditions of his hearers. In other words, new doctrine among Protestants does not affect the preacher's position in his church, while among Catholics it ensures the pastor's rejection.

We have seen in the last few years, wonderful changes in the doctrines of the Episcopal church, effected by the influence of distinguished Episcopal divines. No man can look back to the tenets of that church twenty years ago and compare them with what they are now, without acknowledging that they have undergone a radical change. And how have these innovations been effected? By the influence of pastors over the flocks intrusted to their charge, by arguments in these very pastors' mouths with which Catholics have been always familiar and with which they appealed in vain to these very flocks for centuries. The Catholics had reason on their side but wanted influence. No power of the Catholic clergy could bring about an approximation to Protestantism, like that which the Episcopal ministry have effected towards Catholicism. A fragment, indeed, might be drawn after a heterodox priest, but even then their name and character would forsake them, and they would find "a local habitation and a name" only in the ranks of Protestants. We should consider the reverend doctor not insensible to the great influence of the Methodist ministry, from a contrast which he makes between English and American Wesleyans.

"In regard to the personal relations of preachers and people, I think it may be said that they secure more respect, we more love; they command more veneration from the people, and exert a greater influence by means of their office than we; perhaps on the other hand, the degree of personal, in proportion to official influence, is greater with us. Upon the whole, their entire influence with the people is far beyond ours."

We are not of those who would deny all influence to the clergy. We think it denotes

a wholesome state of society, to see men willing to be guided by those whom they believe to be wedded to their interests by the ties of piety and spiritual disinterestedness. When men are really good, their opinions and advice within the sphere of their calling, should be treated with great deference, and from all we can see around us we do consider that the clerical directors of Protestant congregations wield a power over their flocks, greater than a Catholic priest would wish or care to attain. We are indeed sorry that the reverend professor should persist in his prejudices against the influence of the Catholic priesthood and church, in the absence of all proof in his book to establish wherein the influence of the one or the other is dangerous.

"The atmosphere of Romanism is the atmosphere of slavery. Freedom of thought it abhors. Private judgment it forbids. Standing between man and his Maker, it prevents the possibility of a spiritual communion with the great source of all wisdom. Assuming infallibility, it necessarily breathes intolerance. Founded in error, it necessarily checks the advancement of knowledge, and takes ignorance—at least in religious matters—under its special protection. Itself living by deceit, it cannot educe an honest, frank, national character. If the history of modern Europe has settled any question, it has shown that, under a Romish government, there can be no rational freedom."

Both, according to his assertions, are hostile to liberty, to knowledge and morality. These are serious charges—but are they indeed hostile to liberty? Does not the learned author himself see in Catholic Ireland, a united nation arising in their strength, to exterminate tyranny? does he not himself approve of their indignation and incessant agitation? Is this to be hostile to liberty? Does he not see in the Catholic cantons of Switzerland, a Catholic chapel erected over the spot where their great champion Tell leaped ashore from the boat of Gessler? Does this look like a slavish spirit? Let the reverend president only cast his eye upon his own testimony, and he will see his facts contradicting his conclusions.

"The crowd on the boat were hardly satisfied with gazing on this sacred spot, when another, on the left, hallowed also by the spell of patriotism, called their attention. It was the Chapel of Tell, erected on the spot where he leaped ashore from the boat of Gessler. Our boat approached within fifty feet of the chapel, so that we had a good view of it. It

is a small structure, about twenty feet square, having an open arcade in front. There is an altar and crucifix, and the walls are hung with coarse paintings. All the neighborhood gathers here once a year to celebrate high mass."

In Catholic France the reverend doctor sees a happy people, with more equality than in Protestant England, and only deficient in having no habeas corpus act, and in their trial of political offences by a court of peers instead of a jury. Yet he should here remember that Catholic France in *her intolerance* suffers herself to be led by a Protestant premier, who seems not as yet to have sought to ingraft upon her laws these very important privileges.

"Thus, in the great doctrine of *equality*, especially in its application to *privileged orders*, France is far in advance of England; but, on the other hand, as to the every-day liberties of the individual, she is far behind. She has no *habeas corpus* act, the great bulwark of personal freedom in England and America. The law in regard to political offences is so construed that the accused is not tried by a jury, but by the court of peers, and the forms of procedure are such that the government can ensure the result it may desire."

The greatest trophy he finds of the Protestant's love of freedom, is in a monument to Zwingle, in the town of Zug. This champion of freedom died, battle-axe in hand, cutting down his Catholic brothers, for claiming liberty of conscience. In his love of religious liberty he spared neither pope nor parson, nor lords, but told his hearers to be guided by God alone, in the new doctrine of salvation through Christ alone.

"My emotions were thrilling indeed when I visited the old cathedral, and stood in the very pulpit from which he raised his fearless voice against the vices and the tyranny of Rome, and proclaimed to astonished thousands the strange doctrine of salvation through Christ alone. 'In this pulpit,' said one of his contemporaries, 'he spared no one, neither pope, nor emperor, nor kings, nor dukes, nor princes, nor lords, not even the confederates.'"

Now, saying nothing of the reverend doctor's veneration for this pulpit *relic*, we ask him, does he really think the doctrine of salvation through Christ alone a new one? If he does, he is wofully ignorant of Catholic doctrine and the writings of the fathers.

But the learned tourist has laid down a rule which will fully excuse any thing which looks like intolerance, or an opposition to the pro-

gress of liberty on the part of Protestants, and which will condemn equally Catholics, let their exertions be what they may in behalf of tolerance and the largest liberty.

"Protestants have persecuted Catholics; but it has been in spite of their principles, and has always brought down upon them the condemnation of the Protestant world: but persecution has been the *rule* of the Roman Catholic church wherever she has had power, and flows necessarily from her very principles."

According to this amiable principle, Protestants can deserve no blame and Catholics no credit, the former for what they may do against, and the latter in behalf of liberty. The priests and the church by this rule, can deserve no commendation for the democracy of Catholic Fryburg, and the Protestants no blame for the persecution now raging in Protestant Switzerland, against the convents of Argau. Catholic Belgium is entitled to no praise for the liberality of her constitution; and Protestant Denmark for the intolerance of her laws. Catholic Ireland deserves no encouragement in her struggles for freedom, and Protestant England no censure for opposing her efforts. If the reverend doctor is correct, then are the Catholics in regard to liberty, practising upon Protestant principles, and the Protestant upon Catholic principles. Democratic New Hampshire will erase at once from her constitution, the political disabilities against Catholics which disgrace it, when she comes to find out that, in what she has done, she has adopted, according to Dr. Durbin's notion, the Catholic principles of liberty. If Catholicity is hostile in its principles to liberty, and Protestantism not, why is it that in Catholic countries religious opinions seem so seldom to be obstacles to political preferment? Why did Catholic Belgium accept Protestant Leopold for her king, or Catholic France, Protestant Guizot for her Premier? Why did papal Rome honor Thorwaldsen with her patronage, notwithstanding his creed, while an Episcopal college in England annulled a contract with Pugin,* because of his Catholicism? Why is it that the excess of charity is always on the Catholic side, in these comparisons of regard for freedom of religious thought? Surely it is either that our priests always exercise a wholesome influence, or that the peo-

* See Aug. No. Cath. Mag. 1848.

ple will not suffer themselves, to use a Protestant phrase, to be priest-ridden. And if our clergy are people-riders, they have shown themselves much poorer jockies than the Protestants, who seem to manage much more effectually to keep down Catholics in their countries, than Catholics do where their religion prevails. If we judge the religions by their acts, we must say that Catholicity shows herself far more favorable to liberty than Protestantism.

Let us now look to the next charge against our church and priesthood—that they are opposed to the dissemination of knowledge. Without going outside of the reverend author's own book, we think we can show that he is mistaken also in this accusation. We will begin by an extract from the reverend traveller's work, which establishes that the avenues of knowledge and the means of enlightenment in Catholic France are far more numerous than in Protestant England; that, in the former country, the humbled as well as the exalted have access to institutions which furnish light and entertainment to the mind, while in England the finest works of art are shut out from the lower orders. These advantages, which the people of France enjoy over their humble English neighbors, the reverend doctor ascribes, among other reasons, to "their attachment to a religion that wisely presses into its service the highest powers of genius and art."

"I am not surprised that the Frenchman calls every thing in his country *grand*. The *grand* and the beautiful are before his eyes continually. In England the finest works of art are shut out from the lower orders of the people, and in general they have no taste for them or desire to see them; but here the humblest may have access to the public gardens, palaces, buildings, and repositories of art and science, and the humblest make use of the opportunity. The Frenchman sees on every side of him the productions of human genius. As he passes through the streets of Paris, every corner has its memorial, every open space its columns, its arches, or its fountains. The market-woman, surrounded by her potatoes and onions, has but to raise her eyes and see, a few feet off, some classic representation—Ceres with her cornucopia, the symmetrical forms of wood-nymphs, or a graceful column, sculptured in bas-relief with flowers and fruits. The maid cannot draw water from a fountain without beholding a representation of some of

a water-nymph, a Triton, or a Neptune with his trident. If the artisan or the grisette walk in the gardens of the Luxembourg or the Tuileries, it is among statues of the finest proportions, and in the most graceful attitudes. Now, all this, as I have said, must have its effects; and you see them in the general diffusion of good taste among all classes, in their neat and fitting dress, in their love of flowers, in their easy movements, and in their unconstrained politeness. Its deeper effects are found in their love of country, in their devotion to the glory of France, in their admiration of any government that promotes her fame, and in their attachment to a religion that wisely presses into its service the highest powers of genius and art. In taste, in politics, in society, in religion, every where may be seen the influence which the arts exercise upon the people of France."—*Vol. 1, pp. 91, 92.*

Let us now see how Catholic France compares with our own confederacy, in the estimation of the reverend author; for, in a spirit of frankness, he has put our own country in the balance with her, and Catholic France shows her weight even with America in the scales. In France, he tells us, the feeling is national; in America, selfish. In France, the populace delight in the unsullied honor of their nation; in America, the great consideration is personal aggrandizement and personal interests. We hope every reader will weigh well the subjoined extract, and ask himself, when he has closed it, which country should have the palm for ignorance, and which for knowledge? Where abound those acts which must have an enlarged intelligence for their basis, and where those selfish calculations which show a most contracted education?

"A comparison of the general aspects of a French and American town would illustrate, in no small degree, the difference in the sentiments and feelings of the people. In the former, every man consults the glory of the nation, and is content to be homeless almost himself, so she be adorned in splendor, and admired by the world; in the latter, each consults himself, and his own personal comfort and respectability, caring little for the State, only so far as she subserves his own interests. Hence, in France, noble edifices and magnificent museums, guarded by gens d'armes, stand as monuments of national glory, visited by Frenchmen with pride, and by all the world beside with admiration, perhaps with envy; while in America taste and wealth are displayed in private dwellings—not in public grounds, buildings, and museums. In the one case, the State is glorious; in the other, the people are independent and happy. In the first, the pre-

The fair humanities of old religions:

vailing sentiment is the State; in the other, it is the individual. Neither system is perfect. If in Europe the individual is merged in the State, in America the State has hardly a substantial existence. The evil tendencies of this prevailing sentiment are already exhibiting themselves. We are more anxious, it seems, to pay our individual debts than those of our governments; and many of the people, obviously, do not feel the obligation of the latter as they should do. In Europe, on the other hand, whatever else suffers, State credit is kept inviolate."—*Vol. 1, pp. 104, 105.*

This is the "Romanism" which, "founded in error, checks the advancement of knowledge, and takes ignorance, at least in spiritual matters, under its special protection!" And yet, how much below the platform upon which he has elevated Catholic France stand in his own contrast both England and America, in point of popular intelligence!

On the system of education of Catholic Europe in general, he discourses in a manner from which we are persuaded that if it is not a system to inspire man with a proper notion of his rights, privileges, and happiness, then we are ignorant in what true liberty consists. If to encourage industry, secure property, to provide for man's physical well-being, to furnish to the fullest extent the means of public instruction, be not all that man, in his love for liberty, might reasonably ask, then have we lived in woful ignorance, and call on the reverend doctor to show us what further Protestantism can do.

"By encouraging industry and securing property, they hope to make the people forget, in the enjoyment of physical well-being, the higher rights of which they are deprived. By providing, to the fullest extent, the means of public instruction, and directing its application in the schools, the gymnasia, and the universities, they furnish just such aliment to the youthful mind as *they* deem most salutary. The new ideas of popular rights and constitutional government are withheld, and every effort made to diffuse a blind reverence for the historic doctrines on which the rights of hereditary princes and nobles are sought to be established. And herein is found the true cause of the general tendency in Europe towards Popery, which is an essential element of the old *social order*, (of which Lord Castlereagh was so ardent an admirer,) to which the rulers of Europe desire to return."—*Vol. 1, p. 302.*

We think we have demonstrated, from the reverend doctor's own book, that the Catholic

religion does not check the advancement of knowledge; and if the reader wants the further proof that the returning sense of the enlightened and educated is conducting them back to that mother church from which they strayed—to Roman Catholicism!—the reverend president will be found as a witness even to that important fact.

"The returning sense of religion in the Catholic countries of Europe, notwithstanding the general diffusion of knowledge, does not take the direction of Protestantism, but of Roman Catholicism."—*Vol. 2, p. 285.*

This, indeed, the reverend author proceeds to account for upon vague speculations, unsupported by proof, because "the settled policy of the European states since 1815 is to prevent the spread of liberal principles." But he has given us no facts as to France, none as to Catholic Switzerland, none as to restive Ireland, none as to ameliorated Belgium, to prove that their notions of liberty are retrograde, or their policy illiberal.

Now, we are bold to assert that every thing which we have quoted from the reverend doctor Durbin, in defence of the Catholic religion, redounds to the honor of the Catholic clergy. Where they live and have a reasonable influence, so much liberty, so much intelligence, so much happiness, could not exist without their zealous co-operation—just as Methodist pastors would claim and be entitled to credit for the peaceful and moral condition of a section of country where their influence and religion prevailed. But though the reverend president's facts, in spite of his conclusions, speak volumes in favor of the Catholic priesthood and religion, yet he continues to deal blows against both with pertinacious prejudice. When he comes to speak of the vices of Paris, though he finds them neither so gross nor so general as those of London or other great cities, yet he seems to account for them by other causes than he gives for those of London—such as the "celibacy of the clergy, auricular confession, absolution, and indulgences." He goes into an arithmetical calculation of the numbers of priests and nuns in France prior to the French revolution, and draws conclusions which nothing can excuse but the lamentable fact, that early prejudice and early teaching are so blended with all the reverend gentleman sees about the Catholic

priesthood, that he cannot, if he would, do them justice.

"Descending into the lowest classes of society in Paris, we find there the same causes, and the same disgusting fruits of vice and crime as are found in all overgrown capitals. In these Paris is not worse than London; certainly there are fewer of the external manifestations that are so annoying in the British capital. In respect to the other vices of great cities—theft, robbery, gambling, etc.—Paris will hardly suffer by comparison with any of them."—*Vol. 1, p. 118.*

He sees nothing in Paris, to use his very words, but the "same causes," "the same disgusting fruits of vice and crime as are found in all overgrown cities;" yet the clergy must be aspersed for Parisian immorality and vice. Truly, the reverend doctor shows the high estimate he puts upon their services, when he expects in cities where their religion is established less frailty in human nature than is found in Protestant capitals. Paris, he says, is not worse than London—not so bad, indeed, as far as his proof goes. "As to theft, robbery, and gambling, Paris will hardly suffer by comparison with *any* of the great cities." We thought the reverend doctor had just attributed the vices of Paris to celibacy, indulgences, absolution, and auricular confession; but here he forgets his prejudice, and shows by his own acknowledgment that "theft, robbery, and gambling" are not so frequent as in other large cities, notwithstanding the effects of confession and indulgence: nay, he so far forgets his charge against the clergy as to say that her crimes are attributable "to the same causes as are found in all overgrown cities." Thus we see the reverend doctor, when cornered by his good sense, himself indirectly acquitting the clergy of the accusation he had imputed to them. Indeed, he could not well escape doing so; for, unless he could establish that in the large capitals, where Catholic influence is not felt, the people are more honest and moral than in those where it is, he has not even the flimsiest pretext for the charge against our clergy, engendered by his early prejudice. And can he do so? His own book nowhere attempts such proofs. He makes London a more infamous place than Paris: we may fairly, therefore, upon his own mode of argument, infer (for he makes celibacy promote immorality) that the unmarried Protest-

ant clergy of London are responsible for much of the debasing demoralization of the great metropolis. We would blush to make so unkind and unreasonable an insinuation against the body of the Protestant clergy, and beg the reverend doctor, when he finds himself in a Catholic city, to withhold a charge which, if good for any thing, is two-edged, and cuts both ways—against the unmarried Protestant clergy as well as against the Catholic priest; for if *celibacy* in the Catholic clergy is a motive to any species of immorality, "single blessedness" in the Protestant ministry, to such as adhere to it from choice or necessity, should justly lay it open to similar imputations. We believe the reverend doctor himself was, like a priest, voluntarily a *cœlebs*, while making his continental tour; yet we would hang down our heads in shame before we would even insinuate that, on that account, he had been guilty of any immorality. Yet, if his own argument that clerical celibacy fosters immorality be worth any thing, he certainly cannot "throw the first stone." We believe his character to be free from blemish, but not more so than the character and feelings of that clergy against which he has chosen to indulge in such unkind and unreasonable insinuations. There may be bad men among the Catholic clergy—there was one among the twelve apostles: there may be good men that will fall at times—the apostles at one time deserted their Master; St. Peter, with oaths, denied him—St. Thomas refused to believe in his resurrection. If the harsh judgment of the reverend doctor were applied to the apostles, we would have nothing good left on earth. The reverend doctor gives an Irish physician as authority for his opinions of the Irish clergy. Protesting, in the first instance, that it is no authority with us for an unfavorable opinion against the Protestant clergy as a body, we will give the following extract from a late English paper, contained in the foreign items of the National Intelligencer of August 29, 1844, as something quite as cogent as the opinion of the Irish physician:

"*The Clerical Delinquencies.*—Whenever a bad case of misconduct in the church occurs, the ready hackneyed remark is, that the general exemption of the clerical body from such transgressions makes the exception the more conspicuous; that it is the spot on the white

ground. But is this so? Do members of the army, the navy, the law, the physic, all put together, figure so frequently in courts of justice as the clergy? Within the last month, what a throng of clerical cases we have had!"

In addition to this, we will give him the authority of as gallant an old admiral as ever strode a quarter-deck, in favor of sustaining the Jesuits against the professor's and his physician's prejudices. We allude to Admiral Lord St. Vincent.

"He expressed his indignation on hearing that Sir John Coxe Nipsey had gone to the Congress of Aix La Chapelle to obtain a decree for the extinction of the Jesuits—an order, as he said, to whom we were obliged for the most useful learning and discoveries, of every description, necessary for the instruction of the Catholic youth throughout the civilized world."—See *Edinburgh Review*, article *Lord St. Vincent*.

Then follows the reverend doctor's imputation against the Catholic religion and clergy, a passage highly honorable to his spirit of tolerance; and in giving it we are compelled in our hurry to take leave of the reverend tourist for the present. It shows that, whatever his prejudices, his heart is in the right place, and that he has ever a ready tear for the oppressed, be their nation or religion pleasing to him or otherwise.

"But, whatever may be thought of the Roman Catholic religion in itself, it seems to me that no honest Protestant can vindicate the oppressive ecclesiastical establishment by which England binds a Roman Catholic people to the support of Protestantism. The Episcopalians of Ireland form, perhaps, *one-tenth* of the population; and yet to them are given the fruits of the Catholic church endowments of former ages; to them belong the cathedrals, the churches, the episcopal palaces, the parsonages, and the glebes; it is for them that the tithe, that most iniquitous of existing ecclesiastical abominations, is levied; while the religion of the vast majority of the people obtains nothing, or next to nothing, in the way of support from the state. It is impossible that permanent tranquillity should be realized in Ireland, while this enormous outrage upon the feelings, the interests, and the rights of the Roman Catholic majority remains. It is not in human nature to endure such oppression, hypocritically sanctified though it be under the guise of religion and Protestantism; and it *ought* not to be endured. Were I an Irishman, as I am an American and a Protestant, I should

cease my efforts for the overthrow of the ecclesiastical system only with my life. Bad as is the effect of the establishment in England, it is infinitely worse in Ireland. In the former country, a large portion of the population revere the establishment itself, and all, it may be said, profess the Protestant religion, which the church represents; yet, notwithstanding this, so great are the grievances, so multiplied are the evils, resulting from the union of church and state, that the system appears to be tending to destruction. But the grievances of English Protestant Dissenters are absolutely nothing in comparison with those of Irish Catholics. They are the poorest part of the population, and yet must support not merely their own religious worship, which, from its very character, must be far more expensive than the Protestant system, but also support the Protestant system itself, which they abhor as anti-Christian. The ecclesiastical system of Ireland has been an effectual barrier, if there were no other, against the spread of Protestantism in that country. The kingdom of Christ never has been and never will be advanced by the use of carnal weapons; it "is not of this world."

"Whatever may be the ulterior views of the present revolutionary party in Ireland, they stand at present, with reference to this question of church and state at least, upon right ground. They demand the overthrow of the ecclesiastical system, but do not ask the establishment of a Roman Catholic system in its place. They profess to have no faith in establishments, and ask only that the Roman Catholics of Ireland may be freed from the intolerable burden of supporting Protestantism, and allowed to maintain their own pastors and their own worship by their voluntary efforts. Surely this is all right; and, so far as *right* alone is demanded, no consistent Protestant can withstand the claims of Irish Roman Catholics. Ireland feels the ancient and long-continued injustice to the heart's core. The Catholic people of Ireland support and maintain a perfect hierarchy in their own church. They support four archbishops, twenty-five bishops, many deans and vicars-general, with more than three thousand parish priests and curates, to administer to the spiritual wants of about seven millions of Christians. Can they, ought they to be content to be compelled to contribute any thing to the support of a hierarchy with which they are not in communion? No! they are not, they cannot, they ought not to be, content while one atom of the present tithe system remains in existence. If tithes be public property—and what else are they?—alleviate the burden on the public, and appropriate the residue to public and national purposes, especially to education. This is common sense and common honesty. We can never settle into contentment with less.' Surely Daniel O'Connell speaks wisely.

DIEUDONNE DE GOZON.

A SKETCH FROM THE HISTORY OF THE KNIGHTS OF MALTA (1340).

BY PROFESSOR WALTER.

UNDER the grandmastership of Elie de Villeneuve, in 1340, the island of Malta was infected by an amphibious monster of enormous size. By the descriptions left us, it would appear to have been of the crocodile species, and was remarkable for its fierceness and voracity. Its haunt was a cavern on the borders of a large marsh, at a few miles distant from the city of Rhodes. It was known to devour sheep, goats, and sometimes calves which had strayed into the marsh; and at length a fearful report ran, that he had drowned a young shepherd who was tending his flock on the banks of the stream. When the tidings reached the convent of the knights of Malta, a keen desire was excited, and more especially in the minds of the younger members, to rid the island of such a pest. Two of the bravest of the warrior-cenobites, on different evenings, and unknown to each other, went singly out of the city, in the hope to slay the monster; but neither of them returned again. Afflicted at the loss of these two promising members of the fraternity, and moved by prudential motives, Villeneuve, the grand master, forbade the knights, under pain of degradation, to venture again upon so perilous an attempt.

They all obeyed except one young knight of Province, named Dieudonné de Gozon, who in defiance of the prohibition, and undaunted at the fate of his brother companions, formed a determination to rid the island of so dreadful a pest, or perish in the attempt. This resolution was stimulated by the taunts of the people of Rhodes. He had been seen several times to take a glance of the field of action, in order to devise the best means of success, and his quiet return was ascribed to that prudential feeling, which considers "discretion the better part of valor."

The project of the adventurous knight was deeply laid. He sought and obtained permission to pay a visit to his native land, under pretext

of a visit to his relatives. In the retirement of the castle of Gozon, the residence of his family, he matured his plan, which bespoke the watchful observation of a mind fertile in resources. From a distant view which he had caught of the monster, he had observed that its stomach was unprotected by scales, and upon this fact he grounded his plan for exterminating the monster. He constructed a figure of the animal in wood, carefully imitating its figure and dimensions. This done, he trained a brace of trusty mastiffs to obey his call, and to attack the part of the creature's body which was unprotected by scales, while himself mounted on horseback and clad in armor, and lance in hand, was to aid them in the attack and divert the attention of the monster. Gozon spent several weeks in this exercise, and when he found his dogs equally expert in their manœuvres as himself, he returned to Rhodes.

On the summit of one of the hills by which the marsh was enclosed, which formed the haunt of the monster, was a chapel dedicated to St. Stephen. Hither he caused his dogs and accoutrements to be conveyed by two faithful servants whom he had brought with him from France. Not many days passed before he found an opportunity to steal away from the convent, and repair to the appointed spot. His first care was to enter the chapel, and, prostrate at the foot of the altar, to implore the Divine assistance on the enterprise to which he had devoted himself. He then armed himself, mounted on horseback, and ordered his servants, if he perished in the conflict, to say nothing to any man, but to return quietly to France. But if they perceived that he had killed the monster, or was wounded in the combat, to come down to him. He then calmly descended the mountain with his two faithful dogs, and made directly for the marsh. His dogs were not long in arousing the mon-

ster, who darted upon them with gaping jaws, and eyes darting fire and fury. For a moment the dogs shrunk back from the terrors of the threatening monster. Gozon was determined to keep the creature in play in order to reanimate their courage, and afford them a better opportunity to attack the enemy in his defenceless part. He, therefore, approached near enough to deal it a heavy blow with his lance, but the weapon rebounded from his impenetrable coat of scales. He was preparing to redouble the stroke, when his horse, scared by the frightful hissing of the monster, and overcome by the stifling odour which he emitted, reared an end, and would have been the occasion of his master's destruction, had he not with great presence of mind flung himself off. No sooner had he regained his footing, than he cheered on his faithful dogs, who took courage at seeing their master near them. They sprang forward, and attempted but in vain to reach the monster's throat, who threw himself upon them, and seemed ready to swallow them alive. At sight of this, Gozon again closed in with him, and dealt several weighty but ineffectual blows. The furious animal with a stroke of his tail threw him on the ground, and would infallibly have devoured him, had not his two dogs sprung, as they had been taught, at the monster's stomach which they had tore and mangled with their teeth, without his being able, in spite of all his desperate struggles, to force them to quit their hold. Relieved from his perilous situation, the knight sprung to his feet, draws his sword and thrusts it to the hilt in the vulnerable part. A deluge of blood succeeds the blow, and covers the combatants. Writhing beneath his mortal wound, the monster falls upon the knight, and a second time beats him to the earth and overlays him by its prodigious bulk. At this critical moment, his two servants who had been spectators of the combat, rushed in, and dragged him faint and exhausted from the stifling folds of the expiring monster. He had swooned; they unbound his helmet to admit the air, and after bathing his temples in the water of the stream, were rejoiced to see him unclothe his eyes once again. The first spectacle that met their gaze was that of his enemy extended powerless upon the plain, and incapable of further mischief.

No sooner was the fame of his victory and

the report of the monster's death proclaimed in the city, than a crowd of people thronged to meet and hail him as their deliverer. His brother knights were not tardy in testifying their joy and admiration of the deed, and conducted the victor in triumph to the palace of the grand master. On the threshold was seen standing Elie de Villeneuve, who, with a stern countenance, waved them back with outstretched arm. At once the acclamations were hushed, and all stood gazing in mute astonishment. After a moment of suspense, the grand master broke silence. "Hast thou forgotten," he exclaimed with a look of indignation—"hast thou forgotten, young man, the command that I, your superior, had pronounced, forbidding any member of the order to venture upon that desperate enterprise? Think ye to escape with impunity, because success has attended your disobedience? No! the infringer of the discipline of the Templars escapes not with impunity. Men at arms, convey him at once to prison." In vain were a hundred knees bent to the earth, in intercession for the culprit. The grand master bade he crowd retire, and hastened to convene at council of the order. When it had met, De Villeneuve addressed the assembly. He dwelt upon the violation of discipline of which they had all been witnesses, and insisted that the order could by no means dispense with inflicting exemplary punishment upon a brother who had so notoriously infringed the laws of obedience. Better that a hundred monsters should ravage the land than that insubordination and revolt should rear their heads among them, and menace the integrity of their institute.

The voice of the council was in accordance with that of the superior of the order, and they remitted to his wise discretion the amount of punishment to be undergone by the offender. The unfortunate knight was summoned from his prison, and placed before them. He stood with downcast look, awaiting, in humble submission, the sentence of his superior. De Villeneuve, after several searching questions, put to test the sincerity of his submission, bade Gozon approach and kneel before him. "Thou knowest, young man," he said in a voice that faltered with emotion—"thou knowest, young man, and none better than thyself, that discipline is the life and soul of our order, and that

it must be preserved inviolate, at every sacrifice. Now, this, your prompt and unfeigned submission is a sacrifice, which has proved to all your fellow knights that if, in a moment of temptation, one of our brotherhood may fall away, in another moment he can rise again, as true a son of discipline as before, exemplifying that maxim of holy Scripture, that 'obedience is better than sacrifice.' Rise up, Dieudonné"—and here the grand master's voice reassumed all its wonted sweetness—"rise up, Dieudonné, and come to this heart!"

Joy, surprise, emotion, and delight, were seen struggling upon every countenance; and one spontaneous shout burst from the assembled brotherhood, and was echoed by the multitude from without.

Such, in substance, is the tale, as told by the grave historian of the order, who accompanies it, however, with this candid reflection: "I am not prepared to assert that all that is told us of the monstrous bulk of the crocodile of Rhodes is strictly conformable to fact. But," adds Vertot, "what appears certain from the historians of that time, and even from descriptions and authentic monuments, is, that Gozon killed a terrible animal, and thereby acquired a great reputation with the people of Rhodes, who looked upon him as their deliverer."

The head of the slain monster was set up over one of the gates of the city, as a monument of Gozon's prowess. Thevenôt, who saw it there in the early part of the 17th century, says that it was larger than a horse, had big teeth, and a mouth reaching from ear to ear.

Sir William Gell tells us in his Memoranda that "Sir Walter Scott was extremely curious about Rhodes; and, having chosen for his portrait subject the chivalrous story of the slaying of the dragon by De Gozon, and the stratagems and valor with which he conceived and executed his purpose, was quite delighted to hear that I had seen the skeleton of the real or reported dragon, which yet remains secured by large iron staples to the vaulted roof of one of the city gates. Rhodes, from this time, became an object of great importance and curiosity to him."—Lockhart's *Life of Sir Walter Scott*.

The celebrated Schiller has made this romantic event the subject of an animated poem.

As our readers may find it interesting to compare Schiller's poetical version of the story with the original, we present it in the spirited version of William Peter, Esq., the present British consul in Philadelphia.

THE BATTLE WITH THE DRAGON.

Behold! obedience is better than sacrifice.—1 Sam. xv, 21.

WHAT's all the rout?—What means this crowd
Hallooing through the streets so loud?
Is Rhodes on fire?—And see yon knight,
High on his horse, amidst the throng;
And after him—Heavens, what a sight!—
That monster which they drag along:
It seems a Dragon by its size,
Its crocodile jaws and its basilisk eyes.

Now on the beast, in wild amaze,
And now upon the knight they gaze;
And hark! a thousand voices bawl:
"This, the Dragon—come and view it,
That ate up our herds and herdsmen all.
And this is the valiant youth that slew it!
Many have gone on the monster's track,
But never before did one come back."

And now the glad procession flies
On to St. John's dim-cloistered aisles,
Where, with their Prince, in grave debate,
The brethren of the order wait;
When, stepping forth before the rest,
The hero thus his chief addressed:—
"Lo, there he lies, slain by my hand,
The Dragon that laid waste the land;
The roads are free, o'er plains and rocks
The shepherds now may drive their flocks;
And joyful, in this long-left fane
The pilgrim's voice be heard again."

He paused.—"And hast thou then to learn
(Exclaims the chief with visage stern)
How prized soe'er the warrior's art,
The Christian has a nobler part?
Thy courage has been shown in fight,
And courage well becomes a knight;
But what the first of duties, say,
To those, who arm, in Christ's array?"
"Obedience, Sir!"—the youth replies,
With dignity and mixed surprise—
"Obedience, of all tests on earth,
The best to prove a Christian's worth."

"And this the first of duties, thou
(Resumes the chief,) hast set at naught;
Hast spurned our law, forgot thy vow,
And the forbidden battle fought!"—
"Hear, ere you judge"—with steadfast soul

Pursues the youth—"first hear the whole.
 'Gainst law I sought not to offend,
 But to fulfil law's noblest end.
 Not with rash arm the sword I drew,
 Not without thought and caution due,
 And means that best might overthrow
 The force and fury of the foe.

"Five heroes, victims of their zeal,
 Had perished for the public weal,
 When forth the unwelcome mandate flew
 That none the combat should renew.
 Yet still, by edict unrepressed,
 Still burned the fever of my breast;
 E'en in the visions of the night,
 I gasped, I languished for the fight;
 But when the bloodied morn arose
 With tidings of fresh deaths and woes,
 A fiercer anguish seized my soul,
 My rage no longer knew control;
 And straight I vowed my chance to try,
 And triumph in the cause, or die.

"—What decks the youth? what crowns the man?
 ('Twas thus my self reflections ran)
 What were the deeds achieved of old
 By those of whom our bards have told,
 Whom heathen blindness, in its love
 Hath raised to rank of Gods above?
 Earth's deadliest monsters they defied,
 Quelled the fierce lion in his pride,
 The Minotaur's first strength subdued,
 Crushed the dire Hydra's venomed brood;
 And periled life and limb to save
 Poor mortals from a cruel rage.

"Is, then, the Saracen alone
 Deemed worthy of a Christian arm?
 Is there, save from the Moslem throne,
 No danger, no alarm?
 A true-born knight should strive to free
 This land from every misery,
 Should shrink before no living foe.
 Thus meditating day by day,
 I took my solitary way,
 Explored each mountain-nook and glen,
 In search to find the monster's den,
 Till chance, at length, my efforts crowned,
 And joyful, I exclaimed—"tis found!

'Tis known how, with our chief's consent,
 On voyage to my home I went.
 There, scarcely had I touched the strand,
 Where, aided by an artist's hand,
 An image of the beast I planned;
 In size, in form, in feature rife,
 It looked a dragon to the life.
 On his short legs, in towery strength

High-piled, reposed his body's length;
 His brawny back, his deep-ribbed waist
 A shirt of triple-mail embraced.

Far stretched his neck, and vast and dire
 Yawned like hell's gates, his jaws of fire;
 Fierce, from his throat of darkness sprung
 The forked terrors of his tongue;
 His teeth thick-set in grim array,
 Grinned gauntly, gnashing for their prey,
 His keen small eyes flashed lightnings round,
 His tail, in serpent volumes rolled,
 Now waved aloft, now swept the ground,
 As man and horse it would infold.

Such was the beast that I essayed,
 In all its ghastly forms arrayed;
 Half crocodile it seemed, half snake,
 Foul offspring of the Stygian lake.—
 This done, two noble dogs I found,
 For courage, as for strength, renowned,
 Trained to the battle and the chase,
 The terrors of the Urus race;
 These I let loose upon the foe,
 Stirred up their ardor for the fight,
 Taught them with doubled rage to glow,
 And where, with surest wound to bite.

"There, where no scales appear, but hair
 Thin scattered leaves the stomach bare—
 I taught them *there* their fangs to try,
 And fasten furious on their prey.
 Myself, I press an Arab steed,
 Of finest form and noblest breed,
 Sooth with soft hand his rising fear,
 Or urge with spur his sharp career,
 Aiming my lance with force so true
 As 't were to pierce the figure through.

"Though my horse reared, and champed the rein,
 And my dogs shrunk in wild affright,
 I did not from the task abstain
 Till they were hardened to the sight.
 Thus, day by day, I trained them on,
 Till now the third new moon had shone;
 Then, all prepared, with rising gale
 For Rhodes I spread the eager sail,
 And soon—'tis now three mornings past—
 Safe anchor in this haven cast;
 When landing, without halt or rest
 An instant, to the work I pressed.

"For, to stir higher my bosom's flame,
 Fresh tidings of disaster came,
 A herdsman who had sought the moor,
 Was found all mangled in his gore,
 So, taking counsel from the heart,
 I straight resolved me on my part;

Called out my bounding dogs, in speed
Bestrode once more my fiery steed;
And then with heedful pace and slow,
Moved calmly forth to meet my foe.

"Thou know'st the Chapel of the Rock—
(A master-spirit raised the pile)
Fast moored against the tempest's shock,
And glancing far o'er sea and isle.
Though poor in outward look, and plain,
A miracle its walls contain,—
The mother with her babe divine,—
It was a monarch decked the shrine.
Thrice thirty steps, midst crag and thorn,
The pilgrim climbs outspent and worn;
But when the dizzy height he gains,
What sweet refreshment for his pains!
What bliss, beyond all earth's reward,
The presence of his Saviour Lord!

"Deep, 'neath the cliff's o'er-browng height,
A cavern lies, half-closed in night,
Cheered by no sun's refreshing beam,
And dripping with the fen's dark stream.
There housed the monster; night and day
Lurking, he watched the coming prey,
Provoking around, like the Dragon of hell,
E'en at the foot of God's own cell.
He seized poor pilgrims on their road,
And bore them away to his grim abode.

"The rough ascent in safety trod,
First—ere the combat I begin—
I kneel before the infant God,
Contrite in heart for by-past sin;
Then, with the sun's returning height,
Gird on my armor for the fight,
Descend into the bordering plain,
Leave parting orders with my train,
And lightly rantling on my steed,
And with no witness of the deed,
And breathing still to heaven a prayer,
Move onward to the monster's lair.

"Scarce had I crossed into the vale,
When loud and quick my dogs gave tongue,
And snorting, snuffing up the gale,
My horse in backward circles swung;
For, coiled up in the sun's warm ray,
Before his lair the serpent lay.
Swift rushed my hounds to the attack,
But swifter still came cowering back,
As from his yawning jaws so foul
The beast sent forth his jackal howl.

"But soon their fainting hearts I cheer,
And fierce they fasten on the foe,
Whilst, with redoubled arm, my spear

Full at his bounding sides I throw;—
Yet powerless as a reed it flew;
And ere the stroke I could renew,
Confounded, aghast, at his towering size,
At his poisonous breath and his flaming eyes,
My horse he plunged and reared outright,
And every hope seemed to vanish quite.

"Down-springing from his back amain,
With lightning-speed my sword I drew;
But thrust and stroke alike were vain
To pierce his rocky harness through.
And now, with tail swift-swinging round,
The beast had swept me to the ground;
Already at his feet I lay,
His jaws already grasped their prey,
When my brave dogs, to madness stung,
Fierce on the monster's belly sprung;
He starts, and writhing at the bite,
Yelled wild with anguish and affright.

"And swift, ere he could disengage
His body from their burning rage,
All breathless from the ground I start,
Spy out his bosom's barest part,
And stake my vengeance in his heart.
Up to the hilt I drive the blade;
His blood stream black'ning on the glade,
Down rolls the giant-mass, while I
Half-buried in its ruin lie.
I know no more; all sense had fled;
But when, at length, I raised my head,
I found my servants hanging o'er me,
And the dead Dragon stretched before me."

He ceased. Applauses long suppress
Burst wildly forth from every breast.
Mist shouts of triumph, rapture, wonder
Roll echoing through the aisles like thunder.
And first the brethren, praying round,
Insist at once he shall be crowned;
The crown, in pageant state the while
Would bear their hero through the isle;
"Peace! peace!" the indignant master cries.
Then fixing on the youth his eyes,

Thus speaks:—"Thou hast slain with valiant hand
The Dragon that laid waste the land;
Thou stand'st a demigod below,
But not the less thine order's foe;
For, dire as was the serpent-pest,
A direr harbors in thy breast,
A worm which deeper, deadlier stings,
Which fiercer wrath and anguish brings;
And that a proud rebellious soul,
A spirit spurning all control,
To reason, law, and duty blind—
'Tis *that* which desolates mankind.

"Courage the Mamaluke displays :
Obedience is the Christian's praise.
For, where the Lord of earth and skies
Walked humbly in a servant's guise,
There first, e'en on that blessed land
Arose our Order's holy band,
Earth strictest duties to fulfil,
And learn subjection to the will.
'Twas vain ambition urged thee on ;—
Away, then, from my sight—begone !
For he, who Christ's dear cross would bear,
Must not disdain his yoke to wear."

Ill could the people such rebuke,
Such sentence on their hero brook ;
Loud rings the roof with their uproar :
The brethren too for grace implore ;
All, but the youth : still firm, though lowly,

He bows him to the stern command,
Doffs from his breast each ensign holy,
And, kissing his reprob's hand,
Withdraws. With lingering eyes his track
The chief pursues,—then calls him back,
And cries ;—"Embrace me, my dear son !
Thy hardest battle now is won.
Here, take the cross ; 'tis due to thee,
As prize of thy humility—
Humility o'er SELF victorious,
Of all earth's triumphs the most glorious !"

At parting, we must not forget to remind the reader that Dieudonné de Gozon, the hero of our story, was, on the death of Villeneuve, in 1346, elected Grand Master of the Order, of which he ranks as one of the most distinguished ornaments.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Concluded from page 529.

CHAPTER XVI.

WE longed to reach Madrid. We immediately resumed our journey, and when scarcely arrived at M——, learned the death of the duke of Medina, who had left this inheritance to Edmund of Rosline, under the guardianship of Matilda and Henry. We spent two months at Madrid, after which we proposed to Henry to visit some other cities of Spain before leaving the country. We proceeded first to B——, where the bishop received us with all possible cordiality and affection. We saw Oswald, who lived at the seminary, in the practice of every virtue. From thence we repaired to Bayonne, where Lorenzo visited the galleys. Two of his old companions were still there ; the others having been removed. They shed tears of joy on seeing him. He ameliorated their condition, as much as was in his power. We accompanied Lorenzo to Silva's tomb, where he remained a long time in prayer : it was a simple monument, a marble slab and cross, bearing the following inscription : "*Here, awaiting the resurrection, lies Don Silva, the friend and brother of the unfortunate.*"

R. I. P." Lorenzo having concluded his prayer, arose, and we followed for some time in profound silence, which the remembrance of his friend forbade him to interrupt. He then entered the church with us, and there also he prayed a long time, shedding an abundance of tears.

I had become acquainted with Lorenzo at T——, not far from Bayonne. My stay in this latter place recalled many interesting circumstances of my life. The recollection of the marquis brought tears to my eyes. I related to Matilda and Henry our first interview with Arthur's brother. Lorenzo again visited, before our departure, the companions of his captivity, and experienced an enjoyment worthy of his virtuous soul, in the expression of their attachment, and the memory they had retained of him. We left for O——, where we remained some days, and then prepared to return to our own country.

Arrived in England, our first visit was to Lord Howard, duke of Norfolk, the generous friend and defender of Mary Stuart. He detained us at Dove-Hill, his country-seat, which

had a long time been the rendezvous of the partisans of the queen. We were enjoying in this retreat a delightful peace and tranquillity, when new troubles came to assail us. Lorenzo fell into a state of debility, which seriously alarmed us. He could not sleep, and ate barely enough to sustain life. A habitual paleness had replaced the brilliancy of his complexion; and the rose of health no longer bloomed upon his cheek. His usually calm expression partook now of languor; he appeared to understand his state better than we did, and seemed to think of nothing but preparing for death, by redoubling his fervor, and by the continued exercise of every virtue. He soon became the idol of the duke of Norfolk's family. The mother of the duke, to whom I revealed the secret of his name and sufferings, loved him in an especial manner. One might have passed hours with Lorenzo without suspecting his blindness. His animated and varied manner confirmed the impression first made. He raised his eyes towards those to whom he addressed himself, frequently elevating them to heaven, and inclined them again towards the earth when he collected his thoughts. His eyes had, moreover, preserved that feeling expression which comes from the soul, and the liveliness of his imagination rendered surrounding objects so present to his mind, that there was nothing in his looks undecided and vague. He rarely closed his eyes, except when some one read to him, and while he was at prayers.

We spent some weeks in entire solitude at Dove Hill. The already small number of the queen's friends diminished daily; and since she was a captive at Fotheringay, under the power of the queen of England, her defenders looked upon all their hopes as vanished. Leicester, who called himself of this number, soon became a base courtesan of Elizabeth, to whom he gave all the offers of service, which he had formerly made to her illustrious captive.

It was in this solitude that I enjoyed the advantage of Lorenzo's society. His weakness visibly increased, and he could not conceal the joy it caused him. He was so affectionate and kind to me, and took so sensible a pleasure in strengthening my faith, that I had more than the others an opportunity of studying the virtues of Lorenzo whom grace had so richly endowed. The duke of Norfolk honored him with particular esteem. We had informed him

of Lorenzo's birth, at the suggestion of the latter; and he often said to me: "Since my acquaintance with your friend, I know better how to support my troubles. I am more faithful to God, and have greater power over myself."

I made the same remark in relation to Henry Walsingham, observing the progress he had made in piety, since his intimate friendship with Lorenzo. This was particularly apparent when I compared his resignation on learning the death of the marquis of Rosline, with the violent despair he had manifested at the sudden illness of his child. For myself, I felt each day happier, calmer, more disengaged from the things of this world, and stronger in eternal hopes. One evening, after we had retired to our room, Lorenzo asked me to read the fifteenth chapter of the third book of the *Following of Christ*. When I had finished, taking my hand, he said: "Sidney, if I had less confidence in the Divine Goodness which watches over you, I would be very uneasy for your future life. It is probable that you will one day receive intelligence of Lord Seymour, perhaps of many other members of your family, and you will then find yourself in the midst of relations, all Protestants."

Leaning my head upon his hand, and rising with some agitation, "Hidalla," said I, "let me open my heart to you. For some time I have been troubled with the fears you have just expressed. I have weighed the greatness of the danger, with my weakness, and all that I owe to the grace which has saved me. It seems to me that I have found a resource, an asylum, a refuge, sheltered from the temptation of the ties of blood and nature. There are religious orders in Italy, France, and Spain; and I have already maturely reflected on the happiness of those who, blessed with this vocation, have the wisdom to respond to it."

Lorenzo was a moment thoughtful.

"The grace of such an attraction," said he, "has nothing to surprise me after all that has preceded it; and I have often remarked that those privileged souls whom Providence snatches from heresy, are at the same time called to a higher perfection. I," he added, with deep feeling, "had formed the design of retiring from the world to one of those happy solitudes, which religion presents to those who dread the tumult of the stormy sea of life, when he, whom I desired to serve, disposed

otherwise, by calling me to Henry's aid. I believe that in this I have lost nothing for heaven, since God would, in this manner, receive the sacrifice, which I had made of my family, the world and liberty. If I cannot sing his praises day and night in a monastery, my heart can bless the Almighty every moment of my life; and the mercies he has lavished on me, give me hope that my sacrifice has been accepted."

Lorenzo leaned his head upon his hands, and appeared unconscious of what surrounded him. Then rising, and turning from me, to conceal his tears: "Your soul," said he with animation, "is capable of knowing all the delights of the love of God!" After pausing awhile, he resumed, "but you are still so young, my beloved Sidney, that I pray you to reflect long, and to prepare yourself by the exact performance of your duties (which are, at present, confined to a narrow circle), for that angelical and interior life."—"I have wished for a long time," said I, "to unfold my mind to you"—"and what restrained you?" I blushed: "the fear that, once informed of my dispositions, you would have required me to be too soon separated from you."

In saying this the tears flowed from my eyes, and he pressed me in his arms; "if you were some years older," said he, "I should, perhaps, have desired, before leaving this world, to see you fixed in some permanent state; but I would not press you."

As the thought of this near and inevitable separation made me weep, Lorenzo spoke words of peace and consolation; but, as I observed by his countenance that he was suffering much more than usual, my sadness increased, and I conjured him for the love of God, and in pity to me, to try to take a little repose. He endeavored to smile, and promised me to take more care of his health. I withdrew to my room, but could not close my eyes. Lorenzo, whose sufferings continued, prayed through the night, in a low voice, but with so much fervor, that I distinguished, in part, what he said. He offered to God, the entire sacrifice of his life; and I, to whom his life was so dear, supplicated with tears, his relief and restoration. It was difficult to know the nature of his sufferings; he never complained; and when his extreme weakness be-

trayed him, he had still a thousand reasons to quiet his fears.

CHAPTER XVII.

AFTER some weeks' stay at Dove Hill, we bade adieu to the duke of Norfolk, whom we were never to see again. He shared the common fate of queen Mary's friends; the prison, the scaffold, and death. We repaired to Rosline castle, where we awaited the duchess of Salisbury, and the rest of the family. We preferred this spot, because the north of Scotland was but little disturbed by political movements. But a few days after our arrival, Lorenzo took me aside, with Henry.—"I feel, my dear friends," said he, "that the moment of our separation approaches"—"I am very unhappy," I exclaimed; "I would give a thousand lives to preserve yours, Lorenzo, and must it be—?" "God wishes you still to remain upon the earth, my dear Sidney; and you should prefer the will of heaven to your own. Pray with me, that God will grant me the favor of soon rejoining my brother Arthur. And you, Henry, watch over Sidney, when he shall have but you alone."—"That will not be necessary," I exclaimed, with strong emotion, "for I shall not survive you, and all the powers of heaven and earth ——" "Moderate the strength of an affection altogether human," said Lorenzo, firmly placing his hand upon my mouth, "and," he added, whispering, "see what excellent dispositions for the project of the other day." I blushed; my tears flowed abundantly, and I had not strength to reply.—"Profit," resumed Lorenzo, "by the great examples which Divine Goodness has provided for you. Imitate Henry, Matilda"—"And render yourself worthy of Hidalla," added Henry.

Before separating, Lorenzo entreated us not to speak to the duchess of Salisbury concerning Oswald. "She is already sufficiently unhappy," said he, "Oswald's narrative would recall the greatest of her afflictions." Tears glistened in Lorenzo's eyes, who turned away to conceal them, and quickly spoke of other things. Meanwhile the mourning which the death of the marquis of Rosline caused at the castle and in the village, produced a great excitement among us all, and made a strong impression on the duchess. She recalled to memory her two husbands, and Hidalla, her

son. Her conscience reproached her with not having loved the latter as she ought. This want of maternal affection was a recollection full of bitterness, which the death of Arthur rendered still more poignant.

One evening, when the duchess appeared more sad than usual, she suddenly exclaimed, covering her face with her hands,—"I have no longer a son!—Arthur, Hidalla!"—"But," I observed, "there is no certainty of Hidalla's death."—"Ah, do not flatter me; for five years he has given us no evidence of existence, unhappy child of a too guilty mother.—Arthur, I can at least hope, enjoys a happier life; but my Hidalla, without a guide, without a stay, neglected by the authors of his days—ah who, in his last moments, has supported, has consoled him?—I have never shown myself a mother to him, and I only hear that name, to lament him to the end of my life. His brother wrote to him, and showed that he, at least, remembered him, whilst I alone forgot him."

My feelings urged me to tell her all. Lorenzo, perceiving it, seized my hand, and whispered—"Respect my secret; what will result from your indiscretion? A short moment of enjoyment, soon to be followed by new regrets, and a separation more harrowing still."

The duchess wept bitterly.—"Never," continued she, "can the memory of Hidalla prove a consolation to me. It seems to me, that I unceasingly hear him call me a barbarous and unnatural mother."

Lorenzo, falling on his knees beside her, bathed his hands in his tears.—"Your son," said he, in broken accents, "loved you; he respected you; and firmly attached to the Catholic faith, which he had the happiness to embrace, he remained faithful to it. You will meet him in eternal life, where all whom you love shall be restored to you."—"Angel of peace," said the duchess, "what soothing comfort you pour into my heart."—Perceiving a death-like palor overspreading Lorenzo's face, I hastened to his aid. The recollection of the moment when Arthur recognized his brother, occurred to me.—"No, madam," I exclaimed, "all the respect which I owe to Lorenzo's confidence is not capable of arresting me; and I believe that the grief you will experience in seeing the condition in which your son is restored to you, cannot equal the con-

solation of embracing him, and brightening his last moments by the cares of maternal tenderness! Yes, the angel before your eyes, is no other than your son Hidalla, whom self-denying maxims of religion, and a true disengagement from the world, have induced to remain unknown in his own family."

The duchess, in emotions that cannot be described, embraced Lorenzo, who was insensible. I entreated her not yet to reveal my indiscretion to Lorenzo, whom she continued to load with caresses. Having recovered, he asked who was with him. I replied, that I was, making a sign to the duchess to be silent. "Why," I continued, "do you persist, dear Lorenzo, in refusing to a disconsolate mother, the last comfort she can hope for in this world?"—"Ah! in pity, Sidney, regard my weakness; shake not my resolution; it is the last perhaps, and the greatest of my sacrifices." Then, taking my hand, "I have often regretted before God," he continued, "the obscurity and abandonment in which I lived at Bayonne, and at T—. Here, known to you, Henry and Matilda, I am cherished and tended with the most delicate affection. Is this, Sidney, that life of abjection, and renouncement, which I promised God to embrace? See here the last and only occasion that remained to me, to prove my love to Him who has heaped so many graces upon me; allow me, then, to offer Him this privation, which costs me so much. I will be with my mother, I shall serve her, and offer her all the consolation of religion; but she shall not call me her son; I will not render myself the object of her tenderness; Lorenzo does not merit this favor; he will die as he has lived, unknown and obscure; but never so much so as he would have desired."

Seeing him exceedingly weak, I induced him to partake of some nourishment, and to repose a little. I gave him a cup of milk; this was all he had been able to take for nearly two months; I then led him to his room. He seated himself on the edge of his bed and began to pray. He requested me to leave him alone. I returned to the parlor, where I found Henry, Caroline, Matilda and the children. I concealed from them nothing of what had just passed; and the joy of the duchess and Caroline seemed to divert their grief. Mr. Billingham, however, strongly recommended

me not to let Lorenzo know that I had divulged his secret; Mr. B. knew, better than we, his virtuous soul. He knew all that it had required to dissuade Lorenzo from returning to a state more isolated, and more painful to nature. Mr. B. suggested that he might withdraw himself secretly, and remain for ever concealed from our knowledge, if he should learn that his mother knew him. We promised to act according to Mr. Billingham's wishes. On retiring, I carried a little milk to Lorenzo, who was still praying. The duchess, who had accompanied me, seated herself in an arm-chair, keeping her eyes fixed upon her son, and seeming unable to withdraw them. She took a little tea with me, and remained conversing a long time. Lorenzo was calm and friendly as usual.

Some days passed peaceably. The duchess was so happy in the presence of her son, that she submitted to all that we desired for Hidalla's sake. I related to her his whole history, without, however, compromising Lord Walsingham. She comforted herself for his loss of sight, by the satisfaction of being able to be always with him; often even when he wished to be alone, her presence not being discovered. As she had always manifested towards him a particular affection, she formed each day new pretexts to give expression to her tenderness, and to lavish upon him every attention.

One evening, Lorenzo, believing himself alone with me, spoke of his mother with evident emotion; of her Christian virtues, and her care of him, doubtless for the love of God.—“She cannot,” he added, “have other motives for interesting herself in a poor galley slave, whom her son, Arthur has freed; for I have not concealed this circumstance from her.”—“O Hidalla!” I exclaimed, “is it not one and the same thing, to know you and to love you; and, moreover, nature never loses her rights, although veiled in ignorance. A thousand times,” I continued, in order to try him, “a thousand times have I been tempted to unravel this mystery, to which you attach so much importance; and procure you the gratification of calling the duchess by the sweet name of mother.”

“Cease, Sidney,” said Lorenzo, with unusual gravity, “the secret of a friend is inviolable; and, besides, if you were capable of

abusing my confidence, I know my duty, or rather what my engagements to God impose upon me. I know how to escape from my own weakness; think that I forbid you!”

Then suddenly pausing, and falling at my feet—“Lorenzo has no power to forbid,” he resumed, with a touching sweetness, “he is your slave, the Marquis of Rosline gave him to you. But this slave, whom you have ransomed, entreats, conjures you not to make him regret his former captivity, by an indiscretion, which will destroy all the happiness he enjoys.”—“Great God!” I exclaimed, endeavoring to raise him, “you, Hidalla, my friend, my guide, you who are every thing to Sidney! Ah! it is well for me to submit my entire will to the slightest intimation of yours.” I pressed him to my heart.—“I love my dependence,” said he, smiling; “it is all my delight. I suppose still, that this remnant of sacrifice is agreeable to God.”

He did not suppose that his mother had been witness of this interview, and he concluded by entreating me not to insist any more upon this point, declaring with great emotion that, in the present state of his health, it produced an inward struggle, which he was not in a condition to bear. These last words had the effect he desired, and from that time I forbore all allusion to so delicate a subject.

We passed holy week at Rosline castle, in the most profound recollection. Never can I describe the impression, which the sacred ceremonies of that solemn time made upon me, the distribution of palms, the tenebræ, the adoration of holy Thursday, and the veneration of the cross. My soul expanded to these new sensations, and our holy and divine religion there established its empire on immovable foundations. The residents about the castle were not infected with religious error. Arthur's father had been the first of his name to renounce the Catholic faith. The conversion and death of Arthur, joined to the virtues of the duchess, had soon repaired the evil occasioned by the apostacy of Arthur's father. I observed among the people, a pure and solid faith, and a practice conformable to their belief. I blessed heaven for it, and, with Lorenzo, prayed for the preservation of this precious faith in our unhappy country, the southern portion of which began to witness the progress of heresy.

CHAPTER XVIII.

MEANWHILE the condition of Lorenzo became every day more alarming. His suffering was continual, and often so excessive that the alteration of his voice betrayed it, notwithstanding all his efforts to conceal his pain. Yet there was nothing capable of interrupting his assiduity in prayer, his perfect union with God, and his unalterable mildness. The celestial joy which irradiated his countenance, increased in proportion as his physical strength forsook him. The interior of Rosline castle, notwithstanding all the trials which Heaven had sent, presented an aspect of happiness, unclouded as it can be on earth. And this peace was so much the more solid, because, based upon the hopes of eternity, on the love and practice of duty, on the delights of a union formed by Christian charity, it far removed ennui, and all the vicissitudes inseparable from the dearest friendships of which religion is not the bond. We lived to ourselves. No stranger was invited to the castle, and no one came to search for the friends of the queen, in an abode from which mourning and solitude had banished all exterior joy. We were but the happier for it; and often, to recreate the amiable children of our friends, we took part in plays suited to their age, which Lorenzo enlivened by the most attractive gaiety, and at which Mr. Billingham, and Mr. Kennelly, (chaplain of the castle) were present. The duchess' apartment was ordinarily the place of reunion for all the family, and we even for some time (Lorenzo not having strength to descend to the dining room) dined in this room, which was near Lorenzo's. Mr. Billingham also joined us, while Mr. Kennelly remained below with the rest of the family. The duchess, kindly to all, had thus regulated it, in order that the children might not be deprived of the presence of their parents, and not to restrain the somewhat noisy gaiety natural at their age, which might have incommoded Lorenzo. In this way, we only saw Henry, Caroline, or Matilda, after Mr. Kennelly's mass, which he celebrated at seven o'clock, before the children arose, and we joined them again in the evening when the children were asleep. Then we all assembled for prayer, in Lorenzo's room, where we remained until about ten o'clock. It often happened that Lorenzo did not assist at Mr. Kennelly's mass, because his long wake-

fulness during the night made it necessary for him to sleep towards morning, but he always heard the mass of Mr. Billingham about half past nine o'clock, at which he frequently communicated.

During the time we passed together alone, he conversed with me about my future design; for I had not concealed from the duchess what personally regarded me. Lorenzo spoke freely of his approaching felicity. "The loss of our dearest friends," said he, "is a real happiness and advantage. In proportion to the extent of our love, so is the greatness of the blessing. When these earthly chains are broken, the soul, with less difficulty, elevates itself to God. Is it not evident, Sidney, that he who dies in the midst of his family must arm himself with great courage, and experience heart-rending grief in the separation from those he loves; whilst the man who has lost all, who has seen the objects of his dearest affections fly before him, and precede him to eternal regions, has no longer any sacrifice to make or separation to dread? He would hasten, on the contrary, by his ardent desires, the moment which is to reunite him for ever to those whom in this world he so tenderly loved, and to remove him from a dwelling-place which, since they left it, has been but a vast solitude to him! Thus, madam," added Lorenzo, addressing the duchess, "the thought of rejoining your children will gladden your last hour, and remove the bitterness of that final moment."

"Not one son remains to close my eyes," said the duchess in a mournful tone.

"They have blessed you; they owe to your prayers and virtue the happiness they enjoy; and they will receive you in that bright abode where nothing shall ever separate you. You, my dear Sidney, will long have renounced the world before it abandons you. Remember, in your happy solitude, to pray for me."

"Yes," I eagerly replied, "I shall lament you all my life, and I shall become strengthened by the remembrance of your virtues. I feel that I shall console myself for your absence only in thinking of you before God."

Lorenzo pressed my hand with an emotion which he vainly endeavored to conceal. A few days after, he became so weak that he could not leave his room. Mr. Billingham, who regarded him with the affection of a pa-

rent, came to see him. He was stretched upon his bed, in a state of extreme debility.

"I shall not have the happiness of hearing mass to-day, my father," said he sadly, yet with resignation. "I am not worthy of it; but I pray you, if I continue in the same state to-morrow, to grant me the last favors which God reserves for his children in this world."

Mr. Billingham took his burning hand, and, giving him his blessing, "To-day, if you wish it," said he, "I will offer the holy sacrifice in your room."

A heavenly joy beamed upon Lorenzo's face, and caused his paleness for a moment to disappear. Mr. Billingham made arrangements for the celebration of mass. We all assisted at it, and Lorenzo received communion with a fervor which shone upon his countenance. He afterwards asked Mr. Billingham to administer the blessed sacrament to him the next day, and to give him also extreme unction, with all the accustomed prayers, desiring to receive these august sacraments in the full possession of his faculties. We passed the whole day near him. Henry and Matilda never left his room, except during the short intervals when he appeared to sleep. Caroline and her mother did not for a single instant leave him. It was the month of October, and the cold was very great. There were moments when Lorenzo visibly suffered from the rigor of the season, although there was fire in his room. He still wished to pray, kneeling; but, finding himself unable, he remained in bed, with clasped hands, and spent more than an hour absorbed in prayer. He then requested Henry and Caroline to bring their children to him; and, taking in his arms little Silva, his god-son, he blessed him and his sister Mary. Matilda's son, who knew him better, said that he prayed often for his recovery. Lorenzo smiled. "I pray also for you," he said, "that you may be a happiness to your mother. Pray frequently for the soul of your uncle Hidalla; he has great need of prayers." Edmund assured him that his mother recommended him to do so daily. The children having left him, he conversed some time longer with us, after which we said together the evening prayers. He passed a tranquil night; his union with God was continual; the fervor of his soul illuminated his face with an extraordinary brilliancy. Towards midnight the physician

gave him a spoonful of a very powerful elixir; but, instead of the desired effect, Lorenzo was seized with violent convulsions, which were followed by long fits of fainting. When he came to himself, he exclaimed, "Where am I?" Then, laying his hands on his forehead, he observed a deep silence. He afterwards asked what had happened. He appeared so affected, that I entreated him to compose himself. "I am not troubled," said he, "but I do not merit my happiness; and, however short it may be, it is too great for Lorenzo."

We sought in vain to interpret his meaning. Calling Mr. Billingham, he spoke to him a long time, in a low voice; and the latter pressed him in his arms. Lorenzo then asked for the duchess, who was on her knees, near his bed. "Oh," said he, "I pray you to rise. Come for a moment near me." Then, regarding her with an animated expression, "Ah! I have nothing more to desire upon earth: why so much satisfaction here?" Saying these words, he leaned his face, which was wet with tears, on his mother's hand. The duchess could not restrain hers.

A moment after, casting his eyes towards Matilda, "Angel upon earth!" said he, "afflictions have not changed you; you are still Matilda." I was perfectly amazed at these words, when Mr. Billingham observed, "He sees you; he can look upon all he loves. Heaven grants him this favor in the last moments of his life." I threw myself on my knees, at his side. "Rise, Sidney," said Lorenzo; "come to my arms." He looked earnestly at me, pressed me to his heart, and begged me to respect his secret in regard to the duchess and his sister. Henry and Caroline could not contain themselves for joy; they sent for the children, whom they presented to Lorenzo.

"Oh God," said Henry, "how impenetrable are your designs! I would have given my life to restore to Lorenzo what he has sacrificed for me, were I not to obtain this favor but at the moment of losing him for ever!" "Is it, then, for ever?" I asked. Lorenzo now embraced the children, and, keeping Edmund by him, he observed: "They say that he is the striking image of his father." Having assured him of it, he again embraced the child, calling him Arthur. The physician insisting that he should remain quiet, the

children were removed, after he had given them his blessing. The doctor then explained to us that the nerves of the eye being only paralyzed by the extremely cold application made to them, the revolution in his system, caused by the elixir which he had taken, had revived the action of the nerves, but that he had a very short time to live.

Lorenzo disposed himself for the reception of the last sacraments with angelic fervor, and received them towards morning in transports of joy, gratitude and love. Some hours after, he spoke to me of the vanity of earthly things, and the solidity of eternal joys. "My life," said he, "has passed away as a dream; and I can assure you that the last six years (those years that have flowed on since my abode at ———, and my interview with Henry) have been the happiest. I have sometimes suffered in making the sacrifices which Divine Providence required of me; but the consolation and sweetness which succeeded, compensated a hundred-fold the loss I submitted to. Happiness was not made for this life; and that true peace of heart, which of all blessings is the most desirable and precious, cannot be founded except on eternal hopes, and an entire disengagement from all that this world can take from us. Ah! my beloved Sidney," he continued, "you will one day reach that final hour which is about striking for me: remember Lorenzo. You will then regard as most precious the least sacrifices you shall have offered to Jesus Christ. Your only regret will be not to have offered more."

On concluding these words, he kissed his mother's hand, with a celestial smile. I saw into his heart, and refrained from depriving him of the last sacrifice with which he desired to crown those of his past life. He afterwards begged pardon of us all for the bad example he might have given. The domestics present, and above all good Richard, burst into tears. He embraced us all. Then, addressing the duchess, "Madam," said he, "you have treated me as your son, by your kindness and your charitable attentions: will you now give me your blessing, which shall be a pledge of peace and happiness?"

The duchess, weeping, blessed him. He received her blessing with profound respect. He then said to me: "You, Sidney, have had so much goodness for your poor slave, that I

believe it useless to recommend his poor soul to you, that it may soon be delivered from the place of expiation."

To this I was unable to reply.

"Be at rest, my son," said Mr. Billingham to Lorenzo; "you will soon enjoy the God whom you have served with so much love."

"Oh, yes!" he replied, "love effaces a multitude of sins."

He then began to pray, and we joined him. He several times pressed the cross to his lips. Then he said to me, in a low voice: "When I shall be no more, take the chain of Arthur's hair, and keep it in memory of my brother and me. You, Henry," said he, in a lower voice, "never forsake my mother or Matilda. As for Sidney, I think that Providence calls him to Spain or Italy; but if it be not so, watch carefully over him."

He continued his prayers until three o'clock. It was Friday, and the hour of the Saviour's death. He desired so earnestly again to pray on his knees, that he eagerly entreated us to aid him. The physician advised us to yield to his wish, since he had no hope of preserving his life. The duchess and I supported him. He remained two or three seconds on his knees, with hands clasped. Then, crossing them on his breast, he pressed to it Arthur's crucifix, which I had taken from my neck, that he might kiss it. He pronounced the sacred names of Jesus and Mary, and leaned his head on his mother's breast.

Mr. Billingham, seeing Lorenzo excessively pale, again gave him his blessing. Some minutes after, he had ceased to live. We hastened to lay him on the bed, supposing him only to have fainted; but my benefactor, he whom I most loved in the world, had abandoned it for ever! It seemed that his death had unfettered my grief, and I gave full vent to its emotions.

Henry reproved me with the tenderest charity. "Our friend," said he, "is no longer with us, but we are still within his view. I could not dismiss the conviction which I have of his present happiness, and of the protection he will extend to those whom he called his children. Oh, Sidney! let us prove to him that he still lives in our hearts, by making nature yield to the empire of that faith which he made known to us, and which he strength-

ened in us, by his word and example, even to the last breath of his life."

I pressed Henry's hand, without being able to reply, and fell upon my knees, near the body of Lorenzo. The duchess, Caroline, Mr. Billingham, and myself, remained there, while Henry and Matilda were engaged in the necessary duties consequent upon this painful bereavement. We could not cease contemplating the sweetness, serenity and angelic beauty of Lorenzo's face, which even death seemed to respect.

Hidalla was interred, under his true name, in the tomb of Arthur's family; but as under the name of Lorenzo he was so well known and loved at Remember Hill, Henry erected a small marble monument in the village church, with the following simple inscription:

"REPOSE IN PEACE, GOOD LORENZO;"

for the peasants never spoke of him without adding this epithet to a name which they so much cherished.

I decided, at the earnest request of the duchess, to pass the winter at Rosline castle; but before it had passed, towards the festival of Christmas, her longing sighs were heard; Heaven reunited her to all whom she had lost. Nothing now retarded my design. Henry, Caroline, and Matilda, were resolved not to separate from each other. I left them settled at Rosline castle, with Mr. Billingham and Mr. Kennelly; the latter, under the direction of Mr. B., whom he loved as a father, aided Henry in the education of Silva and Edmund. Richard remained constantly in their service. I bade an affectionate farewell to those kind and virtuous friends, whom I was no more to see in this world, and bent my way towards Spain. I intended to enter the convent of St.

Francis, at Bayonne. Lorenzo had often spoken of it; a brother of Don Silva was one of the religious. I visited, before repairing thither, the tomb of Don Silva; prayed there fervently, and shed abundant tears in thinking of him whose memory was there preserved, and of the friend who had rejoined him in an abode of which I was unworthy.

I was received at the convent of St. Francis with the cordiality, benevolence, and perfect charity, which distinguish the true children of Jesus Christ—that charity which exalts all the other virtues, and the practice of which is the ornament of this order. I took the name of Hida of the Cross. An entire disengagement, and the pure peace and happiness which are the fruits of it, have dwelt in my heart since my abode in this holy place.

Your visit, Lord Seymour, has reminded me that there is still a world less happy than that which we inhabit—a world where troubles, desires, and passions, yet exercise their empire; but your presence, at the same time, has given me a new proof of the goodness of Divine Providence, who never rejects, but hears soon or late the humble prayers of his children, since you have opened your eyes to truth; and the hope of your salvation dries the tears which I have often shed, in the presence of God alone, for the future fate of him who held the place of a father to me in the first years of my life.

God is all power, goodness, and love: he has proved it in every age, and will continue to manifest it to the end.

He offers again a striking proof of it in his mercies towards the most unworthy of his children, and of your friends.

SIDNEY:

At present, HIDA OF THE CROSS.

THE GUARDIAN ANGELS.

OCTOBER 2D.

DAY after day the church proposes to our admiration and gratitude the munificent bounty of the Almighty, in the triumphs and recompence of his saints, whose eminent virtue was the effect of his grace, whose transcendent happiness is a continual encouragement to walk in their footsteps, and whose salutary intercession is the source of manifold blessings to man. But among the bright spirits that surround the throne of God, there are those who have a particular claim to our veneration, who have been deputed to watch over us, and whose vigilant attention to all our wants furnishes a special subject of thanksgiving to a kind and beneficent Providence. The words which the Lord addressed to the Israelites of old may be applied to each one of us. "Behold! I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee."—*Exod. xxiii.*

Religion teaches us that, from the cradle to the grave, a heavenly spirit is ever at the side of the Christian; that, in every circumstance of life, a celestial envoy is in attendance, despatched from the throne of the Almighty, upon the special mission of defending him from every adverse power, and animating him in the career to happiness. That it has pleased the Almighty to establish this order of things, we learn from the express testimony of the holy Scripture, which has transmitted to us a remarkable sentence of our divine Saviour in reference to this point, as well as the belief which prevailed among the primitive Christians on the same subject. "Take heed," says our Lord, "that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father."

Do we, then, see a child before us, the image of that humble simplicity which the Gospel inculcates? There does the eye of faith behold an angel of God bending over his interesting charge, with a solicitude and affection which are unknown even to the maternal heart; there do we discover the watchful Raphael, entering upon the journey of life with his youthful ward, and accompanying him through all the vicissitudes of his progress to maturer years, shielding him from the dangers of the way, sustaining him in the hour of trial, and conducting him safely to his destined home. At every period of his existence does the heavenly guide stand by him, through prosperous and adverse fortune, always pointing to the glorious term which should be the object of all his aspirations. Such were the sentiments entertained by the immediate followers of the Gospel; for the Acts of the Apostles (ch. 12) inform us that St. Peter, after his miraculous liberation from the prison in which he had been confined, having repaired to the residence of Mary, the mother of John, the inmates of the house, startled at the unexpected announcement of his appearance, declared at first that it was not he, but his angel.

In accordance with this belief, and with the doctrine of St. Paul, the holy fathers, faithful depositaries of primeval tradition, have proclaimed unanimously that the angels are "all ministering spirits, sent to minister for those who shall receive the inheritance of salvation." But the language of the illustrious St. Jerome is worthy of attention. Transported with admiration at the adorable ways of Providence he exclaims, "What must be the dignity of our souls, since a tutelary angel has been appointed for the protection of each one of us!" Truly is the thought capable of inspiring the reflecting mind with the loftiest ideas of its worth and excellence in the sight of heaven. He who possesses a friend that is ever ready to advocate his cause, must feel that he is an object of interest in the estimation

of that individual ; and if this friend is a person of unblemished virtue, and of considerable distinction in society, his kindly offices are still more flattering to him who receives them : but if he is stationed at the very summit of human greatness—if all the qualities of the most sublime virtue are blended in his character, while the most unbounded resources are at his command for the exercise of his beneficence and for the exaltation of him whom he has taken under his special protection—what other sentiment can predominate in the breast of him who is the object of his benevolence than the conviction that his welfare is worthy of the most serious and attentive cultivation ? Yet, if we compare all that is most entitled to admiration in the world with the honorable and watchful mediation of that invisible friend who stands at our side, how paltry will it appear ! What ! is the enriching patronage of the most distinguished men on earth, on a parallel with the sublime ministry and affectionate offices of our guardian angel ? In him we behold an ambassador from the eternal King of ages, whose power, whose grandeur, whose munificence, are beyond the comprehension of mortals ! In him we behold a representative of heaven, specially deputed to watch over us, and whose high and benevolent office inculcates the dignity of our calling as the followers of Christ, while it furnishes the most effectual aids for the promotion of our spiritual welfare. The very thought itself that an angel is our attendant at all times, is a restraint upon the passions, and an incentive to the practice of duty. How watchful and solicitous would the Christian be to avoid the commission of sin, if he recollected at times that a holy angel is at his side, whose purity would be shocked by the perpetration of any deed at variance with the law of God ? How circumspect in all his words and actions, how careful to abstain from whatever might be a source of evil example, particularly to those under his charge, if he bore in mind the admonition of the Saviour, to beware of scandalizing one of those little ones who believe in him, because their angels always see the face of his Father who is in heaven ? An important instruction here suggests itself to those who have been appointed the guardians of youth. To Christian parents the reflection is particularly applicable. Perhaps, amid all the splendid prerogatives of

religion, and all the vast resources which she has provided for the consolation of men, there is nothing capable of bearing a prouder satisfaction to the parental heart, than to know that the little children whom Providence has confided to its care, are ever moving under the guardianship of angels, and their innocence is yet blooming under the loving smiles of the purest seraphs ! What father and mother can contemplate this touching scene which faith depicts to their view, and not be sensible of the high vocation that has devolved upon them as the secondary tutors of their offspring. How can they look upon their child, hand in hand with a celestial spirit, like the young Tobias and the illustrious Raphael, about to travel the pilgrimage of life—how can they look forward to the perils which he must encounter, the snares which will be laid for his unsuspecting virtue—in a word, to the dark uncertainty which yet hangs over the issue of the journey—and not feel that theirs is no ordinary task, no trivial responsibility ? A spectacle, indeed, like this cannot but invest them with all the dignity and wisdom of Christian parents. They will learn from this truth the value of a soul that has been placed under their charge, and they will hasten to adorn it, by word and example, with the sentiments which piety inspires. Every glance at the youthful members of their family will be an admonition to themselves. When they behold the sanctity of their trust, nothing profane will ever fall from their lips ; the injurious and detracting tongue will find no countenance in their presence ; the demon of intemperance will be banished far from their premises ; the motives of worldly pride and ambition, the spirit of vanity and the promptings of revenge, will never be perceptible in their conversations, their amusements, or their intercourse with society : in short, the spirit of God will predominate in their words and actions ; their household will breathe a Christian atmosphere, because they would not scandalize one of those little ones, who believe in Jesus Christ, and whose angels see the face of their Father, who is in heaven.

Sentiments like these should actuate Christians in general, because all are accountable to God for the blessings which are offered to them in the protection of their tutelary angels. His presence itself is an encouragement to virtue.

it already associates us, as it were, with celestial beings; it makes us the fellow citizens of the saints and the domestics of God, and throws around us a bulwark which is impenetrable to the assaults of temptation, if we are docile to the voice of the heavenly guide. How often does he whisper to us a salutary admonition! How often does he warn us to beware of those dangerous occasions that might be ruinous to our virtue! How sweet is the comfort which he administers in the hour of trial! How powerful the aid which he affords, to tread with constancy and joy the peaceful ways of piety! He is not appealed to in vain, because the Almighty "hath given his angels charge over us, that they may keep us in all our ways."* And hence St. Bernard tells us: "As often as any tribulation or violent temptation assails you, call upon your guardian, your guide, your assistant in tribulation and in time of need."† The holy angels are our helpers, our instructors, our companions; they stand by us at all times, to avert the evils that threaten us, and to obtain for us the blessings and graces which we have need of. They are ambassadors from the high court of heaven, always communicating to us the divine will, and bearing back our supplications, which, through them, become an agreeable incense before the throne of the Most High.

Such are the considerations which should induce the Christian to appreciate the distinguished favor vouchsafed to him in the tutelary guidance of the holy angels. But, to be at all times worthy of their affectionate solicitude,

he should remember the dignity of their station, and the exalted office which they exercise. Their presence, as St. Bernard observes, should inspire him with a profound respect; their charity should be requited with grateful devotion; and their watchfulness should induce him to rely with confidence on their protecting care. To these duties we may add that of imitating the example of fidelity which is displayed by the good angels. Their particular office is to war against the enemies of God, to defend the cause of virtue against the assaults of the evil spirit and his numerous associates. They are continually arrayed against this infernal monster, with the great archangel Michael at their head; their watchword is, "Who is like unto God?" And thus should the Christian arm himself against the spiritual foes that surround him—acknowledging, with the holy angels, that God is the only true object of his love and service; that, if we seek after wealth, he alone can enrich the soul with a treasure which neither the moth nor the rust can consume; if we are in search of pleasure, he alone can delight the heart with real and lasting joys; if we aspire to honor and distinction, he alone can give us a true elevation, by raising us above the world and the passions.

If these sentiments reign in the heart of a Christian, he will witness the verification of the words to which we have alluded above. The angel of the Lord will go before him in the way; he will keep him unharmed in the difficult journey of life, and will conduct him safely to the place which the Almighty has prepared—the receptacle of his saints, the Jerusalem above.

* Ps. 90. † In Ps. 90

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL.

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 379.

THE official announcement of the Rev. Mr. Carroll's appointment as spiritual superior of the Catholic clergy, in the United States, mentioned in Mr. Thorpe's letter from Rome, of 9th June, 1784,* was not received by him until late in the following November.

It was about the month of May of the same year, that a publication, attacking the Catholic religion, made its appearance under the title of "A letter to the Roman Catholics of the city of Worcester, from the late Chaplain of that Society. Mr. C. H. Wharton, stating the motives which induced him to relinquish their communion, and become a member of the Protestant church."

Although addressed to the Catholics of Worcester, in England, it was printed for the first time in Philadelphia, and extensively circulated in Maryland. Being evidently intended for effect in the United States, an answer seemed to be called for from the clergy of the Catholic church in this country, and the Rev. Mr. Carroll was solicited by his brethren to undertake it.

Mr. C. H. Wharton was born in St. Mary's county, Maryland, in 1748, whence he was sent for education to St. Omers, in 1760; three years later he was at Bruges, and completed his course at Liege, where he was ordained priest in September, 1772. After the suppression of the Society of Jesus he went to England. In 1777 he was residing at Worcester, as chaplain to the Roman Catholics of that city, which he left in 1783 for Maryland, where he resided at his paternal mansion for more than a year. "In May, 1784, Dr. Wharton visited Philadelphia, for the purpose of publishing his letter to the Roman Catholics."† The Protestant bishop White says: "it was perused by me, with great plea-

sure, in manuscript, and the subject of it caused much conversation during his stay in our city."*

Soon after his arrival in Maryland, Mr. Wharton had paid a visit to the Rev. Mr. Carroll—which is thus alluded to in a letter to F. Plowden, dated September 26th, 1783.

"Since my last to you, Messrs. Leonard Neale, from Demarara, and Ch. Wharton have come into this country. I have seen the latter only once, and propose returning his visit in about a fortnight. I find him indeed possessed of considerable knowledge, and endowed with all those talents which render society agreeable: if upon a further acquaintance I discover any of those blemishes, which some of his companions in England thought they did, it would give me great concern, and I should speak freely to him about them. He has surely too much knowledge, and is too well grounded in sound philosophy and sacred literature to adopt the incoherent and impious principles of modern infidelity."

In a subsequent letter dated April 10th, 1784, he says:

"You desire me to be particular about my friend and relation Chs. Wharton, for special reasons: I believe I know what those reasons are: for you mentioned them in a former letter; and Mr. Thos. Talbot has done the same. He lives upwards of sixty miles from me upon his own estate (with his brother), which is valuable, and will be rendered more so by his activity and good sense. He has just had judgment against the executors of his father's will, for a large sum, near £1000: he brought in no faculties from the London district, to which we were then subject, and therefore exercises none. He leads a life clear of all offence, and gives no handle to censure, though

* See June No. of this Magazine.

† Memoir xxxi in Wharton's Remains.

* Sermon lviii, *ibid.*

there are not wanting who would be glad to find room for it. He is neither visionary nor fanatic, *un peu philosophe*, but I hope not too much so. You may be sure he never made a friend of Hawkins; though having received some civilities from him, he returned them with politeness. His abilities I say nothing of; you know them well."

Whatever may have been Mr. Wharton's intentions as to a change of religion, it would appear that he never intimated any such design to his friend and relative Mr. Carroll.

In reply to the above remarks contained in Mr. Carroll's letter, Mr. Plowden, writing from Lulworth castle, Dorsetshire, September 2d, 1784, says:

"I was pleased to read in your last so favorable an account of Mr. Wharton, who has always my best wishes, but whose conduct at Worcester gave me cause to apprehend some flagrant abuse of the talents with which God has distinguished him. Though I choose not to write all that I have heard about him, I can assure you that my information has been for three years past derived solely from secular gentlemen, Catholics and Protestants, and not, as you seem to imagine, from narrow-minded divines, who know not how to think or speak out of the dead letter of their dictates. I lately heard in London, and the report has reached Dorsetshire, that he has abjured his religion and sacerdotal character, and transmitted his pretended motives for it to his acquaintance at Worcester. Mr. Talbot told me this sad news without any appearance of doubt, and when I combine it with facts which I know, I can hardly persuade myself that it is false."

Although attacks upon the Catholic religion had often been made while this country was under British domination, and while Catholics were a proscribed class, yet their coarseness, and the ferocity of their authors, made them unworthy of a formal defensive argument. But Mr. Wharton's pamphlet was a production of a very different character. Written in a style of polished elegance, and professing to be rather an apology or justification for the author's departure from among brethren whom he respected and loved, than an attempt to convict them of error, it nevertheless assailed the distinctive doctrines of the Catholic church in detail, with elaborate arguments, deriving

force from the author's former profession and acknowledged learning, and calculated to produce a deeper impression by the absence of harsh invective, by the terms of respect and gratitude in which he alluded to the virtues and attentions of his Catholic acquaintances, as well as by his affected deference to their feelings and prejudices. Yet he attributed to Catholic doctrines a spirit of uncharitableness to the professors of other religions, and unfairly represented Catholic belief, in the importance of unity of faith, in terms likely to excite enmity and provoke hostility in those who entertained different sentiments.

His frequent references to authors rarely to be found in this country at that period, and only intelligible to the profound scholar, were calculated to embarrass the unlearned inquirer, and give temporary impunity to assertions subsequently shown to be only sustained by erroneous quotations or doubtful authorities. The time at which the attack upon Catholic doctrines was made, seemed to indicate an unfriendliness to that spirit of religious liberty which was then cherished by patriots who, having just succeeded in emancipating their country from foreign control, were desirous to exhibit in the new republic the delightful spectacle of a fraternity in all civil and religious rights and privileges, without regard to the diversity of speculative opinions, or the variety of religious profession and practice.

The necessity of replying to Mr. Wharton was painful to Mr. Carroll on many accounts, and is thus alluded to at the close of his "Address:"

"But of all considerations the most painful was, that I had to combat him with whom I had been connected in an intercourse of friendship and mutual good offices, and in connexion with whom I hoped to have consummated my course of our common ministry in the service of virtue and religion. But when I found these expectations disappointed—when I found that he not only had abandoned our faith and communion, but had imputed to us doctrines foreign to our belief, and having a natural tendency to embitter against us the minds of our fellow citizens—I felt an anguish too keen for description; and perhaps the chaplain will experience a similar sentiment when he comes coolly to reflect on this instance of his conduct. It did not become the

friend of toleration to misinform, and to sow in minds so misinformed the seeds of religious animosity."—Pp. 113, 114.

Referring to the consolation he found in the hope of vindicating the religion of Catholics, for themselves at least, and preserving the steadfastness of their faith, he adds :

"But even this prospect should not have induced me to engage in the controversy, if I could fear that it would disturb the harmony now subsisting amongst all Christians in this country, so blessed with civil and religious liberty ; which if we have the wisdom and temper to preserve, America may come to exhibit a proof to the world, that general and equal toleration, by giving a free circulation to fair argument, is the most effectual method to bring all denominations of Christians to an unity of faith."

Mr. Wharton had referred to and quoted from many books which were not only not to be found in the limited library of Mr. Carroll, but were hardly, if at all, accessible to him in this country. In discussing the points in controversy, it was important to test the accuracy of quotations from admitted authority, as well as the fidelity of translations from writers in various languages, whose works were referred to either as records of the faith and doctrines of their contemporaries, or as evidence of the spirit of their age and country.

In the commencement of his address, Mr. Carroll refers to the disadvantages under which he writes. When speaking of Mr. Wharton's letter, he says :

"Had all the copies of it been transmitted to those for whom *professedly* it is intended, I should not dedicate to animadversions on it the few moments of leisure left me from other employments incident to my charge and profession ; especially with the scanty materials of which I am possessed ; for I am destitute of many sources of information, and unable to refer to authorities, which I presume to have been collected on the other side with great industry. By the chaplain's own account, he has long meditated a separation from us ; and, during that time, he had opportunities of resorting to the repositories of science so common and convenient in Europe."

The Catholic clergy in the United States at that day, had no extensive or general library ; and the books belonging to them were dis-

tributed among the various missions which they served. Unable to procure in Maryland some of the works referred to, Rev. Mr. Carroll requested his friends in Philadelphia to search the libraries in that city. The following extract from a letter of Rev. F. Molyneux, dated Philadelphia, August 24th, 1784, will serve to show the obstacles Mr. Carroll had to contend against, while it illustrates the literary history of our country at that period.

"I have used every endeavor to have access to the Loganian library by repeated applications, but have hitherto been frustrated by Mr. Logan's being confined by sickness to his house. Yesterday I had an audience ; his answer was that no one could have access without him or his brother being present ; that the latter was out of town, but that he hoped to be so far recovered as to wait on me towards the end of this week, or the beginning of next. St. Chrysostom's works, eight volumes Eton, are there : *Concilia M. Britanniae et Hiberniae a Sinodo Verolaminensi, A. D. 446, ad Londinensem, 1717 : accedunt constitutiones et alia ad historiam ecclesiae Anglicanae spectantia, à Davide Wilkins collecta. Lond. 1737, 4 vol.* Labbe is not found in the catalogue. Wilkins' ut supra is. Sir Henry Spelman's posthumous works, relating to the laws and antiquities of England, with the life of the author, Oxford, 1698, are there, but none of his other works. *Userii Jacobi antiquitates Britannicarum Ecclesiarum, hist. Pelagianismi &c.*, are there. The holy fathers almost all Greek and Latin, Chillingworth, Burnet, and most Protestant divines of note are to be found here. It is a valuable collection : our town library has nothing of the sort, and is much inferior in every respect. Perhaps you might find these books or some of them at Mr. Mosely's.* He has some valuable books given him by Mr. Tilghman," &c.

On the 8th of September, Mr. Molyneux writes again :—"I am still debarred from Logan's library. St. Aug. de unitat Eccl. I have not ; it is probably at Bohemia, or at Mr. Mosely's. Mr. O'Brien has promised to discourse Logan, and promises I shall have access before the middle of next week. As soon as I get to see Chrysostom, &c., you may depend on hearing from me again.

* On the Eastern Shore of Maryland.

"I think a library of great consequence: it will not be necessary for all the books to be kept in any one house, but let a list be formed of all that each house possesses, and then proper steps might be taken to supply deficiencies."

Rev. Mr. Carroll having subsequently discovered that the public library at Annapolis* contained some of the books he desired to see—among the rest St. Chrysostom's works†—declined an invitation from his friend Rev. Mr. Molyneux to visit Philadelphia, to consult such authors as he might have access to, and repaired to Annapolis for that purpose: where he probably completed his reply, which appeared under the following title:—"An address to the Roman Catholics of the United States of America. By a Catholic clergyman. Annapolis: printed by Frederick Green, MDCCLXXXIV."

It commences with the following happy exordium:—"St. Paul recommends to the ancients of the church of Ephesus, in his last and earnest address to them, to take heed to themselves, and to the whole flock over which the Holy Ghost has placed them overseers, to feed the church of God. (Acts xx, v. 28.) This duty is at all times incumbent on those who, by their station and profession, are called to the service of religion; and more especially at periods of unusual danger and temptation to the flocks committed to their charge: whether the temptation arise from outward violence, a growing corruption of manners, or from men arising from your own selves, speaking perverse things to draw away disciples after them. (Acts xx, v. 30.) For in the church of God, 'the error of the teacher is a temptation to the people, and their danger is greater, where his knowledge is more extensive.'‡ The ancient and venerable author, who makes this observation, having instanced the truth of it in the departure from the Catholic faith of several persons eminent for their knowledge and writings, concludes with an important instruction, and recommends it to be impressed upon the minds of Catholics, that they may know that, with the church, they receive their teachers, but must not with these abandon the faith of the church."§

* This valuable library was commenced about 1697, with books presented by King William III, to form a library in the port of Annapolis. Many of the books presented by the king are now in the library of St. John's college—they are rare and curious works.

† See "Address," pp. 59—91.

‡ Vinc. Lir. comm. cap. 22.

§ Catholicis noverint se cum ecclesia doctores recipere,

Although it would be superfluous to present in these memoirs the various arguments, or even an analysis of those which enrich the one hundred and fourteen pages of Rev. Mr. Carroll's "Address," yet some connected and complete portion of this first publication in the United States of an original defence of Catholic principles, may be acceptable in the memoirs of its learned and venerable author. After refuting Mr. Wharton's assertion "that no consistent Roman Catholic can be a candid inquirer in matters of religion,"* Mr. Carroll proceeds to reply to Mr. Wharton's declaration of the belief of Catholics in the doctrine of exclusive salvation to which he traces the spirit of persecution.

All of the other points of controversy handled by these two accomplished scholars have been frequently and ably discussed by others since their time; but as this is one often misunderstood, and on which comparatively little has been written, the whole argument of Mr. Carroll will be given in his own words. Rev. Mr. Wharton had asserted (p. 9): "Neither transubstantiation, nor the infallibility of the Roman church, are taught more explicitly as articles of faith than the impossibility of being saved out of the communion of this church." "That Roman Catholics profess some tenets supernumerary and inimical to Christian faith, may be the opinion of a Protestant, but that Protestants of sense and education are in a state of damnation, must be the religious belief of a consistent Roman Catholic."

Rev. Mr. Carroll says:—"May I not then say with confidence, that rational investigation is as open to Catholics, as to any other set of men on the face of the earth? No; we are told there still remains behind a powerful check to this investigation. This article of our belief, that 'the Roman church is the mother and mistress of all churches, and that out of her communion no salvation can be obtained,' for which the chaplain cites the famous creed of Pope Pius IV (p. 7), makes too great an impression of terror on the mind, to suffer an unrestrained exertion of its faculties. Such is the imputation; and it being extremely odious and offensive, and tending to disturb the peace and harmony subsisting in these United States

non cum doctoribus ecclesie fidem deserere debere. Vinc. Lir. comm. c. 23.

* Page 7.

† "Address," &c. p. 10.

between religionists of all professions, you will allow me to enter fully into it, and render, if I can, your vindication complete.

"I begin with observing that to be in the *communion of the Catholic church*, and to be a *member of the Catholic church*, are two very distinct things. They are in the *communion of the church*, who are united in the profession of her faith, and participation of her sacraments, through the ministry and government of her lawful pastors.* But the *members of the Catholic church* are all those who, with a sincere heart seek true religion, and are in an unfeigned disposition to embrace the truth, whenever they find it. Now it never was our doctrine, that salvation can be obtained only by the former; and this would have manifestly appeared, if the chaplain, instead of citing Pope Pius' creed from his memory, or some unfair copy, had taken the pains to examine a faithful transcript of it. These are the words of the obnoxious creed, and not those wrongfully quoted by him, which are not to be found in it. After enumerating the several articles of our belief, it goes on thus: *This true Catholic faith, without which no one can be saved, I do at this present firmly profess and sincerely hold, &c.* Here is nothing of the *necessity of communion* with our church for salvation; nothing that is not professed in the public liturgy of the Protestant Episcopal church; and nothing, I presume, but what is taught in every Christian society on earth, viz: that Catholic faith is necessary to salvation. The distinction between being a member of the *Catholic church*, and of the *communion of the church*, is no modern distinction, but a doctrine uniformly taught by ancient as well as later divines. *What is said*, says Bellarmine, *of none being saved out of the church, must be understood of them who belong not to it either in fact or desire.*† I shall soon have occasion to produce other authors establishing this same point: 'We are accused of great uncharitableness in allowing salvation to none but Catholics. But this also is a mistaken notion. We say, I believe, no more than do all other Christian societies. Religion certainly is an affair of very serious consideration. When, therefore, a man either neglects to inform himself, or when informed neglects to follow the conviction of his mind,

such a one, we say, is not in the way of salvation. After mature inquiries, if I am convinced that the religion of England is the only true one, am I not obliged to become a Protestant? In similar circumstances, must not you likewise declare yourself a Catholic? Our meaning is, that no one can be saved out of the true church; and, as we consider the evidence of the truth of our religion to be great, that he who will not embrace the truth, when he sees it, deserves not to be happy. God, however, is the searcher of hearts. He only can read those internal dispositions, on which rectitude of conduct alone depends.* Let any one compare this explanation of our doctrine with the doctrine of Protestant divines; and discover in the former, if he can, any plainer traces of the savage monster intolerance, than in the latter. Dr. Leland is now before me, and after transcribing from him, I shall spare myself the trouble of collecting the many other similar passages, which I remember to have read in Protestant divines. 'It seems to be obvious,' says he, 'to the common sense and reason of mankind, that if God hath given a revelation, or discovery of his will concerning doctrines or laws of importance to our duty and happiness, and hath caused them to be promulgated with such evidence, as he knoweth to be sufficient to convince reasonable and well disposed minds, that will carefully attend to it, he hath an undoubted right to require those to whom this revelation is published, to receive and to obey it; and if through the influence of corrupt affections and lusts, those, to whom this revelation is made known, refuse to receive it, he can justly punish them for their culpable neglect, obstinacy and disobedience.†

"Where then is the uncharitableness peculiar to Catholics? Where is the odious tenet, that dries up the springs of philanthropy, and chills by early infusions of bigotry the warm feelings of benevolence? (Letter, p. 13.) I am ready to do justice to the humanity of Protestants; I acknowledge with pleasure and admiration their many charitable institutions, their acts of public and private beneficence. I likewise, as well as the chaplain, *have the happiness to live in habits of intimacy and friendship with many*

* Bellarm. de Eccl. milit. l. 3, c. 2.

† Bellarm. de Eccl. mil. l. 3, c. 3.

* The state and behaviour of English Catholics.—London, 1780, pp. 155, 156.

† View of deistical writers, vol. i, let. 10.

valuable Protestants (Let. p. 9); but with all my attachment to their persons, and respect for their virtues, I have never seen or heard of the works of Christian mercy being exercised more extensively, more generally, or more uninterruptedly, than by many members of our own communion, though the chaplain thinks our minds are *contracted by the narrowness of a system* (Let. *ibid.*) Let him recall to his remembrance the many receptacles he has seen erected in Catholic countries for indigence and human distress in every shape; the tenderness and attention with which the unfortunate victims of penury and disease are there served, not by mercenary domestics, as elsewhere; but in many places by religious men, and in others, by communities of women, often of the first nobility, dedicating their whole lives to this loathsome exercise of humanity without expectation of any reward on this side of the grave. Let him remember how many men of genius he has known to devote themselves with a like disinterestedness to the irksome employment of training youth in the first rudiments of science; and others encountering incredible hardships, and, as it were, burying themselves alive, to bring savages to a social life, and afterwards to form them to Christian virtue. To what society of Christians does that body of men belong, who bind themselves by the sacred obligation of a vow, even to part with their own liberty, if necessary, by offering it up instead of, and for the redemption of their fellow-Christians groaning under the slavery of the piratical states of Barbary? How often has the chaplain seen the bread of consolation and the words of eternal life carried into the gloomy mansions of the imprisoned, before the humane Howard had awakened the sensibility of England to this important object? Need I mention the heroical charity of a Charles Borromeo, of a Thomas of Villanova, of Marseilles' good bishop, and so many others who devoted themselves to the public relief, during the dreadful visitations of the plague, *when nature sickened, and each gale was death?* The chaplain's recollection will enable him to add greatly to these instances of *expanded benevolence*; and I would fain ask if the virtues from which they spring are not formed in the bosom of the Catholic church? Can a religion which invariably and unceasingly gives them birth and cultivation be unfriendly to

humanity? Can so bad a tree bear such excellent fruit?

"You may perhaps think that enough has been said to free you from the imputation of uncharitableness in restraining salvation to those of your own communion. But you will excuse me for dwelling longer on it, conceiving it, as I do, of the utmost importance to charity and mutual forbearance to render our doctrine on this head as perspicuous as I am able.

"First, then, it has been always and uniformly asserted by our divines, that baptism, actual baptism, is essentially requisite to initiate us into the communion of the church; this, notwithstanding their doctrine, is not less uniform, and the council of Trent (sess. 6, chap. 4) has expressly established it, that salvation may be obtained without actual baptism. Thus, then, it appears that we not only *may*, but *are obliged* to believe that *out of our communion* salvation may be obtained.

"Secondly, with the same unanimity our divines define heresy to be, not merely a mistaken opinion in a matter of faith, but an obstinate adherence to that opinion; not barely an error of judgment, but an error arising from a perverse affection of the will. Hence they infer that he is no heretic who, though he hold false opinions in matters of faith, yet remains in a habitual disposition to renounce those opinions, whenever he discovers them to be contrary to the doctrines of Jesus Christ.

"These principles of our theology are so different from the common misrepresentations of them, and even from the statement of them by the late chaplain of Worcester, that some, I doubt, will suspect them to be those palliatives he mentions to disguise the severity of an unpopular tenet, to which, he says, our *late* ingenious apologists in England have had recourse (p. 10). But you shall see that they were always our principles, not only in England, but throughout the Christian world; and I will be bold to say, that so far from being contradicted in every public *catechism* and *profession of faith*, as is suggested in the same page of the chaplain's letter, they are not impeached in any one. So far from our teaching the impossibility of salvation out of the communion of our church, as much as we teach transubstantiation (Let. p. 10), no divine, worthy to be called such, teaches it at all.

"I will set out with the French divines, and place him first whose reputation, I presume, is highest. Thus, then, does the illustrious Bergier express himself in his admirable work entitled *Deism Refuted by Itself*. 'It is false that we say to any one that he will be damned. To do so would be contrary to our general doctrine relating to the different sects out of the bosom of the church. First, with respect to heretics' (the author here means those who, though not heretics in the rigorous sense of the word, go under that general denomination) 'who are baptised and believe in Jesus Christ, we are persuaded that all of them who with sincerity remain in their error; who, through inculpable ignorance, believe themselves to be in the way of salvation; who would be ready to embrace the Roman Catholic church, if God were pleased to make known to them that she alone is the true church—we are persuaded that these candid and upright persons, from the disposition of their hearts, are children of the Catholic church. Such is the opinion of *all divines* since St. Augustine.*

"The bishop of Puy, whose learning and merits are so much known and felt in the Gallican church, writes thus: 'To define a heretic accurately, it is not enough to say that he made choice of his doctrine, but it must be added that he is *obstinate* in his choice.†

"The language of German divines is the same, or stronger, if possible. 'Heresy,' says Reuter, 'in a Christian, or baptised person, is a *wilful* and *obstinate* error of the understanding, opposite to some verity of faith.—So that three things are requisite to constitute heresy: 1st, in the understanding, an erroneous opinion against faith; 2dly, in the will, liberty and obstinacy.' The third condition is, that the erring person be a baptised Christian; otherwise, his sin against faith is called infidelity, not heresy. After which, our author thus goes on: 'The obstinacy requisite to heresy is a deliberate and determined resolution to dissent from a truth revealed, and sufficiently proposed by the church, or some other general rule of faith.‡ The same doctrine is delivered by all the other German divines to whom I now can have recourse, and they cite to the same purpose Suarez, &c.

* Bergier, *Deisme refute par lui meme*—1. par. let. A.

† *Instruct. pastorale sur l'heresie*—p. 67, edit. in 4to.

‡ Reuter theol. moral. p. 2, trac. 1, quæf. 3.

"If the doctrine imputed to us could be found any where, it would probably be in Spain and Italy. But you have just heard Suarez, the first of Spanish theologians, quoted to disprove it; and with respect to Italy, Bellarmine's opinion has been stated, to which I shall add that of St. Thomas of Aquin, whose great authority and sanctity of life have procured him the title of the angel of the school. He teaches, then, 'that even they to whom the gospel was never announced will be excused from the sin of infidelity, though justly punishable for others they may commit, or for that in which they were born. But if any of them conduct themselves in the best manner they are able' (by conforming, I presume, to the laws of nature and directions of right reason), 'God will provide for them in his mercy.*

"You will observe that in the passage quoted from Bergier, he says that the doctrine delivered by him *has been the opinion of all divines since St. Augustine*. This holy father, who usually expresses himself with great force and severity against real heretics, requires, nevertheless, the same conditions of obstinacy and perverseness as the divines above mentioned. 'I call him only a heretic,' says he, 'who, when the doctrine of Catholic faith is manifested to him, prefers resistance.† Again: 'They are not to be ranked with heretics who, without *pertinacious animosity*, maintain their opinion, though false and mischievous, especially if they did not broach it themselves with forward presumption, but received it from their mistaken and seduced parents, and if they seek truth with earnest solicitude, and a readiness to retract when they discover it.‡

"To these decisive authorities of St. Augustine might be added others, as well from him as from Jerom, Tertullian, &c.; but surely enough has been said to convince you that we have no need to shelter our doctrines under the covering of modern glosses, and

* Si qui tamen eorum fecissent, quod in se est, Dominus eis secundum suam misericordiam providisset, mittendo eis predcatorem fidei, sicut Petrum Cornelio Comm. in cap. 10, epis. ad Rom. lect. 3.

† Nondum hereticum dico, nisi manifestata doctrina Catholicæ fidei, resistere maluerit. De bapt. contr. Donat. lib. 4, c. 16.

‡ Qui sententiam suam, quamvis falsam atque perversam, nulla pertinaci animositate defendunt, præsertim quam non audacia presumptionis suæ pepererunt, sed a seductis atque in errorem lapsis parentibus acceperunt querunt autem cauta sollicitudine veritatem, corrigi parati cum inveniunt, nequaquam sunt inter hæreticos deputandi. Aug. epis. 43, ad Gloriam et Eleusium.

that the language of English and other divines of our church has in this respect been perfectly uniform.

"Yet, in spite of this uniformity, we must still have obtruded upon us the doctrine of confining salvation to those only of our own communion; for, without it, the *boasted infallibility of a living authority* (that is, of our church) *is no more*. (Let. p. 12.) Why so? Because 'whoever admits this authority as an undoubted article of Christian religion must necessarily pronounce condemnation upon those who *wilfully* reject it.' (Let. *ibid.*) Therefore we must likewise pronounce condemnation upon those who reject it through *ignorance and inculpable error*. Is this inference logical? And yet must it not follow from the premises, to make any thing of the chaplain's argument?

"When I come to consider how a man of genius and extensive knowledge, as he surely is, could bring himself to think that we hold the doctrine imputed to us, I am at a loss to account for it. He received his education in a school, and from men, who have been charged, unjustly indeed, both by Protestants and some Catholics, with giving too great latitude to the doctrine of invincible or inculpable ignorance. He heard from them that in certain cases this ignorance extended even to and excused from the guilt of violating the law of nature.* Can he, then, imagine that we deem it insufficient to exempt from criminality the disbelief of positive facts, such as the divine revelation of certain articles of religion?

"For all this, he still labors to fix on us this obnoxious tenet, with a perseverance which carries with it an air of animosity. He says that our controvertists make use of the argument cited in his 10th page: Protestants allow salvation to Catholics; Catholics allow it not to Protestants: therefore, the religion of Catholics is the safest. Hence he infers that we deny salvation to all but those of our own communion.

* I will set down two propositions, which the chaplain will remember to have been generally taught in the schools of theology, which we both frequented. '1. Possibilis est ignorantia invincibilis juris nature, quoad conclusiones remotiores a primis principiis. 2. Ignorantia invincibilis juris nature excusat a peccato.' I will take this occasion to thank my former friend for the justice he has done (p. 15, note) to the body of men to which in our happier days we both belonged; and whom the world will regret, when the want of their services will recall the memory of them, and the voice of envy, of obloquy, of misrepresentation will be heard no more.

"If his inference were conclusive, I should have cause to bring a similar charge of cruelty and uncharitableness against Protestants: for their great champion, Chillingworth, answering the very objection stated by the chaplain, expressly teaches *'that Catholics allow that ignorance and repentance may excuse a Protestant from damnation, though dying in his error; and this,'* continues he, *'is all the charity which by your own (his opponent's) confession also, the most favorable Protestants allow to papists.'** To this I shall add, that both Chillingworth and the chaplain appear to misapprehend the argument of our controvertists, which is this: You Protestants allow our church to be a true church; that it retains all the fundamental articles of religion, without teaching any damnable error. Your universities have declared, on a solemn consultation, that a person not pretending to the plea of invincible ignorance may safely leave the Protestant church, and become a member of ours, because it is a safe way to salvation. The chaplain knows that many of the most eminent Protestant writers have asserted that all the essentials of true religion are to be found in our communion; and surely the possibility of obtaining salvation is one of these essentials. He knows that on a great occasion this was the determination of the Protestant university of Helmstadt. But, on the other hand, Catholic divines always teach that the true church of Christ being only one, inculpable error alone can justify a Protestant for continuing out of her communion, and therefore that it is safest to become a Catholic. Such is the argument employed by some of our controvertists. I do not undertake to make it good, but I mean only to prove, by stating it fairly, that the chaplain is not warranted to draw from it that odious consequence with which we are unjustly charged.

"If, then, we do not hold the doctrine of exclusive salvation, can the horrible tenet of persecution, which he says is the consequence of it,† be imputed to us? I do not, indeed, see their necessary connexion; but I know that Protestants and Catholics equally deviate from the spirit of their religion, when fanaticism and fiery zeal would usurp that control over men's minds, to which conviction and fair argument have an exclusive right."—Pp. 10—22.

* Chil. Relig. Prot. ch. vii, p. 306. † Let. pp. 11, 12.

INTELLIGENCE.

FOREIGN.

ROME.—A letter of 10th instant furnishes the following:—"The stay of M. de Boutinieff was considered to be doubtful so long as he continued to reside at a hotel, but as he has now taken the Giustiniani palace for six years, there is every reason to believe that the cabinet of St. Petersburg and the holy see are coming to a closer approximation. The day before yesterday died the wife of Prince Prospere Chiara Colonna, in her forty-second year. She was the last relic of the family of the great Fernand Cortes."—*Tablet*

It is said that Count Protasow, President of the Synod of St. Petersburg (sent to Rome on a special mission by the Emperor of Russia), has been received with every distinction at the Papal Court; and that the long existing church difficulties appear to approach to a satisfactory settlement.

ENGLAND.—*Abbey church and monastery of Mount St. Bernard, Charnwood Forest, Leicestershire.*—The most interesting ceremonial of opening this new church and monastery took place last Tuesday, the 20th instant. Catholics and Protestants, in carriages and on foot, thronged the roads from Whitwick and Loughborough, making their way to the "Mount." The Right Rev. Dr. Wiseman, the distinguished vicar apostolic of the Midland District, accompanied by the Right Rev. Dr. Brown, of Wales, and the Right Rev. Dr. Morris, and many of the clergy of the Midland and other districts, arrived early.

The procession from the old establishment to the new church was most imposing. A dense mass of people surrounded the clergy, and a large body of the laity, among the latter of whom were the Whitwick Guild; also the venerable Mr. Middleton, of Middleton Lodge (Yorkshire); Philip Jones, Esq. of Lanarth (Monmouthshire); John Rosson, Esq. of More Hall (Lancashire); Robert Berkeley, Esq. of Spetchley; C. J. Pagliano, Esq. of London, and other gentlemen.

"In exitu Israel," was chanted by the monks, and the litany of the saints and of the Blessed Virgin Mary. On entering the church "Quam dilecta tabernacula tua" was chanted, when the procession was closed by the right reverend prelates and their attendants.

A grand high mass then commenced, the venerable prior officiating as high priest, accompanied by the choir.

After the Gospel, the Right Rev. Dr. Wiseman delivered a sermon, replete with learning and eloquence, descriptive of the rise and progress of the regular orders in the early ages of the church; their zeal, their sufferings—"making the desert to smile, and the rose of holiness and truth to flourish in the wilderness," verifying the prediction of the prophet Jeremiah.

In the afternoon, the Right Rev. Dr. Morris delighted his hearers with a sermon from the text, "All power is given unto me in heaven and on earth." The discourse made a deep impression. Liberal collections were made after each sermon in liquidation of the debts incurred in this noble and truly pious undertaking, one of the most interesting in the eyes of the true Catholic that have occurred since the "reformation."

The Cistercians were founded seven hundred and forty six years ago by Robert, Abbot of Molesme, who, with a few devoted monks, retired to the monastery of Cîteaux, situate in a wild and desert place near Chalons-sur-Saone, in order that they might restore more perfectly the austere rules of St. Benedict. From this beginning the order increased rapidly, and extended all over Europe. Their first abbey built in England was at Waverley, in Surrey, in the year 1129; but in the reign of Edward I, there were no less than sixty-four Cistercian houses, including Fountains, Furness, Tintern, Joreval, Kirkstall, and a host of others of notable memory. At the time of the reformation many of the scattered "religious" emigrated to the continent; but when that in its turn afforded them no longer a refuge, the English Cistercians of La Trappe in France returned to this country, and after experiencing many vicissitudes, settled near Sheepshed, Leicestershire. The scenery in the neighborhood is remarkably stern and wild; irregular masses of rock being scattered about in groups at once romantic and picturesque, while the prospects which may be seen by looking down from the hills upon the country around are truly glorious to behold. The site chosen by the new community is at the south side of an immense rock, which rises in rugged grandeur, and completely shelters the monastery from the bleak north winds. This "mount" has been called by the monks after "St. Bernard," and will shortly be surmounted by a sculptured representation of the awful scenery on Calvary, when our Saviour died a ransom for men,

being "crucified with the malefactors, one on the right hand, and the other on the left." The land belonging to the abbey is naturally cold and sterile, but the unremitting labors of the "religious" have brought it into excellent cultivation. The scene to a nineteenth century man is certainly of the most curious; the monks, arrayed in the sombre garments of their order, may be observed working silently in the fields; but as soon as the bell rings out the hour for prayer, they immediately cease from their toil, and wherever they may be, or whatever they may be doing, they instantly fall down upon their knees and betake themselves to their devotions.—*Ib.*

New Catholic churches.—Four new Catholic churches are to be opened during the present month: the church of St. Mary's, at Coventry; the church of the monks of Mount St. Bernard, Leicestershire; St. Mary's, at Newcastle-on-Tyne; and the church of St. Barnabas, Nottingham, the largest Catholic church erected since the reformation. Several others are in course of erection, among which are the new church at the Willows, near Kirkham, and St. Cuthbert's, at Ushaw. They are all, we believe, from the designs of that eminent Gothic architect, A. W. Pugin, Esq. Not many years have elapsed since the Catholics of this land were forced, by cruel and intolerant enactments, to practise their religion and worship their God in cellars and garrets; now we behold them performing the rites of their worship with solemn pomp and magnificence, and see new temples and splendid altars, consecrated to their faith, rising up on all sides around us.—*Preston Chron.*

CONVERSIONS.—The papers state that in Hungary there are very frequent conversions of schismatical Greeks to the Catholic church, and many from Protestantism, while the number of Catholics who apostatize is small. According to the latest official returns on this subject, it appears that in one year about twenty Catholics, principally young persons the offspring of mixed marriages, became Protestants or rather declared themselves such; while during the same period eight hundred and thirty-six Protestants and fifty-one Jews embraced the Catholic faith. The clergy in Hungary have suffered much vexation from the civil power, in relation to mixed marriages, but of six thousand pastors not one has flinched from the line of duty.

From the official accounts of the changes in religion that took place in Austria during the year 1842 (Hungary and Lombardy excepted), we learn that ninety Catholics abjured their faith, while nine hundred and thirty-six persons embraced it. From 1833 to 1844, the number of conversions to Catholicity in that country has amounted to five thousand two hundred and forty-eight. Among the most remarkable of recent date is that of Mr.

Losinsky, a celebrated landscape painter, who is actually engaged in adorning with frescos the royal chateau of Capellen near Coblenz.

The Rev. Dr. Schlemmer, of Nuremberg, made his abjuration of Protestantism at Munich on the 18th July.

In England Miss Henrietta Pigot, who is well known in the literary world, has lately become a Catholic.

In Switzerland the example of the illustrious de Haller and Hurter, has been followed by Mr. Christian Snell a distinguished banker of Rome, who formerly held a high official station in his own country, and for the last twenty years has acted as consul-general of Switzerland in the eternal city. He was received into the church by Cardinal Orsini.

Mr. Hurter, it appears, is about to establish his residence at Munich, where liberty of conscience is better respected than at Schaffhausen.

FRANCE.—Count de Montalembert, who is justly styled the O'Connell of France, recently made a powerful speech before the house of peers in vindication of the Jesuits and of their right to participate in the work of education.

POLYNESIA.—*Sandwich Islands.*—Notwithstanding the encroachments on religious liberty, so shamefully practised, a few years ago, by Protestant American missionaries, Catholicity is gaining daily laurels in these islands; we extract from a letter, written by an officer of the French navy, lately published in *la Presse* of Paris: "The Catholic mission, persecuted for some years, but protected by our treaty of *La Platte*, imposed on the government, as Protestants accuse us, by force of bayonets, seems destined to gain the ascendancy in these islands. Already *eleven thousand* neophytes, fill her temples. The Catholic church of Honolulu composed of white coral and erected by the zeal of the neophytes, would do honor to many a city of the second order in France. What is most striking is the wonderful superiority of the Catholic children over the rest of the population. Catholic education here is gratuitous. On new year's day, upon the request of Abbé Maigret, the commander and officers of the French squadron resorted to the Catholic mission house and assisted at the examination of the children and adults, all pupils of the school, to the number of upwards of five hundred. They were examined in Arithmetic, Geometry, Geography, and in the French language, and gave general satisfaction to the large assembly.—*C. Cab.*

BRAZIL.—Not only a devoted band of Jesuits, but also of Capuchins have lately left Europe to labor for the salvation of the savages of this empire. The Rev. Father Gregory Mary de Bene embarked at Genoa on the 25th of February, with three other Capuchins, namely, the Rev. Fathers Louis de Ra-

venne, Francis Anthony de Faberne and Paul Anthony de la Nouvelle Maison, for this work of love.—*Ib.*

SOUTH AMERICA.—British Guiana.—The state of our holy religion on this unhealthy soil, owing to the resignation of Bishop Clancy and the deaths of several efficient missionaries bears, a gloomy aspect. We are happy to learn, however, that new and vigorous efforts are on hand for its revival. The *London Tablet* in a late number says: "The Right Rev. Dr. Hynes, bishop of British Guiana, embarked on board the Tweed steamer for Demerara, accompanied by the Rev. Messrs. Knaresborough, Kelly and Costi. His lordship will be speedily followed by the Rev. Messrs. Balfé, Caldente, Fillanueva, &c., and by two religious ladies, to superintend the female schools, &c. in Georgetown. The Very Rev. J. Taylor, president of Carlow college, has accepted the office of vicar general of the Guiana Vicariate, and active steps are being taken to promote the advance of religion and sound education; and several distinguished prelates, both in England and Ireland, are co-operating most zealously to place this important diocese in a flourishing condition, both by present assistance and by provisional regulations."—*Ib.*

WEST INDIES.—In the last number of the first volume of this Periodical under the head of *Catholic statistics of the West Indies* we observed that Catholicity made wonderful progress in these isles, especially those under English sway, and that thousands lately have been added to the fold of Christ. In proof of our assertion, we borrow the following particulars from the *Univers* of Paris, concerning the state of our holy religion in *Trinidad*. There are now in this island 160,000 Catholics. In 1826 there were but twelve priests, and in 1844 there are one bishop and fifty missionaries. There are moreover twenty-one pupils for this vicariate in European seminaries some of whom are soon to be raised to the priesthood. The new cathedral of this island is truly the pride of the West Indies: it is two hundred and ten feet long, one hundred and twenty feet wide, and eighty feet high, and was erected at the cost of 50,000 pounds sterling; to which the English government has contributed upwards of 16,000 pounds. Since 1828, eighteen new churches and twenty-two chapels have been erected, and six others are now in progress of completion. No less than two hundred and fifty pupils frequent the new college erected for the education of boys, and the convent of the "Ladies of the Sacred Heart," for the education of young ladies. There are also numerous Catholic schools for the poor all over the isle.—*Ib.*

CANADA.—The episcopal see of Quebec has been raised by the sovereign pontiff to the rank of an archbishopric. Rev. J. C. Prince, canon of the cathedral of St. James, Montreal, has been appointed

by the holy see, bishop of Martypolis in *partibus* and coadjutor of the Rt. Rev. James Bourget, bishop of Montreal.

The Christian Brothers of Montreal.—From *L'Aurore* (Montreal) we abbreviate the following summary of the labors of the *Brothers of the Christian Schools* in Montreal. It cannot fail to interest every friend of education, while to the Catholic the wonderful results achieved by four humble brothers must be most gratifying.—*Freeman's Journal*.

"The brothers of the Christian Schools, four in number, arrived at Montreal in November, 1837. In January, 1838, they opened two classes for the education of two hundred pupils, and a month later, a third class for the reception of one hundred more. In March, 1840, two additional classes were opened in Presde-ville, and in the ensuing November the entire five classes were united in the 'Ecole de la Rue Vitre,' in which noble establishment (completed by the seminary of Montreal at a cost of £10,000) were assembled in March, 1842, six classes containing in the aggregate upwards of six hundred pupils.

"In September, 1842, ten classes had been established, thus affording the means of education to more than one thousand children. In August, 1843, an establishment was formed at Quebec by a branch of the Montreal community, and in October following, the classes being now augmented to eleven in number, were still further increased by the addition of the two classes of the bishop's school. In February, 1844, two classes were formed at the monastery of the Recollets for the tuition of Irish Catholic children, thus completing fifteen classes, and placing under instruction fifteen hundred and fifty pupils.

Mayenne.—The inauguration of the statue erected to the late illustrious and venerable Archbishop of Bordeaux, the Cardinal Cheverus, took place in the grand square of Mayenne, his native city, on the 8th instant. The national guards of Laval and Mayenne took part in the solemnity, which was presided over by the Bishop of Perigueux, Mgr. George Massonnais, the late cardinal's nephew, assisted by the Bishop of Mans. The statue is of bronze, eight and a half French feet (more than nine English feet) in height, and represents the cardinal standing, his left hand supported on the Gospels, on which are engraved the words, "Suffer little children to come unto me;" while his right hand is extended in an attitude of invitation to hear the beautiful words of the Bible explained. A cippus supports the sacred volume and the cardinal's hat and four bas-reliefs in bronze ornament the pedestal; one representing a shipwreck; another a scene in which the venerable prelate attends at the bed of a sick negro; a third represents another touching scene of the bishop's charity; an

the fourth, some Indians singing mass in the savannas of America. Mgr. de Cheverus had been long bishop of Boston, in the United States.

RUSSIA.—Expulsion of Sisters of Charity from Russia.—We find the following in the *Westphalian Mercury*:—"Several Sisters of Charity have lately arrived at Berlin, having been conducted to the frontiers of Prussia from their convent at Wilna, in Russia, which has been suppressed. They are young women of education and good families, and will return to their principal convent in France. They were put under the charge of Cossacks, of whose treatment they make severe complaints."

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—Dedication.—On Sunday, the 22d of September, the church of St. Peter, in the western section of the city of Baltimore, was dedicated to the worship of God, by the Most Rev. Archbishop Eccleston, who was assisted in the ceremony by the Rt. Rev. Dr. Hughes, bishop of New York, the Rt. Rev. Dr. Chanche, bishop of Natchez, and the Rev. gentlemen and students of St. Mary's seminary. After the ceremony of the blessing, a solemn high mass was celebrated by the Very Rev. Dr. Deluol, superior of the seminary, at which the prelates assisted. Dr. Hughes preached on the occasion to a crowded and delighted audience; and in the afternoon at vespers another discourse was delivered by the Very Rev. J. Ryder, superior of the Society of Jesus in the Maryland province, and president of Georgetown college. Mr. Ryder's sermon was also addressed to a crowded congregation, whose profound attention bespoke the deep interest with which they listened to the speaker. Little more than a year has elapsed since the corner-stone of St. Peter's church was laid, and we now behold on the spot a beautiful temple erected to the honor of God.

The building is one hundred and twenty-three feet in length, and seventy-three in width. The interior is neatly finished in the Corinthian style, while the exterior is Doric, presenting a range of six columns in front, which give an imposing aspect to the building. The plan is highly creditable to R. Carey Long, Esq. the architect, whose eminent abilities are well known to the public.

The Catholics in this section of Baltimore are indebted, for the blessings which they now enjoy, to the Rev. Mr. McColgan, pastor of the church, whose active zeal has reared among them a religious edifice which is at once a signal advantage for them, and an ornament and improvement to their part of the city. The good work however has not been achieved without leaving a considerable debt to be cancelled, and it is but reasonable to suppose that all who feel an interest in the important objects to which we have just alluded, will concur

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with the Rev. pastor of St. Peter's in extinguishing its indebtedness.

Spiritual Retreat.—A retreat for the laity was opened on the 5th September, at St. Ignatius' church, near Bel-Air, Harford county, and terminated on the 12th. The exercises were conducted by the Rev. J. M'Elroy, S. J., who was assisted by the worthy pastor, the Rev. James Reid, and the Rev. Mr. Tschackert, of Baltimore. At the close of the retreat 240 persons approached the holy communion, forty of whom received the bread of life for the first time. On the same occasion the Most Rev. Archbishop administered the sacrament of confirmation to 70 persons, among whom were twelve converts to our holy faith. One of the most consoling circumstances of this retreat was the reception of two families into the church; a third had made their abjuration of Protestantism a short time before.

Taking the Veil.—On Wednesday, October 2d, Miss Virginia Scott, daughter of Major General Scott, of the United States army, and Miss Sarah Linton, received the white veil, in the Visitation Convent, Georgetown, at the hands of the Most Rev. Archbishop. The name of the former in religion, is Sister Mary Emanuel, of the latter, Sister Mary Camilla.

Cumberland Mission.—We are indebted to the Rev. L. Obermyer, of Cumberland, for the following valuable sketch of the extensive mission under his charge. We are confident that it will be read with much interest.

"This important mission embraces nearly all Allegany county, the largest in Maryland, and some of the adjacent parts of Pennsylvania and Virginia. It covers an extent of country in length about seventy-five miles, and in breadth from twenty to sixty. The surface of the country is broken, forming a continued succession of mountains; among which are some of the loftiest ridges of the Allegany. Besides the Potomac, several other large streams water the country. Along the water courses and in the valleys the land is of prime quality. On the mountain sides and on their very summits the land possesses a durable soil, is cultivated and produces heavy crops of grain, varying in kind according to the height of the place. On the more elevated parts of the mountains the temperature is colder, and the budding of the trees, as well as all other vegetation, is nearly a month later than in the valley at Cumberland. Here the mineral resources are inexhaustible; iron and coal abounding, particularly in the famous Frostburg coal field. These minerals form the basis of the hopes of many here and abroad, who have invested a large amount of capital in them. No sooner shall the Chesapeake and Ohio Canal be completed to Cumberland, making an

outlet for the hemmed-in wealth of these mountains, than their hopes will begin to be realized.

There are some interesting natural curiosities in this region of country. One of the most striking is the passage of Wills creek through the mountains of the same name at the west end of Cumberland. An observer will at once be struck with the grandeur and sublimity of the whole scene. There is convincing circumstantial evidence to prove that the mountain was once united, forming a barrier to the further progress of the water, and that by some powerful force a rupture was made, leaving the present chasm for the free passage of the stream to the river. Standing upon the bridge at the east end of the break, a spectacle is presented unsurpassed for its bold, romantic scenery. At one view are beheld the rapid stream flowing over a small stony bed, the national road along its right bank, the Mount Savage rail road winding along the foot of the northern precipices, the deep, narrow aperture of the mountain with its steep, rugged sides towering eight hundred feet above your head, and the abrupt, craggy rocks on your right and on your left rising in some places hundreds of feet perpendicularly in other places lying in immense loose piles along the mountain steep. Perpendicular as are many of the rocks, numbers of ever-green trees have grown out from the fissures, and over the loose piles a mixture of pine and oak and birch has sprung up—all imparting beauty to this wild display of nature. At intervals a hanging rock is seen threatening to let go its thousand years' hold and crush all beneath it. With this magnificent prospect before him, a lover of the noble works of nature becomes enraptured as well as its majestic splendor, as at the gigantic scale upon which it is presented. These impressions are produced by a view from a single spot, which after all affords a sight of less than one third of the whole. For although the gap is a full mile through the base of the mountain, you are unable to see more than one third part of it from any one position, on account of the semi-circular shape and narrowness of the chasm, being but little more than fifty yards wide. This remarkable curiosity is seldom referred to by writers, though the admirers of nature hesitate not to rank it among the first class of the kind.

The historical recollections of this region go back only a few years anterior to the expedition of Braddock. This ill-fated general lay with his army for some time in Fort Cumberland, then cut a road westward to the Ohio. His route continued to be used for many years, until it was superseded by the opening of the national road. Catholicity made its appearance in this mission soon after its first settlement. Previous to the revolution Catholics were found among the settlers. One or two

families fixed their abode on the present site of Cumberland, and about the same time Arnold's settlement, consisting mainly of Catholics, was commenced eight miles west of that place. Many years passed away before any priest was stationed within the limits of the mission. During this period the faithful received rare visits from clergymen residing in the more eastern portion of the state. Occasionally they were favored with the temporary services of a passing missionary; some one of those apostolic pioneers who, burning with zeal for the glory of God, and the extension of his kingdom, were carrying the light of faith beyond the mountains into the then sparsely inhabited valley of the Mississippi; but who seeing the spiritual wants of this mission, and weary with their tardy travel over the rough roads of those days, halted and broke the bread of life to the children who were crying for it. Gladly did the settlers avail themselves of their ministry, feeling grateful to God for the opportunity presented, as well as consoled and strengthened by the celestial food of which they partook. Under these untoward circumstances faith and piety were maintained, and the number of Catholics increased. The clergymen who successively labored in this extensive field were the Rev. Messrs. Cahil, Dubois, Zochey, M. Ryan, Malave and Redman, all of whom merely visited the stations. About the year 1821 the mission was entrusted to the care of Rev. Timothy Ryan, who took up his residence at Arnold's settlement, the point where nearly all the Catholics were then found. From that time until now, with some interruptions, the mission has been served by resident priests. They were the Rev. Messrs. F. X. Marshall, H. Myers, B. S. Piot and L. Obermyer, the present pastor, who entered upon his charge in April, 1841. The missionary's dwelling was for a while transferred to Blooming Rose, by Rev. Mr. Marshall, but soon fixed again at Arnold's settlement—finally it was established in Cumberland by the Rev. Mr. Myers, in the year 1836. The approach of the public works to Cumberland about that time brought many Catholics thither, and to its immediate neighborhood, many of whom have become permanently settled. From the character and habits of some of the newcomers much dissipation and scandal were given on account of their intemperance and feuds. Such conduct caused our religion to be reviled by persons who, knowing little of it otherwise, estimated its worth from the misdeeds of its undutiful professors, not remembering that their vices were strongly reprobated by their church. Little more than three years ago the temperance pledge—total and for ever, was introduced, was taken with avidity, and is kept with the utmost fidelity. More than fifteen hundred have taken it, and scarcely any have vio-

lated it. We who before were justly reproached by Protestants for our intemperance, now, by our perseverance, make them blush for their broken pledges. This blessed pledge, which had imparted benedictions to millions in other parts, wrought its happy effects here most remarkably. Those who before were despised for their excesses and infamy, are now respected and admired for their virtues. Scandal has been repaired—edification given—piety augmented—dissensions healed—distress averted—in a word, the social, moral and religious condition of immense numbers has been vastly improved beyond all expectation. Thus has a merciful God been pleased by his grace, and through the pledge, to prepare the way for so many other blessings spiritual and temporal.

This mission is at present divided into the three congregations of Cumberland, Arnold's Settlement, and Blooming Rose, and the two stations of Pine Woods and Old Town; respecting each of which a few special remarks will be made.

1. *Cumberland.*—This place is advantageously situated at the confluence of the Potomac and Wills creek, and contains a population of about 3500. From its location in the heart of an extensive range of country, and its ready communication with other parts, it has much trade and activity of business. Independent of the river, which admits of boating in times of high water, the national road passing through, and the Baltimore and Ohio rail road terminating at this place, afford great facilities for transportation. The Chesapeake and Ohio canal however, when completed, will more than any thing else add to the prosperity of the town, by giving a cheap outlet to the mineral wealth which abounds in the neighborhood. The Catholic religion took a small start here at the very commencement of the town—two of the early settlers belonging to the church. Just fifty years ago a lot of two acres was given, and the old log church, still standing, was built by the united efforts of the Cumberland and Arnold's settlement Catholics. The holy sacrifice was offered in it at long intervals by the Rev. Mr. Cahil, of Bath, Virginia, and afterwards by the other clergymen attending the mission. Within this time there was a period of several years, during which not a single Catholic resided in the town. The church was neglected and desecrated, being even used as a barn for holding stacks of grain. Ten years since mass was celebrated here not more than three or four times a year, there being only a couple of resident Catholic families. The progress of the public works, however, increased the Catholic population, so that in 1836 the Rev. Mr. Myers established the pastoral residence in this place. The old church being too crowded, he in 1838 built a neat brick one, forty-two by fifty-nine. In 1841 the Rev. Obermyer

was appointed to take charge of the mission, and in 1842, to provide for the increasing number of his flock, he built in the front of the church an addition of forty feet, with a spacious basement for a school—to which purpose it is now devoted. A Sunday school, attended by about one hundred children, is also regularly kept. The number attached to this congregation is estimated at fifteen hundred. The church Sundays are the first and third of every month.

2. *Arnold's Settlement.*—This settlement, eight miles west of Cumberland was made about seventy years ago. Situated on the east side of Savage mountain, it enjoys all the advantages of a rural and mountainous district. Though one thousand feet higher than Cumberland, the climate is pleasant. The soil is strong, producing all the variety of crops common to the same latitude. Under the surface are inexhaustible bodies of iron and bituminous coal. The Mount Savage iron works, erected here on a most extensive scale, are in successful operation, giving employment to more than five hundred hands, and drawing around them a population numbering about fifteen hundred persons. In the early stage of the settlement the holy sacrifice of mass was offered up in a private house. At length a small stone church was built by the Rev. Mr. Zocchi. For more than thirty years the faithful worshipped in it, when the Rev. Mr. Marshall replaced it by a commodious brick one, fifty by thirty feet, which was dedicated by the Most Rev. Archbishop Whitfield, Dec. 29th, 1833. This itself proving too small for the present numerous congregation, an enlargement of forty feet to the front has been commenced. On the second and fourth Sundays of the month mass is celebrated here. Above eighty children attend Sunday school.

3. *Blooming Rose*—Is situated forty-four miles west of Cumberland. The climate is healthy and somewhat cool on account of its elevation. The soil is good, capable of producing excellent crops. The country around is sparsely settled, leaving much land still uncultivated. The land being good and cheap, there are strong inducements for persons of small capital and industrious habits to settle here. The price of land ranges between one and ten dollars per acre, depending on location, improvements, &c. A ready market is found on the national road passing near the settlement. The congregation is small, not exceeding two hundred members. The church is a log one built by the Rev. F. X. Marshall, about thirteen years since—who at that time resided there. Church is kept here four times in the course of the year. The church is generally filled with Protestants, led there through curiosity.

4. *PINE WOODS Station* lies twenty miles west of Cumberland, among the Allegany mountains and

amid forests of pine. The people are farmers and dealers in lumber. The station was commenced a few years back by the Rev. Mr. Myers, and church kept at it four times a year. The Catholics are zealous, but few—scarcely over one hundred. Protestants here evince great anxiety to be present at our service.

5. OLD TOWN was an important station while the canal was under contract—now it is almost forsaken by the Catholics. There is a shantee church here in which divine service is rarely held.

To exhibit at one view the former and present condition of the whole mission, the following statistics are gathered from the records and otherwise:

A. D. 1821.

Baptisms.....	15
Marriages.....	3
Easter duties fulfilled by.....	125
Churches.....	2
Estimated number of Catholics.....	500

A. D. 1843.

Baptisms.....	205
Marriages.....	30
Deaths.....	51
First Communions.....	25
Easter duties fulfilled by.....	617
Sunday school attended by.....	200
Temperance pledge taken by (now).....	1552
Churches.....	3
Stations.....	2
Estimated number of Catholics.....	4000

DIocese of PHILADELPHIA.—*Confirmation*.—On last Sunday the bishop administered the holy sacrament of confirmation to 49 persons, at St. Mary's, Lancaster, Pa.—*Cath. Herald*.

Ordination.—Messrs. John Flanagan and William Jennings, students of the theological seminary, were promoted to the order of subdeacon; and the Rev. Wm. Harnet, O. S. A., was ordained priest, on Saturday last, in the Cathedral.—*Ib*.

DIocese of PITTSBURG.—*Ordination*.—On Sunday, September 1st, at late mass, the sacred order of priesthood was conferred by the bishop, in the Cathedral, on Rev. Messrs. Mullen, Brown and Duffy, who had been promoted the week previous to subdeacon's and deacon's orders. The bishop preached on the occasion.—*P. Cath*.

DIocese of RICHMOND.—*Circular of the Right Rev. Dr. Whelan*.—The edition of the smaller catechism used in the diocese of Richmond having run out, the opportunity is taken to introduce that which has received the approbation of the archbishop for the diocese of Baltimore. This catechism will hereafter be used by the reverend clergy and ecclesiastical institutions of the diocese, and is recommended to be adopted in all families. Fleury's

historical catechism is also recommended for those whom it may suit.

† RICHARD VINCENT,
Bishop of Richmond.

RICHMOND, September 1, 1844.

DIocese of CINCINNATI.—*Episcopal Visitation*.—At Norwalk, two young students of the society called *Pretiosiss. Sanguinis*, were promoted successively to the tonsure, minor orders, subdeaconship and deaconship. Fifty-six persons were confirmed. The schismatical church near Norwalk has been ceded to the bishop of the diocese. At Thompson's settlement, eighteen persons were confirmed; at Sandusky city, forty-six, of whom several were converts; at St. Francis of Sales, ninety-six, including also several converts; at St. Joseph's, Meaume, forty-five; at St. Boniface, Seneca county, seventy-eight; at this place a female convent has been established. At Tiffin one hundred and six were confirmed; at the Sacred Heart, near Mansfield, twenty-eight; near Attica, fifteen; at Louisville, one hundred and nine; at St. Fidelis, Carroll county, forty-six; near Bolivar, twenty-nine; at Bethlehem, twenty-one; at Maillon, forty; at St. Genevieve, Holmes county, thirteen; near Danville, one hundred and thirty, of whom one-third were converts; at St. Joseph's, Holmes county, three; at Newark, thirteen; at Fayetteville, ninety; at Stonelick, forty.—*C. Teleg*.

DIocese of LOUISVILLE.—*Ordination*.—On Sunday morning, 1st Sept. Mr. Driscoll, a member of the Society of Jesus, was ordained subdeacon, in the church of St. Louis in this city, by the Rt. Rev. Bishop Flaget. He received the order of deacon on the Sunday following; and on Tuesday, the 11th inst., he was ordained priest, by the same Rt. Rev. Prelate. Mr. Driscoll has, for some years past, been a student at St. Mary's college, Marion county, Ky. His intellectual as well as moral qualifications make him a valuable acquisition to the society. This is the first ordination made in Louisville.—*Cath. Adv*.

On the 4th September, Dr. Miles, bishop of Nashville, with the approbation of Dr. Flaget, conferred minor orders on three, and subdeaconship on two of the students, at St. Rose's, Washington county, Ky. The feast of St. Dominick was celebrated with great solemnity. On the following Sunday, Dr. Miles administered confirmation to thirty-five persons at the same place.—*Ib*.

The Rev. Dr. Spalding, pastor of St. Joseph's church, Bardstown, has been called by the bishop to Louisville, and appointed to the post of vicar general, left vacant by the promotion of the Rt. Rev. Dr. Reynolds to the see of Charleston.

The extensive ecclesiastical learning and exemplary piety of Dr. Spalding eminently qualify him for this high office.

From the first of October next, letters and papers, for Very Rev. Dr. Spalding, should be sent to his address, Louisville, Ky., instead of Bardstown.—*Id.*

New Church.—The corner-stone of a new church was laid at Newport, Ky. on the 25th August. The congregation in that place numbers from 40 to 50 families.—*Ibid.*

DIOCESS OF MILWAUKIE.—The Rt. Rev. Dr. Henni has recently visited several portions of his very flourishing diocese. Thirty-two persons were confirmed at Prairie du Chien, twelve of whom were converts; at Little Chute, a large number of Indians; at Pipe village several among the German congregation; at Green Bay, fifty-nine persons received the same sacrament.—*Cath. Teleg.*

DIOCESS OF CHICAGO.—*Ordination.*—On the 16th of July, the Rt. Rev. Bishop Quarter raised to the holy order of priesthood the Rev. Jeremiah Kinsella; on the 18th August, the Rev. Messrs. John Brady and John Ingolsby were ordained priests, and on the 22d the Rev. Thomas O'Donnell, all of whom had been previously admitted to the orders of subdeacon and deacon.

Confirmation.—On the 12th August, the bishop officiated at Galena, where he confirmed about fifty children and adults, among whom were several converts.—*Truth Teller.*

DIOCESS OF NEW ORLEANS.—*Ordination.*—On the 8th September, the Rt. Rev. Dr. Blanc, conferred the order of subdeaconship on Mr. Adrian Rouquette. This young gentleman is the first creole of that city that has embraced the ecclesiastical state, since the cession of Louisiana to the Federal Union.

Confirmation.—On the same day, in the afternoon, two hundred and twenty persons were confirmed by the bishop, in St. Mary's church, New Orleans.—*Prop. Cathol.*

FATHER DESMET.—From a letter in the *Catholic Telegraph*, we learn that this indefatigable missionary, with his collaborators, embarked from Callao, South America, on the 16th of May, bound for the Columbia river, which they expected to reach in forty days. The voyage from Holland to Valparaiso had occupied three months, they having left the Scheld on the 9th of January.

CLERICAL ASSOCIATION FOR THE CONVERSION OF SINNERS.—Certificates of membership have been received from Rome, for those clergymen in the United States who desired their names to be forwarded for that purpose. The certificates will be immediately sent to their respective destinations.

PRESENT NUMBER OF JEWS.—Some erroneous statements concerning the existing number of the seed of Abraham in the world, have drawn out from Mr. Noah, of New York, the following statistics, which are worthy of publication. Mr. Noah ought to know, if any body, the condition of this people, and we presume the estimate is to be relied on as accu-

rate. The total number of Jews he places at full six millions, which are divided and located as follows:

In all parts of ancient Poland before the partition of 1772.....	1,000,000
In Russia, comprehending Moldavia and Wallachia.....	200,000
In the different States of Germany.....	750,000
In Holland and Belgium.....	80,000
In Sweden and Denmark.....	6,000
In France.....	75,000
In England.....	60,000
In the Italian States.....	200,000
All North and South America, and the West Indies.....	100,000
In the Mohammedan States of Europe, Asia and Africa.....	3,000,000
In Persia, China and Hindostan.....	1,000,000
	6,471,000

Mr. Noah goes on to say that they are all in the same waiting posture they have been in for centuries, but encouraged by the aspects of the times to expect the speedy approach of the time of their restoration to their native land—a belief which but very few of the whole race have ever abandoned.—*N. Y. Evang.*

TO CORRESPONDENTS.—We acknowledge with many thanks the reception of two poems, one, *The Death of Saul*, from the able pen of J. Augustus Shea of New York; the other, *The Ruined Castle*, from a young American now in Italy. We should be pleased to hear frequently from the same sources.

THE BOSTON PILOT.—This periodical of Sept. 26th, contained some severe strictures on the article *Past and Present*, which appeared in the last number of our Magazine. These strictures were made known to the author of the article, who deems a reply uncalled for; for this reason, we presume, that our friend the *Pilot* has suffered himself to be thrown out of the right track, his remarks having arisen from a total misconception of the object and scope of the *Past and Present*.

OBITUARY.

Died, at Marseilles, on the 12th July, Mgr. Count Du Forbin Janson, Bishop of Nancy and Toul. The labors of this venerable prelate in Canada and the United States will not soon be forgotten. After his return to France, his zeal was employed in forming a society to rescue the Chinese children from that death to which so many are consigned by their parents, and to procure for them the aids of religion. He continued his labors until a few days before his death.—*Cath. Herald.*

At Galveston on the 13th of August, the Very Rev. J. M. Paquin, vicar general of the Rt. Rev. Dr. Odin, vicar apostolic of Texas.

Died, on the 27th ult., at the Convent of the Sacred Heart, in this city Madame Watts, a religious of that community.

NOTICES OF BOOKS.

Sketches of the early Catholic Missions of Kentucky, from their commencement in 1787 to the Jubilee of 1826-7, &c., compiled from authentic sources, with the assistance of the Very Rev. Stephen Theodore Badin. By Rev. M. J. Spalding, D. D., Louisville: B. J. Webb and brother: Baltimore: Jno. Murphy. 12mo. pp. 308.

We are indebted to the politeness of the publishers for the early reception of a copy of this anxiously looked for volume. Several considerations have concurred to produce an eager expectation of the work; the increasing popularity of the author, the important nature of the task which he had assumed, and the interesting incidents which were to be brought to light under the direction of the venerable missionary, the first ordained priest in the United States. We have had time to read a sufficient portion of the work to authorize a critical notice of the manner in which it has been executed, and we take pleasure in stating that the book has appeared to us worthy the high reputation of its Rev. author. The facts which he records are of the most interesting nature, embracing the principal details relative to the origin and progress of religion in Kentucky. It is much to be regretted that many of Mr. Badin's notes are no longer to be found: we can conceive that the early and protracted labors of this active clergyman, extended as they were over a territory comprehending most of the western dioceses, must have been abounding in incident, and sufficient in themselves to afford matter for a very valuable narrative. As it is, the recollections of Mr. Badin, with the testimony of others, and the printed documents at his command, have enabled Dr. Spalding to produce a volume which will be read with great pleasure, and will form one of the main resources for the ecclesiastical history of the United States. In this point of view should his work be chiefly considered; as a successful effort to save the perishing materials that were fast sinking into the sea of oblivion. We hope that the venerable men who, in their respective portions of the Lord's vineyard, have witnessed the beginning and the rise of religion, will be induced to imitate the example of the Rev. Mr. Badin, by committing to writing and effectually securing the information that will be desired hereafter, and which even at this day seems to be called forth by the increasing interest which attaches to our early history, and the rapid advances of Catholicity in every section of the country. We have learned with pleasure that the Very Rev. S. Mazzuchelli, during his late visit to Italy, published at Milan, a valuable collection of details regarding the first establishment of our faith in several portions of the north-west territory, where he has labored for many years as a most zealous and successful missionary. This work, in the English language, would be very acceptable to the Catholics of the United States; but it possesses far greater importance as an embodiment of the facts of our ecclesiastical history. Our faithful and popular contributor, B. U. Campbell, Esq. has done much in this way towards the collection of scattered docu-

ments, illustrating the religious history of Maryland and other parts of our country, and all who possess information on this subject, would render an invaluable service, either by giving it publicity through some proper medium, as far as prudence may dictate, or by private memoranda which may be available at some future time.

We may remark, *en passant*, that [the Catholic Almanac, which is annually published by Mr. Lucas, of Baltimore, will be considered by those who come after us, as one of the principal authorities in point of statistical information, and should therefore be an object of interest to all who may contribute to the completeness and accuracy of its statements. In this way, the religious history of the United States will be much facilitated, while at the same time it will be a record of authentic facts, and not a series of statements whose accuracy may be prudently questioned.

Sadlier's Illustrated Family Bible, New York.—This great enterprise is now completed, and we hope and trust that the rewards that await it will be adequate to the spirit and skill with which it has been accomplished. The accuracy of this most desirable work has been thoroughly tested by the reverend clergy and editors who have examined it in all the stages of its progress. It is pleasing to be able to say that the publishers have been so far encouraged as to have commenced their second edition, which is to be in every particular equal to the first. We have already, on several previous occasions, as this work was in course of publication, recommended it to the notice and favor of Catholics. We were glad to see appended to this edition Ward's Errata, and several other treatises illustrative of the differences between the Catholic and Protestant versions of the Bible. As the publishers themselves remark, in their prospectus of their second edition, "this is very valuable to Protestants as well as Catholics, and all those who wish carefully to examine and compare the Catholic and Protestant editions of the Bible." These very interesting appendages to the work render it very valuable. There are fifteen very highly executed illustrations, some of them struck in London, which are pleasing embellishments to the work. The paper and type are such as to be agreeable to the most sensitive eye, being large and beautiful. To make their work still more desirable, the publishers have inserted in it a table of controversial references, comprising the scriptural texts applicable to all the principal controverted points, as well as other tables of great assistance to those who would make a thorough study of the Bible. We congratulate the publishers on the success that has so far attended them. For sale by J. Murphy, Baltimore.

Illustrated edition of the Holy Bible, according to the Douay and Rheims versions, published with the approbation of the Rt. Rev. John Hughes, D. D. bishop of New York. New York: E. Dunigan. Royal 8vo. part I.

Part I of this edition of the holy Scriptures has been received, and leads us to think that it will surpass former editions in the style of its execu-

tion. The type and paper are beautiful. The illustrations of the whole work will be fifteen in number, mostly from original designs, and will be finished specimens of art. The family records will be arranged with convenience and elegance. The present number is ornamented with a splendid engraving of St. Patrick's Cathedral of New York, as a frontispiece, and with an illuminated title-page. Mr. Dunigan deserves all commendation for the zeal which he has manifested in this undertaking, and we hope that he will receive the liberal patronage to which he is entitled. The cheapness of the publication places it within the reach of almost every Catholic family. Price 12½ cents per number.

The Garden of the Soul; a Manual of prayers, pious reflections and solid instructions, &c. New York: D. and J. Sadlier, 18mo. pp. 450.

This is a very valuable prayer-book, containing a vast variety of devotions, and is enriched with the very instructive explanation of the sacrifice of the mass, by the late Dr. England. We have observed a few inaccuracies which would not have been such eight years ago; but which are worthy of notice now, though they do not detract substantially from the excellence of the volume. The eve of SS. Peter and Paul and the Wednesdays in Advent, are not, as stated, days of fasting in this country. The dispensation from abstinence on Saturday, is extended to twenty years from 1840. The time appointed for complying with the Easter duty in the United States does not begin on Ash-Wednesday, but on the first Sunday of Lent. These inadvertencies are found in many prayer-books, which are otherwise unexceptionable. The volume before us is adorned with several fine engravings and with an illustrated title-page.

The Keepsake: a Christmas, New Year's, and birthday present, for 1845, illustrated with ten steel engravings. New York, D. Appleton & Co. Phil. Geo. S. Appleton. 12mo. pp. 288.

From the glance that we have taken at this volume, it appears to be well adapted to the object specified in the title, if we except the very absurd tale, p. 22, which is a specimen of that crude prejudice and ignorance that deserves a place no where, particularly in a book designed for general circulation.

The Rose, or Affection's Gift, for 1845, edited by Emily Marshall; illustrated with ten highly finished engravings. New York: D. Appleton & Co. Philadelphia, George S. Appleton. 18mo. pp. 252.

This "annual rose" we consider better fitted to be handled by those who are in the habit of culling daily and monthly roses, than the flower of art which has been denominated "the keepsake." There is much in it to delight the reader and the admirer of the fine arts, though it seems to us that a book of this description might be made still more interesting by a few additional grains of the useful and instructive. The "Rose," and the "Keepsake" are both decked in the most attractive hues that the pictorial and typographical arts can give. *The Promises of Christ to the Church; from Bosquet.* Tract No. 4. Baltimore: Metropolitan Press.

This is a lucid exposition of the constitution which Christ gave to his church, and of the fundamental principle which discriminates orthodoxy from error.

The Truth Unveiled, &c. By a Protestant and Philadelphian. Baltimore: Metropolitan Press.

In this pamphlet have been condensed the two excellent addresses which the author had published, relative to the recent lamentable scenes enacted in Philadelphia. No one can read them with sincerity, and not be convinced of the writer's statements.

Address delivered by Mr. Robert Ford, of Leonardtown, at the Pavilion, Piney Point, July 4th, 1844. Washington, Gales & Seaton, printers.

This address, with which we have been politely favored by the author, is truly patriotic and eloquent. It makes a strong and effective thrust at the orator of Bunker Hill, and denounces, in a strain of well supported reasoning, the narrow and selfish views which militate against the safety of our free institutions.

Address delivered before the Philodemic Society of Georgetown college, on the 4th of July, 1844. By Eugene Cumiskey, of Pennsylvania, with the Remarks of George Marshall, of Tenn. Washington: Gales & Seaton.

The great principles which form the basis of American liberty are here set forth with a force and elegance of style which would do credit to orators of much maturer minds and riper experience.

Address delivered before the Reading-room and Calocagathian Societies of St. Mary's college, Balt. at the commencement, 1844. By Thomas C. Rockhill, Esq. Baltimore: Metropolitan press.

We listened with much pleasure to this discourse, which seemed to give general satisfaction, as it depicted the important influences which men of cultivated minds are destined to exert over their country and their age.

Annual Announcement of the Medical Department of the St. Louis University, session 1844-45. St. Louis, Chambers & Knapp, printers.

From this statement it appears that the University of St. Louis, under the direction of the reverend fathers of the Society of Jesus, has in connection with it a flourishing medical department.

The Lives of the Saints. By the Rev. Alban Butler.

We are happy to learn that Mr. Murphy is about to undertake the re-publication of this admirable work, in a form better adapted to the generality of readers. The lives of the saints are but an illustration of the sublime maxims of the gospel, in those who had to struggle against the same trials and temptations that are met with by all; and hence the record of their holy deeds is the most effectual mode, with the grace of God, of inspiring the Christian with a love of virtue. Its salutary influence is felt by all the advocates of piety, and this circumstance will ever insure to the hagiography of the Rev. Alban Butler that vast popularity which it has always possessed. The great extent of the work, however, and its consequent costliness, have contributed to withhold it from a large number of the Catholic community; and with a view to meet this want, the undersigned has determined to issue the Lives of the Saints in a briefer compass, and at a price that will be suited to all persons. A reverend gentleman of well known abilities will prepare the work for the press. The work will be published in numbers, and in a style of neatness, and in point of type, printing, paper and embellishments, not to be excelled by any work heretofore offered to the Catholics of this country. As to cheapness it will be rated at a price that will at once place it within the reach of all classes. A detailed prospectus will be given in the next number. John Murphy publisher, 178 Market street, Baltimore.

ECCLESIASTICAL CALENDAR.

- 1 Tuesday. † S. Remigius, B. C. semid. ad lib. (hym. mer. sup.) In mass Gl. 2 col. *A cunctis*, 3 ad lib. *White*. Vesp. of fol. com. of prec.
- 2 Wednesday. † The Guardian angels, doub. mass with Gl. and Cr. *White*. In Vesp. com. of fol.
- 3 Thursday. † Office of the B. Sacrament, semid. In mass Gl. and col. as 1st inst. with Pref. of Nativ. *White*. Vesp. of fol. com. of prec.
- 4 Friday. † S. Francis, C. doub. mass with Gl. *White*. *Abstinence*. In Vesp. com. of fol. and SS. Placidus, &c.
- 5 Saturday. † Office of the concep. of the BVM. semid. In mass Gl. 2 col. of SS. 3 de Sp. Sancto. *White*. Vesp. of fol. com. of Sunday.
- 6 Sunday. † 19th after Pent. (2 oct.) Solemn. of the H. Rosary, gr. d. 9th less. and com. of Sund. in Lauds and Mass, Gl. Cr. Pref. *et te in solem.* and Gosp. of Sund. at the end. *White*. In Vesp. com. of fol. and Sund. then of S. Mark and SS. Sergius, &c.
- 7 Monday. S. Bruno, C. doub. (yest.) hymn mer. sup. 9th less. and com. of S. Mark in Lauds and Mass, with Gl. *White*. Vesp. from ch. of fol. com. of prec.
- 8 Tuesday. S. Bridget, Wid. doub. Mass with Gl. *White*. In Vesp. com. of fol.
- 9 Wednesday. SS. Dionysius and compan. MM. semid. In mass Gl. 2 col. *A cunctis*, 3 ad lib. *Red*. Vesp. from ch. of fol. (hymn changed) com. of prec.
- 10 Thursday. S. Francis Borgia, c. semid. In mass as yest. *White*. Vesp. of the same.
- 11 Friday. Feria; mass of Sund. 2 col. *Fidel.* 3 *A cunctis*. *Green*. *Abstinence*. Vesp. of fol.
- 12 Saturday. Office of Concep. of BVM. in mass Gl. 2 col. de Sp. Sancto, 3 Eccl. or pro Papa. Vesp. from ch. of fol. com. of prec.
- 13 Sunday. 20th after Pent. (3 oct.) semid. col. as 9th inst. Gl. Cr. and Pref. of Trin. Gr. Vesp. of fol. com. of prec.
- 14 Monday. S. Callistus, P.M. doub. In mass Gl. *Red*. Vesp. from ch. of fol. (hymn pr.) com. of prec.
- 15 Tuesday. S. Theresa, V. doub. In mass Gl. *White*. In Vesp. com. of fol.

- 16 Wednesday. S. Edward, C. semid. (13th) hymn changed. In mass Gl. and col. as 6th inst. *White*. Vesp. from ch. of fol. com. of prec.
- 17 Thursday. S. Hedwigis, Wid. semid. in mass as yest. *White*. Vesp. of fol.
- 18 Friday. S. Luke, Evang. d. 2 cl. mass with Gl. Cr. and Pref. of app. *Red*. *Abstinence*. In Vesp. com. of fol.
- 19 Saturday. S. Peter of Alcantara, C. doub. hymn changed. In mass Gl. *White*. Vesp. of fol. com. of prec. and Sund.
- 20 Sunday. 21st after Pent. (4 oct.) Maternity of the BVM. gr. d. 9th less. and com. of Sund. in Lauds and Mass, in which Gl. Cr. Pref. *et te in festo.* and Gosp. of Sund. at the end. *White*. In Vesp. com. of fol. and Sund. and S. Hilar. then of SS. Ursula, &c.
- 21 Monday. S. John Cantius, C. doub. (yest.) 9th less. and com. of S. Hilar. and SS. in Lauds and Mass, in which Gl. *White*. Vesp. of the same feast.
- 22 Tuesday. Feria, col. as on the 13th inst. *Green*. Vesp. of feria.
- 23 Wednesday. Feria, as yesterday. *Green*. Vesp. of fol.
- 24 Thursday. S. Raphael, archangel, gr. doub. In mass Gl. and Cr. *White*. In Vesp. com. of fol.
- 25 Friday. SS. Chrysanthus and Darias, MM. simp. in mass Gl. and col. as 13th inst. *Red*. *Abstinence*. Vesp. of fer. com. of S. Evaristus.
- 26 Saturday. Vigil of SS. Simon and Jude; com. of S. in Lauds and Mass, 3 col. *Concede*. *Purple*. Vesp. of fer. from ch. of Sunday.
- 27 Sunday. 22nd after Pent. (5 oct.) semid. col. as on the 13th. *Green*. Vesp. of fol.
- 28 Monday. SS. Simon and Jude, App. d. 2 cl. in mass Gl. Cr. and Pref. of App. *Red*. Vesp. of the same.
- 29 Tuesday. } Feria, col. as 13th inst. Gr. V. of Feria.
- 30 Wednesday. } Vesp. of the same.
- 31 Thursday. Vigil of All Saints; *Fast-day*. Office of Fer. Mass of Vigil, with prop. col. *Purple*. Vesp. of fol.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.												MOON rises or sets. Mean time.											
D.	M.	Boston, &c.		New York &c.		Washington &c.		Charleston, &c.		N. Orleans, &c.		Boston, &c.		N. York &c.		Wash'g &c.		Char'lon &c.		N. Orleans &c.			
		rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.		
		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.		
1	Tues.	5 56	5 43	5 56	5 43	5 56	5 43	5 54	5 45	5 53	5 46	8 27	8 34	8 38	8 55	9 2	9 2	9 2	9 2	9 2	9 2		
2	Wed.	5 57	5 42	5 57	5 42	5 57	5 42	5 54	5 44	5 54	5 45	9 14	9 19	9 26	9 42	9 50	9 50	9 50	9 50	9 50	9 50		
3	Thurs.	5 58	5 40	5 58	5 41	5 58	5 40	5 55	5 43	5 54	5 44	10 8	10 12	10 18	10 34	10 41	10 41	10 41	10 41	10 41	10 41		
4	Frid.	5 59	5 39	5 59	5 39	5 59	5 39	5 56	5 42	5 55	5 43	11 4	11 9	11 14	11 28	11 35	11 35	11 35	11 35	11 35	11 35		
5	Satur.	6 1	5 38	6 0	5 38	6 0	5 38	5 56	5 41	5 56	5 42	...	...	...	...	...	...	...	...	...	...
6	Sund.	6 2	5 36	6 1	5 37	6 1	5 37	5 57	5 40	5 56	5 41	0 4 m.	0 9 m.	0 12 m.	0 34 m.	0 31 m.	0 31 m.	0 31 m.	0 31 m.	0 31 m.	0 31 m.		
7	Mon.	3 34	2 35	3 34	2 35	3 34	2 35	3 58	3 58	3 57	3 39	1 8	1 11	1 15	1 34	1 29	1 29	1 29	1 29	1 29	1 29		
8	Tues.	4 33	3 34	4 33	3 34	4 33	3 34	3 58	3 57	3 58	3 38	2 13	2 15	2 17	2 23	2 27	2 27	2 27	2 27	2 27	2 27		
9	Wed.	5 31	4 32	5 31	4 32	5 31	4 32	3 58	3 58	3 58	3 20	3 20	3 22	3 22	3 24	3 27	3 27	3 27	3 27	3 27	3 27		
10	Thurs.	6 29	5 31	6 29	5 31	6 29	5 31	4 0	3 59	3 59	3 59	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.	sets.		
11	Frid.	8 28	6 29	8 28	6 29	8 28	6 30	4 34	4 34	4 34	4 34	4 58	5 0	5 4	5 11	5 15	5 15	5 15	5 15	5 15	5 15		
12	Satur.	9 26	7 26	9 26	7 26	9 26	7 29	5 30	5 30	5 30	5 30	5 36	5 39	5 43	5 55	6 1	6 1	6 1	6 1	6 1	6 1		
13	Sund.	6 10	5 24	6 10	5 26	6 10	5 26	6 23	6 15	6 23	6 15	6 19	6 23	6 28	6 49	6 49	6 49	6 49	6 49	6 49	6 49		
14	Mon.	11 23	9 25	11 23	9 25	11 23	9 25	7 8	7 8	7 8	7 8	7 14	7 19	7 20	7 35	7 43	7 43	7 43	7 43	7 43	7 43		
15	Tues.	12 20	10 23	12 20	10 23	12 20	10 24	8 29	8 29	8 29	8 29	8 8	8 13	8 16	8 35	8 44	8 44	8 44	8 44	8 44	8 44		
16	Wed.	13 19	11 22	13 19	11 22	13 19	11 22	9 28	9 28	9 28	9 28	9 11	9 16	9 22	9 37	9 46	9 46	9 46	9 46	9 46	9 46		
17	Thurs.	14 17	12 20	14 17	12 20	14 17	12 20	10 26	10 26	10 26	10 26	10 19	10 23	10 29	10 43	10 49	10 49	10 49	10 49	10 49	10 49		
18	Frid.	15 16	13 18	15 16	13 18	15 16	13 19	11 25	11 25	11 25	11 25	11 26	11 30	11 34	11 45	11 52	11 52	11 52	11 52	11 52	11 52		
19	Satur.	17 14	14 17	17 14	14 17	17 14	14 17	12 24	12 24	12 24	12 24	...	...	...	...	...	...	...	...	...	...
20	Sund.	6 18	5 12	6 15	5 15	6 15	5 16	7 5	7 5	7 5	7 5	0 35 m.	0 27 m.	0 41 m.	0 49 m.	0 54 m.	0 54 m.	0 54 m.	0 54 m.	0 54 m.	0 54 m.		
21	Mon.	11 11	9 16	11 16	9 16	11 16	9 15	8 23	8 23	8 23	8 24	1 42	1 43	1 46	1 50	1 54	1 54	1 54	1 54	1 54	1 54		
22	Tues.	12 10	10 18	12 17	10 17	12 17	10 17	9 21	9 21	9 21	9 21	1 48	1 49	1 47	1 49	2 50	2 50	2 50	2 50	2 50	2 50		
23	Wed.	13 8	11 19	13 11	11 18	13 11	10 18	10 20	10 20	10 20	10 20	2 48	2 48	2 48	2 48	3 46	3 46	3 46	3 46	3 46	3 46		
24	Thurs.	23 7	20 10	23 10	10 19	23 10	10 19	11 19	11 19	11 19	11 19	2 48	2 48	2 48	2 48	3 46	3 46	3 46	3 46	3 46	3 46		
25	Frid.	24 5	21 8	24 8	20 10	24 10	11 18	12 18	12 18	12 18	12 18	4 33	4 36	4 40	4 51	4 55	4 55	4 55	4 55	4 55	4 55		
26	Satur.	25 4	22 7	25 7	21 9	25 9	11 17	13 17	13 17	13 17	13 17	5 5	5 11	5 14	5 37	5 33	5 33	5 33	5 33	5 33	5 33		
27	Sund.	6 27	5 26	6 24	5 26	6 23	5 26	7 6	7 6	7 6	7 6	5 48	5 46	5 52	6 7	6 13	6 13	6 13	6 13	6 13	6 13		
28	Mon.	28 1	25 4	28 4	23 5	28 5	13 15	11 17	11 17	11 17	11 17	6 23	6 28	6 34	6 50	6 57	6 57	6 57	6 57	6 57	6 57		
29	Tues.	29 0	26 3	29 4	24 6	29 6	14 14	12 16	12 16	12 16	12 16	7 10	7 15	7 21	7 37	7 45	7 45	7 45	7 45	7 45	7 45		
30	Wed.	31 4	28 7	31 7	25 3	31 3	15 13	13 16	13 16	13 16	13 16	8 0	8 5	8 11	8 27	8 35	8 35	8 35	8 35	8 35	8 35		
31	Thurs.	39 57	28 0	39 0	26 3	39 3	15 13	13 15	13 15	13 15	13 15	8 55	9 0	9 5	9 20	9 27	9 27	9 27	9 27	9 27	9 27		

Sundays and Festivals in the month of Oct.

EPHRAIM

COGNETH

19th Sunday after Pentecost..... Eph. iv. 23-38..... Matt. xii. 1-14.

20th Sunday..... Eph. v. 1-12..... John. iv. 46-53.

21st Sunday..... Eph. v. 13-17..... John. iv. 46-53.

22nd Sunday..... Eph. v. 18-25..... John. iv. 46-53.

23rd Sunday..... Eph. v. 26-32..... John. iv. 46-53.

24th Sunday..... Eph. v. 33-40..... John. iv. 46-53.

25th Sunday..... Eph. v. 41-47..... John. iv. 46-53.

26th Sunday..... Eph. v. 48-54..... John. iv. 46-53.

27th Sunday..... Eph. v. 55-62..... John. iv. 46-53.

28th Sunday..... Eph. v. 63-69..... John. iv. 46-53.

29th Sunday..... Eph. v. 70-76..... John. iv. 46-53.

30th Sunday..... Eph. v. 77-83..... John. iv. 46-53.

31st Sunday..... Eph. v. 84-90..... John. iv. 46-53.

PHASES OF THE MOON.

D. H. M.

Last quarter, 4 11 21A.

New moon, 11 6 15A.

First quarter, 18 10 7A.

Full moon, 25 11 58A.

Sundays and Festivals in the month of Oct.

EPISTLES AND GOSPELS OF THE

Nineteenth Sunday after Pent. Ep. iv. 23-28. Matt. xiii 1-14.
 Twentieth Sunday, Ep. v. 13-21. John iv. 46-53.
 Twenty-first Sunday, Ep. vi. 10-17. Mat. xiii 23-35.
 Twenty-second Sunday, Philip iv. 6-11. Mat. xiii 31-35.

PHASES OF THE MOON.

D. H. M.

Last quarter, 4 11 21A
 New moon, 11 6 15A
 First quarter, 18 10 7A
 Full moon, 25 11 56A

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

NOVEMBER, 1844.

SOCIAL BENEFITS OF MONASTICISM.

1. *The Early English Church.* By Edward Churton, M. A., Rector of Crayke, Durham; with a preface by the Rt. Rev. L. Silliman Ives, D. D., bishop of the Protestant Episcopal church in the diocese of North Carolina. New York: Appleton & Co. 12mo. pp. 344.
2. *The Dark Ages; a series of essays on the state of religion and literature in the ninth, tenth, eleventh and twelfth centuries.* By the Rev. S. R. Maitland; F. R. S. and F. S. A. London: J. G. F. and J. Rivington. 8vo. pp. 498.

LITTLE was it supposed at the period when Henry VIII and his successors were pillaging the English monasteries, that these institutions would one day find able advocates in the very church that was reared upon their ruins, and that the lineal descendants of the Anglican reformers would in future times expose the folly and injustice of their forefathers. It would have baffled the shrewdest philosophy to foretell such a result; but it has come to pass. There is evidently a revolution transpiring in the public mind, particularly in England, in relation to the nature and influence of the monastic state, and the services which it has rendered to religion and society. The eloquent praises which the two authors mentioned above, in conjunction with many others, have bestowed upon the piety and labors of the religious orders, the publication of works expressly intended to portray the beauty of their design

and the heroism of their virtue, the avowed disposition on the part of a numerous class in England to revive a quasi-conventual system, are unequivocal evidences of a transition to sounder and juster views upon this subject than have prevailed since the era of the reformation. These sentiments have, in a great degree, arisen directly from the investigation of history, which of late years has been more seriously studied as an index to the religious belief and practice of earlier ages. It has been found impossible, by those who wish to regulate their faith according to the teaching of primitive days, to trace the existence of Christianity up to the apostolic times, without forcing their way through the countless monuments which the religious orders had consecrated on every side to religion, literature and humanity; and, let it be said to the honor of those who have consulted the page of history with an impartial eye, many have ingenuously acknowledged the important services which monasticism has rendered to mankind, and have thus supplied us with additional and unquestionable testimony in favor of institutions which are the boast of Catholicity alone. The time is passing away that tells us of monkish ignorance; the real scholar would blush to repeat the stale accusation which has been rendered current only by prejudice and superficiality: a brighter day has commenced to dawn, which will dissipate the mists of error, and exhibit in their full lustre the great achievements of the religious orders.

"It is impossible," says Mr. Maitland, "to get even a superficial knowledge of the mediæval history of Europe, without seeing how greatly the world of that period was indebted to the monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence as places where (it may be imperfectly, yet better than elsewhere) God was worshipped,—as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan maiden and the desolate widow—as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well-springs for the learning which was to be—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after-days of pride should crown its palaces and bulwarks with the towering cross of the cathedral."*

Mr. Churton, in his "Early English Church," bears a similar testimony to the beneficial influence of the monastic institutions,† though he carps at several practices that appear to him in the light of abuses, and he seems to wish that his readers should consider the ancient monks of England as good Protestants in their belief. It is foreign to our design, in this article, to undertake the refutation of these views, as we do not purpose to examine the religious character of the monastic communities. Moreover, Mr. Maitland has satisfactorily shown that the conventual life cannot be made to consist with "the present exigencies of the church of England," whence we may conclude that Protestantism cannot and never could give birth to the monastic institute. It is also manifest from history that the same spirit which originated the former, brought desolation and ruin over the latter; and although in certain portions of the Anglican church a very salutary change has taken place, it is not sufficiently indicative of those principles which are required for the establishment of the conventual life.‡ It has

enough of orthodoxy to admire, but it has not the power to create monasticism. The man of taste may look with rapture upon a beautiful painting; but it requires the hand of the artist to produce it. Abstracting therefore from the inaccuracies of the authors whose names appear at the head of this paper, we record with pleasure the tribute which they offer to the genius of Catholicity, and we shall merely develop the subject at which they have glanced, by enumerating a few of the social blessings which have accrued to mankind from the religious orders of the Catholic church.

The monastic orders, indeed, although perfectly religious in their design, may be considered under a totally different aspect—in the light of social institutions, abstractedly from the spirit of religion that gave them birth. The very fact of their having been charged by a certain class of writers with the promotion of inactivity, and denounced as a cumbersome excrescence on the social body, or an obstruction to the progress of science and literature, is sufficient to show that, independently of their religious character, they afford a topic of thrilling interest for the investigation of the historian. Many also who have looked with an eye of aversion upon those sequestered asylums, as offering to the contemplative mind and the way-worn of this world, a refuge from the cares and turmoil of life, have discovered every where in their midst attractive spots consecrated to literary toil and the cultivation of the useful arts. Though the practice of voluntary penance appeared to them little in accordance with the teachings of Christianity, or a superstitious accretion to the morality which it enjoins, the flambeau of history has still revealed to them, from under the shades of monastic retirement, the most stupendous works of civilization and the most admirable achievements of philanthropy that have ever been displayed to the admiration of the world.

For the origin of monachism we must go back to an early period of the Christian era. During the first three ages, the more fervent among the followers of the gospel were distinguished by the name of *ascetes*. They renounced all distracting employments, divided their time between the public worship and private devotions, and endeavored by the assiduous practice of every virtue, to attain that

* *Dark Ages*, preface, p. 4. † Page 102, *et seq.*

‡ Measures have been taken recently in England, Germany and France, to establish sisterhoods of mercy. Their success remains to be seen. We do not doubt that among our dissenting brethren there are many elements of an active and fruitful benevolence. But to rival the charities of the conventual institutions, we believe to be beyond the capabilities of Protestantism.

sublime perfection which is delineated in the sacred writings. For the same purposes of pious retirement others betook themselves to inaccessible mountains and lonely deserts. Of these, the first whose name has reached us is Paul, the proto-hermit, who died in 341, aged 114 years. Cotemporary with him was Anthony, who, after having passed many years in solitude, permitted a numerous body of individuals to gather around him; at a later period arose Pachomius, who first traced a written code of regulations for the observance of his brethren. His death occurred in 348. Under the guidance of the last two distinguished men, the deserts of Thebais in Egypt were soon covered with generous anchorets, who earned their scanty meals with the sweat of their brow, while they exhibited to the world an example of the purest morality. From Egypt the monastic institute rapidly diffused itself over the neighboring provinces, and the west became eager to imitate the institutions of the east. St. Basil, who died in 378, was one of the earliest and most zealous patrons of monasteries, and his rule, which had given greater regularity to the institution, was generally followed. About the commencement of the fifth century, colonies of monks were spreading over every quarter of the Roman empire, when Benedict, retiring to the summit of Monte Cassino in Italy, founded another family of recluses, which gradually supplanted its competitors, and is still extant in some countries, distinguished by the learning and number of its members.

By the monks knowledge was not originally held in as great estimation as at a subsequent period. Being generally laymen, they preferred the more humble employments of agriculture and the mechanical arts, as better adapted to the life of penitence which they professed.* They were far, however, from neglecting the acquisition of learning; and when monasteries became possessed of ampler facilities for the more laborious occupations of their institute, and the irruption of barbarous tribes had thinned the numbers of the clergy, the monks were led, by this two-fold circumstance, to apply themselves more extensively to the cultivation of learning. Called upon to share the duties of instruction, they made themselves acquainted not only with the

writings of the ecclesiastical fathers, but with the elegant literature of Greece and Rome. To facilitate the acquisition of knowledge, libraries were formed in the various institutions, and while many of them were celebrated for the number and value of their literary treasures, all were of inestimable worth in those days when the ancient works, either of a secular or religious character, were exceedingly rare, and when almost insuperable obstacles prevented their rapid multiplication. From the commencement of the monastic life, the library was considered a department of considerable importance. The first splendid collection formed by the monks was that of the community at Squillace, the gift of Cassiodorus, who, after he had collected a library at Rome, as a statesman, continued to search for manuscripts to enrich the library of the convent.* The collections in the monasteries of Tours, Lerin and Benedict-sur-Loire, in France, of Monte Cassino and Bobbio, in Italy, of Fulda, Corby and Spanheim, in Germany, of Weremouth in England, ranked among the most conspicuous. That of Novalesse in Piedmont numbered upwards of six thousand volumes. That of Benoit-sur-Loire counted five thousand. In England there were not less than seventeen hundred manuscripts in the abbey of Peterborough,† and the library at Weremouth, the most extensive in the island, contained the works of every Greek and Latin writer that had distinguished himself in sacred or profane literature. In all the conventual houses throughout Europe there were libraries; but the French monks surpassed all in their zeal for the enriching of these storehouses of knowledge. Their maxim was "*claustrum sine armario, quasi castrum sine armamentario.*"

When we consider, on the one hand, that in the earlier ages of the Christian era books were so remarkably scarce, and the means of communicating them so very limited, and, on the other, the wonderful success of the monastic societies in collecting and diffusing on every side the remains of ancient lore, their zeal for the cause of science presents itself in a light that claims the highest admiration and warmest gratitude of posterity. Under the dominion of pagan Rome, Pliny seems not to

* Mores Catholici, book x, ch. ix. See also Lingard's Antiq. of the Anglo-Saxon church.

* Mores Cath. *ut sup.*

† Ibid. b. iii, 6.

have been acquainted with the writings of Strabo, while the intercourse maintained between the monasteries, even those that were most remotely separated, rendered Europe an immense republic of letters. The illustrious Schlegel has shown that, from the time of Charlemagne, manuscripts were multiplied in the west with a profusion which had never been witnessed in the most polished days of antiquity.* And how was this accomplished? What resources did the inmates of a convent possess, that were inaccessible to the learned of the Augustan age? The difference consisted in this particular, that the monastic bodies, while they were impelled in their career by a generous thirst for learning and the most ardent zeal for the enlightenment of their fellow men, considered no labor too oppressive, no sacrifices too painful for the attainment of so noble an end. To use the language of Wordsworth, theirs was truly

"A life to solemn consecration given,
To labor and to prayer, to nature and to heaven."

To discover and obtain the remnants of ancient knowledge, the Anglo-Saxon monks undertook the most perilous journeys into distant countries, and considered their toil amply repaid by the acquisition of a few books; a single volume in their estimation, was often of an equal value with an extensive estate. St. Bennet Biscop, abbot of Weremouth in England, in the seventh century, travelled no less than five times to Rome, for the purpose of improving himself in knowledge, and procuring books for his monastery.† Mr. Maitland, in the work which we have quoted above, has devoted a large space to the interesting description of some literary tours performed by the learned Benedictine monks.‡

In addition to these efforts for the preservation of learning, the monastic orders literally converted their peaceful enclosures into work-houses of science. In every monastery there was an apartment called the *scriptory* or writing-room, where a considerable portion of time was daily allotted to the useful occupation of transcribing ancient manuscripts, which, but for the denying toil of these devoted men, would have been irrecoverably lost.§ The

Irish monks gave much attention to this important work. It is related of St. Columba alone, that he left three hundred manuscripts of sacred books in his own hand-writing.* But Maurus Lupi, a Florentine monk of Camaldoli, was a remarkable transcriber: he read and wrote out upwards of a thousand manuscripts!† "The learned abbot of Cassins, observes Wharton, collected the best Greek and Roman authors. The fraternity not only composed learned treatises on music, logic, astronomy, and the Vitruvian architecture, but likewise employed a portion of their time in transcribing Tacitus, Josephus, Ovid's Fasti, Cicero, Homer, and other writers. This laudable example was, in the eleventh and twelfth centuries, followed with great spirit and emulation by many of the English monasteries."‡ The diligence of these votaries of learning was only equalled by the elegance and accuracy of their productions. The splendid choral books and Bible, in twenty-two volumes, of the Carthusian monastery of Ferrara, are specimens of the admirable labor and skill of the monks in this art. In the ninth and tenth centuries, the writing of books formed the main employment of the monks of St. Gall, who wrote only on parchment which they themselves manufactured with such skill, that it was often whiter and thinner than the finest paper. Their manuscripts were the work of several hands. "Some made the parchment, others drew the lines, others wrote the books, others put in the gold and the initial letters, others painted them, others compared the text with the original; the last hands were employed in binding them within thick boards, cramped with iron, lead or ivory."§ But the accuracy with which the

oh. 9. Tanner's Account of the abbeys, &c. in England and Wales, Pref. p. 19, &c.

* Carew's Eccles. Hist. of Ireland, p. 247.

† Mores Cath. lb. where innumerable other interesting facts are recorded in connection with this subject.

‡ Drake's Literary Hours, vol. 2.

§ Mores Cath. b. x, ch. 9. Some superficial and prejudiced writers have charged the monks with the destruction of many valuable manuscripts of antiquity, by their writing several times on the same parchment. But this charge is not based on any solid ground. The loss of some ancient works is mainly attributable to the anarchy and revolution which for ages disturbed the peace of society in Europe. See *Dublin Review*, No. 22, p. 401, *et seq.*, where the above mentioned allegation is ably refuted. See also a learned article in the last Jan. No. of this Magazine, by Very Rev. Dr. Spalding, on the literary labors of the clergy and monks. Instead of censuring the monks for any losses that have been sustained, we should rather be inclined

* Mores Cat. b. iii, v.

† Early Engl. Church, p. 93, 94.

‡ Dark Ages, p. 222, *et seq.*

§ Early Engl. Church, p. 281. Mores Cath. b. x,

copyists of books discharged their task, is truly a subject of astonishment. In writing out the Bible or other sacred books, particularly, the most scrupulous care was enlisted: to do this, only such monks were selected as were distinguished by the maturity of age and of virtue. It is related of Baithen, the disciple of St. Columba, that having completed the transcription of a psalter, he presented the new copy to his abbot, and requested that it should be examined by one of his brethren. The abbot revised the work with great attention, and discovered that the omission of a single vowel was the only defect in the good monk's performance.* Few books executed by our modern typographical art could boast of this degree of perfection.†

In this way did the votaries of learning in the monasteries accumulate on every side the productions of ancient genius, and, what is worthy of remark, they devoted themselves to this arduous toil on account of the pure and intellectual joy which it imparted. One of them, alluding to the advantages of a library, pours forth his feelings in the following beautiful strain: "These are the masters that instruct us without rods, without anger and without money. If you approach, they sleep not; if you interrogate them, they do not hide themselves; if you mistake they do not murmur or laugh. O books! alone liberal, and making liberal, who give to all, who ask and emancipate all who serve you. The tree of life you are, and the river of Paradise, with which the human intelligence is irrigated and made fruitful."‡ The same writer, at the thought of visiting Paris, which abounded in so many rich collections of books, was transported with joy, because "there," he says, "are libraries more redolent of delight than all the shops of aromatics; there are the flowering meadows of all volumes that can be found any where."§ Nor were these the sentiments

to admire the wonderful services which they have rendered to the cause of literature.

* Carew, p. 247.

† From the remarks which sometimes appear in the manuscripts executed by monastic hands, it is plain that the copying of books was attended with a vast deal of labor. "Sicut agrotus desiderat sanitatem," says a transcriber, "ita desiderat scriptor finem libri;" as a sick man longs after health, so does a writer look forward to the completion of his work. Another expresses his joy on finishing his task, in the following curious line: "Libro completo saltat scriptor pede læto." See *Mores Cath. ut supra*.

‡ Richard of Bury, *Philobiblion*, c. 15. § Ib. c. 8.

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only of a few learned or distinguished monks; they were the views and feelings that pervaded the whole monastic body, and gave it that vitality and power which saved the literature of ancient times, both sacred and profane, amid the ruin of empires and the general shipwreck of society. This laudable spirit also, while it inspired a proper appreciation and care of the books that were collected, prompted their owners to offer them generously for the use of all. The libraries of the monks could strictly be called public libraries, because they were open to every one; and it is a remarkable fact that before the French revolution there were nineteen libraries in Paris, which were always accessible to students, while at the present day there are but eight; which are closed during six months of the year.* It is further to be observed that, when the art of printing with moveable types was introduced in the fifteenth century, the monks were the first to appreciate this useful invention. Caxton's printing office was in the abbey of Westminster, and the first press in Italy was in a monastery of Subiaco: in short the inmates of the conventual houses were in every age the friends and patrons of knowledge in the most comprehensive sense of the word.

From the facts we have enumerated it might be unhesitatingly inferred, that an unbounded confidence must have been placed in the competency of the monastic houses for the task of public instruction. History accordingly attests that to every convent was attached a school, where the youth and persons of a more advanced age were regularly assembled to be instructed in the branches of a useful education. Other schools were conducted by the monks, chiefly for the education of the children of noble or royal birth. The conventual schools were of two kinds: in one were taught the "Our Father," the psalms, chant, arithmetic and grammar; in the other, the higher branches of knowledge were cultivated, sacred letters, mathematics, music, poetry, Hebrew, Greek, and Latin.†

Many of these institutions became illustrious by the distinguished men whom they produced in every grade of honor and every

* *Mores Cath. ut sup.*

† For innumerable details on this subject, see *Mores Catholici*, book iii, ch. 6, and b. x, ch. 9.

department of usefulness. It was from the precincts of a monastery that an Austin went forth to christianize the Anglo-Saxon nation; a Columkill to renovate the face of Scotland, and a Boniface to spread the light of the gospel among the ferocious Germans. A Bede, an Alcuin, a Vincent of Lerins, a Roger Bacon, an Isidore, a Bernard, are names that would grace the brightest pages in the annals of the most enlightened periods. The first whom I have just mentioned is called by Leland, "the glory and brightest ornament of the English nation;" and Mr. Sharon Turner, in alluding to the same author, observes that the appearance of a man like Bede, "within a hundred years after knowledge had first dawned upon the Anglo-Saxons, a man who wrote so soundly on every branch of study that had been pursued by the Romans, and forming in his works a kind of cyclopedia of almost all that was then known, is a phenomenon which it is easier to praise than to parallel."

Conringius, a German writer, assures us that in the sixth, seventh, and eighth centuries there was scarcely to be found in the whole western church, the name of a person who had written a book, that had not dwelt or at least been educated in a monastery. From the middle of the fifth to the middle of the eighth century, the literary institutions of Ireland were pre-eminent. Those of Louth, Clonard, Lismore, Ross and Bangor, were among the most conspicuous. Thousands of the plebeian order, and even of the nobility, flocked from England to the Irish monasteries for the acquisition of sacred and polite learning, and it is unnecessary to add that they were welcomed with that noble hospitality which would successfully challenge a parallel at the present day. So ample were the facilities offered to the students in the prosecution of their design, by the gratuitous supply of books, instruction, and of all the requisites for their comfortable entertainment, that they seemed much less to be climbing the rugged steeps of science, than to be roaming among the flowery groves where learning dispenses her sweetest and richest enjoyments. Ireland has never forfeited her right to the proud distinction; the star of her glory has never set; but in those early days, it was her high prerogative to be universally acknowledged, in the fullest and most intellectual sense, "The first flower of the earth and first gem of the sea."

Although at a subsequent period, particularly in the ninth and tenth centuries, the ravages of barbarous tribes and intestine wars that distracted Europe, caused the cultivation of letters to be less generally pursued, the lamp of science always glowed with a bright lustre in the monastic institutions. Here the genius of knowledge found a refuge from the general devastation of society; and, like the undying spark that once rekindled into a hallowed flame for the renovated altars of Juda, it dwelt securely in the recesses of the cloister, to come forth at no distant day, and diffuse itself on every side for the moral and intellectual regeneration of the human race.

The method of instruction pursued by the monks resulted gradually in the establishment of universities. The members of the brotherhood at Cotenham, says Digby, walked every day to Cambridge, and in a short time they gathered a crowd of disciples, who were treated to a regular course of lectures. Early in the morning, Brother Odo taught the grammar to the younger boys; at prime, Brother Terminus delivered to youth the logic of Aristotle with the commentaries of Porphyry; at tierce, Brother William descanted upon the rhetoric of Tully and Quintilian; and every Sunday and saint's day, master Gislebertus preached the word of God to the people, and on all week-days expounded the sacred text to the learned among the clergy and laity. Similar details could be mentioned relative to the commencement of studies in the other great universities of Naples, Bologna, Paris and Oxford.* All the universities were under the direction of some religious order, and acquired fame by the eminent learning of the monastic doctors who lectured within their walls. That of Paris mounts up to the very time of Charlemagne, when the celebrated Alcuin was converting France into a Christian Athens. We are really startled at the accounts which history furnishes of the prodigious multitude of students that attended these schools. The walls of the spacious edifices could not receive them, and the traveller may yet behold at the university of Oxford a stone pulpit projecting from the wall, where the lecturer spoke to the immense crowd assembled under the canopy of heaven. Nearly ten thousand foreigners of

* Mores Cathol. b. iii, ch. 6.

every nation, and many of them illustrious, were at the university of Bologna in an early age. At one period, that of Oxford numbered thirty thousand pupils; and the masters and students at the university of Paris were so numerous, that when they marched in procession to St. Denis, a distance of about five American miles, the foremost ranks had entered the church of the abbey before the last had left the place of departure.*

In the thirteenth century, arose the orders of the Dominicans and Franciscans, which soon became illustrious by their zeal in writing and collecting books, and also by the number and importance of their schools, which were established in every direction. At a later epoch were established the colleges of the Jesuits, which have formed a new era in the history of letters and the intellectual elevation of the human mind. From the thirteenth to the seventeenth century numerous houses of education also were opened, in addition to those which had existed from a very early period, under the direction of religious ladies, for the instruction of female youth in the knowledge and accomplishments suited to their sex.

It would be impossible, within the brief limits of an article, to convey even a faint idea of the services which the monastic institute has rendered to the cause of learning and education. Whether we look to the number of institutions which they established for the education of youth in almost every age, or to their active efforts in the collection and multiplication of learned works; to the incredible multitude of distinguished men that they have produced, or to the still more wonderful profusion of scientific and literary writings that have sprung from the genius of its members, we discover a world of details, the bare enumeration of which would be an endless task. We shall merely observe that no department of learning was disregarded by the monastic orders. Bede, as we have seen, wrote upon every subject. The works of Albert the Great form twenty-two volumes in folio, containing treatises on every subject of philosophy and the natural sciences. To Gratian we owe the valuable collection which has contributed so much to the facilitation of legal studies. Roger Bacon, a Franciscan friar, was the first

to teach experimental philosophy: it was he also who suggested the reformation of the calendar and the mode of effecting it; which was subsequently accomplished by Gregory XIII. In the ninth and tenth centuries, the monastery of St. Gall was celebrated for the success of its members in the cultivation of knowledge. They understood the German, Latin, and Greek tongues; were eminent as orators, astronomers, physicians, expounders of the sacred Scripture, and were versed in all history and classical literature.* They were among the first to form the German into a written language. To the monks also are we indebted, not only for the ancient history which they have preserved, but for the history of many European nations in modern times, which they have written. They have furnished the history of England, of Germany, of France and Italy. In regard to the Franciscans, their order, according to Dugdale, has produced so many men renowned for their learning that it is impossible to enumerate them. The Dominicans and Augustinians have also been distinguished for their sciences.

The Benedictines and Jesuits, however, have been more particularly celebrated for the cultivation of letters. Among the former, and especially in the congregation of St. Maur in France, we witness the most astonishing achievements of this nature. Their edition of the ecclesiastical fathers, which is the most esteemed, would alone suffice to immortalize the name of this illustrious order. The revision and collation of manuscripts for the publication of one single volume must have demanded an immense labor; but the imagination can scarcely realize the boundless research that was necessary to produce the collection which we have just mentioned, comprising one hundred and fifty volumes in folio, of Greek and Latin authors, and enriched with a variety of the most learned dissertations. Gibbon has been compelled to acknowledge that "the shelves of libraries groan under the weight of Benedictine folios," and that a "single monastery has produced more works than the two

* So general was the pursuit of learning at St. Gall, that Hans Rimel, the cook of one of the abbots, and Laurence Teusch, his porter, could both speak Latin, Greek, and Hebrew, and were acquainted with various branches of science. This was the case too in the dark ages!

* Ibid.

English universities ;” and “ it must be confessed,” says Mr. Churton,* “ that no sect which ever arose in the church, before the reformation or since, has done so much for the promotion of good Christian learning as the sect of the Benedictines. And so it continued till the last, till it was almost destroyed in the bloody French revolution.”

It is worthy of remark that for the execution of these magnificent works, such men as D'Achery, Lami, Garnier, Ruinart, Calmet, Martene, Mabillon and Montfaucon, employed only the intervals which the conventual rule did not appropriate to prayer and other exercises. To mention the names of such individuals, however, is to recall the vastest achievements of master minds, stored with every description of sacred and profane learning. Sir Walter Scott once paid a memorable tribute to the merit of their literary toil. While perambulating the spacious room of the royal library in London, in the company of George IV, the monarch nobly complimented his splendid talents, by offering him the gift of any work that he might select from the rich collection around him. We may only add that the choice of that distinguished and fascinating author of modern times, unhesitatingly fell upon Montfaucon's *Antiquities*, the compilation of which had cost the great Benedictine thirty-six years of arduous study.

Among the Jesuits we behold similar prodigies accomplished for the cause of science, and we might dwell with undiminished enthusiasm on the glory of their collegiate and conventual establishments, and the multitudinous productions that have been poured forth from these laboratories of learning, by such men as Brumoi, Sanadon, Kircher, Daniel, Rapin, Bollandus, Petau, and a host of others. Father Salmeron, at the age of twenty-one, Laynez at twenty-four, and Bobadilla at twenty-six, were prodigies of learning. Tolet and Vasquez, at the age of twenty-five, were the oracles of the universities of Spain. The literary services of this admirable society are indeed unlimited ; and a writer of the present day has not hesitated to assert that “ the company of Jesus has furnished more distinguished men than twenty religious orders together. Religion, morality, politics, the art of oratory, poet-

ry, the exact sciences, literature, travels, erudition, discoveries, the fine arts, all has been subjected to their influence, all has been of their domain.”† But we must now pass to another view of our subject, not less interesting and important than that which we have just considered.

Had no other benefits been conferred by the religious orders, than to have contributed so largely to the stock of sacred and polite learning, and to have saved from destruction the literary treasures which we now enjoy, they would be entitled to the everlasting gratitude of mankind. But this is not the only honor which they wear. By the peculiar constitution of monachism, its votaries became vastly instrumental in diffusing the advantages of the useful arts, and in placing before the world an example of the most liberal and enlightened legislation. Led by the objects of their institute to seek the advantages of retirement, the monks usually selected for the site of their establishments, the recesses of the forest or the impassable marsh that offered no attraction to their fellow men. Here they drained the swampy waste, or cleared immense tracts of land from their wild and cumbersome vegetation, and by the activity of their agricultural pursuits, soon converted the dreary and uninhabitable region into beautiful and verdant fields, teeming with all the blessings of industry. Monte Cassino in Italy was once but a profound solitude : but no sooner had St. Benedict established a convent in the lonely spot, than it assumed a vastly different aspect ; and the community which he founded acquired such resources by the indefatigable toil of the monks, that in the eleventh century, they maintained a successful defence against the aggressions of the Normans. At an abbey near Mantua, upwards of three thousand yoke of oxen were employed on the farm. In Spain the Benedictines exhibited the same application to husbandry. Having supplied themselves with untitled land on the banks of the Tagus, they established the convent of Venghalia, and the whole country round was soon studded with vineyards and orangeries. In England “ every obstacle of nature and of soil,” says Dr. Lingard, “ was subdued by the unwearied

* Early Eng. Church, p. 276.

† *Histoire religieuse, politique et littéraire de la compagnie de Jesus*, by Mr. Cretineau-Joly.

industry of the monks. The forests were cleared, the waters drained, roads opened, bridges erected, and the waste lands reclaimed. Plentiful harvests waived on the coast of Northumbria, and luxuriant meadows started from the fens of the Gervii." The latter region, which had been chequered with marshes, extended to the distance of sixty-eight miles. The history of Germany displays similar herculean attempts in the art of agriculture. Boniface, the intrepid apostle of that nation, with the aid of the religious who had accompanied him, cultivated a tract of land between Franconia and Thuringia, that measured fifty miles in circumference. In France we witness the same successful undertakings. Molesme, Colan, and Citeaux, so smiling at this day with the bountiful products of nature, were formerly overspread with thorns and briers, which disappeared only under the vivifying influence of monastic toil. Fontevault was a real colony; commenced by the labor of the Benedictines, innumerable families soon settled in the neighborhood, and every individual was incited by the example of the monks to become a cultivator of the soil; but in a short time the settlement became so populous, that a portion of the inhabitants removed to other solitudes, all of which were converted from a wild and barren condition into rich and beautiful possessions. Such were the admirable lessons which the inmates of the monastic houses delivered to our forefathers. When the face of Europe was covered with a barbarous people, who despised the peaceful arts of civilized life, the monks introduced to their notice and esteem the blessed fruits of agricultural toil, and by their winning example wooed, as it were, the fierce baron to accept, in the grateful outpourings of the earth, what he so often staked upon the bloody uncertainty of arms. It is a fact worthy of notice that the Benedictine monks were the first to exhibit in Europe an example of labor by the hands of free men, and the first of course to suggest the principle which forms the basis of modern society.

This was, doubtless, a gigantic stride in the march of civilization; but we are not to imagine that the monastic husbandry resulted merely in the exhibition of beautiful and smiling plantations. An immense number of the European cities and villages owed their existence to the abbeys, which formed nucleuses, around which

the people originally established themselves, and gradually swelled into populous communities. In general, wherever there was a monastery, there sprang into view the delightful imagery of an industrious and happy people. "In the fifth and sixth centuries," as Staudenmaier observes,* "the monks who were not employed in preaching, tilled the ground and converted deserts into fruitful fields. Where there had been only wastes, and barbarous pagans, men saw gardens, meadows, and corn lands, as if a new created world, and also great towns." In the tenth century, the towns of Janula, St. Angelo, Terruculus, Cervarius, Vandra, and others, were built by Aligernus, abbot of Monte Cassino, who also constructed several castles for the defence of the country.

Paris, in the beginning of the third dynasty, being confined to the island in the Seine, and there being two abbeys on each side at equal distances from it, all of which were surrounded with dwellings, the junction of the four villages formed the future enclosure of the capital. The suburbs of most cities arose from the devotion of the people, who preferred to fix their habitations near the convents and hospitals, which stood originally within the gates. The great abbey of St. Claude in Frenche Comte gave rise to a considerable town that was built around it. In the fifth century, St. Bridget having chiefly resided in her monastery at Kildare, the place became so celebrated and so much frequented, that the many buildings erected about the convent during her life, formed a town which in process of time grew into sufficient importance to become an episcopal see.†

To the philosophic inquirer the question will naturally present itself, why the institutions of those solitary and humble men, who were so far from courting the notice and applause of the world, were so attractive in the eyes of the people, and exerted so powerful an influence over the opinions and customs of their age? How did a barbarous multitude lay aside their predatory habits, for the laborious pursuits of the secluded monks! By what irresistible charm were the people, before so accustomed to violence and rapine, drawn to-

* Apud Digby, b. x.

† Mores Cathol. b. iii, ch. i.

gether in immense masses, around the noiseless dwellings of the religious? The mystery is easily explained. The soul of the barbarian had not lost every feature of man's distinctive excellence. There still glowed within his bosom a spark of rational sentiment, which was roused into admiration at the superior wisdom and moral culture of the monks, and made them an easy conquest to the views of those enlightened men. They beheld among them a system, a regularity, an untiring perseverance, that rendered their homes the abodes of contentment and peace; they could not resist the charm of participating in the advantages which the disinterested benevolence of the monks was so willing to impart: and it was thus, as Maillet informs us in his history of the Swiss, "they softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbors. The people sought them for their judges: it was a usual saying, that it was better to be governed by a bishop's crosier than a monarch's sceptre. How was it possible for such men not to be venerated both during their lives and after their deaths?"* This influence of the monastic orders over the mind and habits of the people, and in securing them against the oppression of the military chieftains, was as much the result of their internal polity as of the success which crowned their agricultural labors. The religious found in their own conventual regulations, the great principles which inclined them so generally to espouse the interests of the people. In the whole history of monachism, we behold it marching hand in hand with the rights and privileges of the majority: and whence this devotion to popular freedom and popular happiness, but in the fundamental principles of the monastic system? What is a monastery? Not, indeed, as so often represented in the romantic descriptions drawn of such institutions by the unscrupulous pen of the novelist, the gloomy habitation of imprisoned and unhappy mortals. If we examine the real character of the monastic government, we shall discover in it all the essential features of the wisest and most liberal legislation. The very soul of a

conventual life is obedience; but it is a willing obedience, founded upon the great principles of law and order, and universal in its extent, because the rule of a community embraces all its members. The spirit of the monastic institute is the most essential element of social peace, and necessarily excludes despotism. The motto of the congregation of the Oratory is in reality that of all religious houses: " *Ici l'on obéit sans dépendre, et l'on gouverne sans commander.*"—Here there is obedience without dependence, and a government without command. A community of this kind is not abandoned to the caprices of arbitrary power; it has a written constitution by which all are to be governed; and that the various duties of the administration may be faithfully and ably discharged, they are confided to such of the members as are the best qualified to perform them, by an election of officers, who are all, not excepting the superior himself, admitted to their respective functions only for an appointed term, at the expiration of which others are substituted in their place. This board of officers forms, in the strictest sense of the word, a popular and representative government, by whose deliberate action the welfare of the community is regularly consulted; though the general order of the establishment necessarily requires a variety of officers, all the members are on an equality, all are amenable to the superior or to the board of direction, all enjoy the same privileges, all have the same rights of property; and all are eligible to any rank in the administration. Such are the prominent features of the monastic government, which, if we do not mistake the meaning of the term, bears a very strong resemblance to the republican system, which is the boast and happiness of the American people.* Un-

* San Marino, the oldest republic in the world, having been established in the fourth century, was founded by a Catholic monk, whose name it bears. The popular principles to which we have just alluded, were more particularly developed by the Dominican and Franciscan orders, which, as we have seen, had their origin in the thirteenth century. Mr. De Bonald, the distinguished philosopher of modern times, in his *Legislation Primitive*, vol. 2, page 273, &c., has unequivocally charged the mendicant orders with having given birth to the democratic principle of government. As a royalist, it is not surprising that he should impute to the mendicant orders, as an imperfection in modern times, their strong sympathy with the dependent class, and the general features of democracy that characterize them. It should be observed however that, in all this, they merely carried out the spirit which had in every age distinguished the monastic body, and

* Vol. i, p. 105.

der the guidance of such principles, the religious orders could not be indifferent to the popular weal; and their intervention in behalf of the people, by prudent counsel or judicial investigation, could not fail to be attended with the most salutary effects. The philosophy which prompted them to cultivate the physical and moral energies of human nature within their own circle, inspired them with the noblest sympathies for the common race to which they belonged, while their example displayed the most effectual means of attaining to a higher level in the scale of happiness. At this distant day we can scarcely form an idea of the difficulties they had to encounter in advancing the cause of civilization. They, with the clergy, stood alone in the midst of a barbarous world: they had no co-operation from the strong hand of power; no incentives to animate them in their career, except a deep-rooted love of what they deemed conducive to the intellectual and physical improvement of their race. If they conciliated the universal respect of those around them, it was by the force of their own intrinsic worth, as men and as members of society. "The world," says a writer in the *Quarterly Review*,* "has never been more indebted to any other body of men, than to the illustrious order of Benedictines. The commonest readers are familiar with the history of the great miracle worker St. Dunstan, while the most learned of our countrymen scarcely remember the names of those admirable men who went forth from England and became the apostles of the north. Tinian and Juan Fernandez are not more beautiful spots on the ocean than Malmesbury and Lindisfarne and Jarrow in the ages of our heptarchy. A community of pious men devoted to literature and the useful arts, as well as to religion, seems in those ages, like a green oasis amid the desert; like stars in a moonless night, they shine upon us with a tranquil ray." Mr. Sharon Turner has also acknowledged the social benefits of the conventual houses, when he says that "in no one particular did personal interest and public welfare more cordially unite than in the encouragement of monasteries."[†]

which always tended to inspire the poor with a due respect for the institution of property, and at the same time to protect their rights, by reminding the great, the rich, and the powerful, of their duties to all who were dependent on them. * December, 1811.

† Hist. of England, vol. 2, pp. 332 and 361.

We have glanced at their salutary influence in the diffusion of agriculture; but, besides the general cultivation of the earth, the monks contributed much towards the facilitation of intercourse between different parts of the country, and to the effecting of what may be called national improvements. It was for a long time the custom for the abbots of Croyland to undertake and preserve the embankments in the fens, for the purpose of preventing inundations. The name of Egelricus, a monk of Durham, in the time of Edward the Confessor was venerated by the English, on account of the excellent road which he had constructed through the forest and marsh of Depyng; a work which is called prodigious by the writer who relates the fact. It was also a poor monk of Einsiedlin, in the twelfth century, who threw a bridge over the river Sylle, which has been called the *Devil's Bridge*, from the immense difficulty that attended its construction. The monks of the abbey of Cork were the first to erect a salmon weir in that country. Even the advantages of navigation were illustrated in the enterprise of the conventual houses. Mr. Churton tells us that "St. Mildred and her successors, abbesses of Minster, in the isle of Thanet, had a vessel which regularly traded with the London markets, in the eighth century." In addition to this, scarcely an art can be named which the monks did not exercise and improve. While in their convents the nuns were employed in the more elegant works of embroidery, and in weaving most of the cloth that was used in Europe, the men were engaged in the mechanical arts. Originally the Benedictines were all acquainted with stone masonry, and erected their own edifices. The iron smith, the joiner, and the gold-smith attained to considerable eminence among them. In the middle ages the binding of books was generally executed by the religious, and we learn that in the eighth century Charlemagne conferred upon the monks of Sithin, an unlimited right of hunting, that they might always have an abundant supply of skins for the exercise of their art. The binding and transcription of books were frequently carried by the monks to an unusual degree of magnificence. We read of a Bible the cover of which was ornamented with beryl stones; and of the four Gospels that were written in letters of the purest gold on a purple ground. "In the tenth

century," says Gerbert, "books were so beautifully painted and embellished with emblems and miniatures, that the whole seemed to be the produce, not of human, but of angelic hands." The fine arts were also cultivated in those days with distinguished success. The writer whom we have just quoted, observes with truth that the art of writing "never attained to such perfection as in the ninth and tenth centuries; and all antiquarians will admit that the form, more or less elegant, of characters in the manuscripts of different ages, places before our eyes the state of the sciences at that time." England owes to the monastic institutions the first impulse that was given to her architecture. Soon after the re-establishment of society under the northern tribes, a new and beautiful style, called the Gothic, was introduced, and many of the structures then erected, at the expense and labor, and under the direction of the monks, were equal, if not superior to the most magnificent buildings of the present day. Greece may have transmitted an architecture captivating to the senses; but it is the glory of the mediæval age, in the erection of its religious temples, to have given embodiment to the Christian idea, and by their pointed arches and lofty pinnacles, aspiring as it were to the regions above, to elevate the eye and the mind of man to his celestial home.

Thus, while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with erected eyes
Beholds his own hereditary skies.

In the tenth century the monk of Gozze was a celebrated architect: and the church of S. Maria Novella at Florence, which is so beautiful that Michael Angelo used to call it his spouse, was built in the thirteenth century by two Dominican friars. Among the members of the monastic institute, there were also painters, sculptors, poets, musicians, naturalists, many of whom acquired eminence, and to them we are indebted, not only for the discovery and cultivation of an immense variety of plants that occupy an important place in the *materia medica* of the present day, but likewise for many of the most useful inventions that now minister to our necessities and enjoyments. Guido, a Benedictine monk, was the author of the musical stave, and the inventor of the gamut.

The discovery of gunpowder is variously attributed to Roger Bacon, and another monk of Germany: the former was most probably the originator of the telescope: it was father Alexander Spina who first introduced the use of a pair of spectacles. The Arabian arithmetical numbers were first introduced into Europe by Gerbert, who was afterwards pope under the name of Sylvester II. The invention of the clock is also attributed to him by some, others ascribe it to an Italian monk or an abbot of Germany.

While the different divisions of the monastic orders were thus devoting their attention to the liberal and mechanical arts, other institutions arose, which are of still higher importance, and display to us their enlarged philanthropy and invincible zeal in providing for the wants of the age and the relief of suffering humanity. The time was when Europe could not be travelled with any of the conveniences that are now enjoyed. No roads lay open for the guidance and accommodation of those who passed from one section of the country to another, while the forests were overrun with assassins and robbers, and penal legislation offered no security against the violence of those armed banditti who commonly awaited their victims at the river-passes. To apply a remedy to this growing and alarming evil, an institution was organized under the name of Hospitalers, who pledged themselves to fly to the relief of travellers, to defend them from the assaults of the highwaymen, to improve the roads, construct bridges, and provide for the entertainment of the lonely stranger. For this purpose hotels were erected at different points on the banks of the rivers. In France there was a very dangerous locality called *Maupas* or fearful passage, which afterwards acquired the name of *Bonpas* or safe passage, from the improvements that had been effected by this beneficent association. At the time of which we are speaking, the custom of pilgrimages to Rome, Jerusalem and other parts, was very general, and it must be admitted that, by the interchange of services it produced, and the opportunities of observation it afforded to the more northern people, it contributed in no small degree to the progress of civilization. For the accommodation of pilgrims and other travellers the military orders were formed, and the monasteries in

general were always open to the passing stranger. Within their walls he was met by a band of men, eager to wait upon and to supply him with all the comforts which he needed. There he received from warm friends all the attentions of the most generous hospitality. Buildings for the accommodation of guests, the poor and the sick, formed a large portion of the conventual establishments. All the corporal as well as spiritual works of mercy were practised by the monks, and on the most extensive scale.* But we will have occasion to allude to their charities more at length in the sequel.

Among the establishments of this description that offered to the traveller every assistance and relief, the convents of Mount St. Gothard and St. Bernard will ever claim the admiration of the world. On the highest Alps, in those dreary regions covered with perpetual snows, that show not the slightest vestige of human enterprise, and nature presents herself in her wildest gloom, where nothing is heard but the roaring of winds and the crashing of rocks, precipitated from the surrounding peaks, where at every step you meet with insurmountable difficulties and fathomless precipices, there the beneficent monk is waiting to be a guide and a friend to the benighted traveller. He wanders over the mountain in every direction, and, at the perpetual hazard of his life, to minister to the wants of some helpless sufferer, and, to succeed the better in the noble work of charity, he calls to his labor of love the sagacity and acuteness of the faithful dog. How often with this trusty companion has he,

“ Amid St. Bernard's blinding snows,
Tracked the faint traveller, or unsealed the jaws
Of the voracious avalanche, plucking thence
The hapless victim.”†

If we go to the east, in the solitudes of Mount Libanus, and the forests of Abyssinia, on the

* There is no doubt, says Mr. Churton, that the monasteries on islands, or near dangerous coasts, were often places of refuge to shipwrecked men. The Bell rock, on which a light-house is now erected, near the Frith of Forth, is said to owe its name to a bell formerly fixed upon it, by the monks of the abbey of Abberbrothock, or Arbroath. Southey has thus alluded to it:

When the rock was hid by the surge's swell,
The mariners heard the warning bell,
And then they knew the perilous rock
And blessed the abbot of Abberbrothock.

† Dr. Durbio, in his “Observations on Europe,” has paid a just and candid tribute to the noble charity of the Augustinian monks of Mount St. Bernard, vol. i, p. 217, &c.

banks of the Tigris, the shores of the Red Sea, and in the sandy deserts of Egypt, we meet with similar instances of humanity. The Maronite monk calls every night from the top of his cedars, to his solitary cave, the trembling stranger walking in the dusk of the evening on the brink of the fathomless precipice. The Abyssinian monk waits for you at the entrance of his impenetrable forests, to save you from the ferocity of the lions and tigers that are prowling in search of prey. The Coptic monk watches from his tower, to discover the wandering traveller, and guard him against the sword of the Arabian robber.

Let us now retrace our steps, and in the twelfth and thirteenth centuries we shall behold the establishment of other orders, the members of which were bound by a solemn obligation to sacrifice their possessions, and even their personal liberty, for the emancipation of the Christians who had fallen under the captivity of the Turks. During the space of six hundred years that these institutions flourished, how many thousands of those unfortunate individuals recovered their freedom, and were restored to the bosom of their families, through the instrumentality of the religious that had fled to their assistance! At one period there were two hundred and fifty houses of Trinitarians in Europe, that devoted themselves to these generous acts of beneficence.* If we pass from these to the mines of Mexico and Peru, what achievements for the cause of suffering humanity will present themselves to view in the institutions of the Bethlehemites! There we behold these generous lovers of their race erecting hospitals, and burying themselves alive, as it were, in the bowels of the earth, to afford relief to poor and afflicted mortals! Their indefatigable and heroic charity is equalled only by the members of a society which was founded towards the middle of the seventeenth century, and was destined to a pre-eminent rank among the undertakings of which the purest philanthropy can boast. Who has not heard of the Sisters of Charity? Who, we might ask, has witnessed the generous devotion of these angelic women and not acknowledged with Voltaire, that “there is nothing more beautiful on the face of the

* The Trinitarians had formerly fifty-two houses in Ireland, forty-three in England, and nine in Scotland, which all disappeared, under the ravaging influence of the reformation, with the other religious establishments of those countries.

earth than the sacrifice which is offered at the shrine of humanity, by the frailer sex, renouncing the allurements of the world, and the bright career which wealth and personal accomplishment often display to their view, to consecrate their being, with all its energies, to the service of their fellow creatures!" We have seen these angels of mercy rushing with joy to the relief of those from whom the rest of the world fled with terror. We have seen them hastening in every direction to alleviate the miseries of indigence and disease, counting the most exalted virtues among the ordinary actions of their life, fulfilling with a holy joy those works of charity which are most disgusting to human nature, and teaching the poor, the dying, the friendless orphan, that their heavenly Father has not forgotten them! Before the French revolution this noble institute numbered in Europe four hundred and twenty-six establishments, which, like so many genial suns, diffused on every side their fostering and refreshing light, and caused the hearts of thousands to glow with hope and consolation. It is the happiness of our own country to cherish within her bosom thirty-eight establishments of this beautiful institute, principally devoted to gratuitous instruction and to the care of the sick.

To enumerate the various orders that have arisen, particularly within the last three centuries, for the aid of the suffering and afflicted, would lead us into endless details far exceeding the bounds which our present space would justify. We shall merely observe that, according to an estimate that has been made by a modern writer, of the extensive beneficence of the religious orders, it is ascertained that three hundred and twenty-nine thousand and four hundred of our fellow beings were daily, for more than a thousand years, attended and relieved by members of conventual institutions. If to this we add the amount of charity exercised by them in the private dwellings of the poor and the sick, the number of those assisted would be incalculable.

The picture which we have thus far drawn of monastic benevolence, would be very imperfect, did we not bring into view the prodigious undertakings of the same active principle in the labors of the missionary, so far as they have contributed to the two-fold cause of civilization and humanity. Not to speak of the

sacrifices that were necessary on the part of such men, to adopt as far as practicable the customs of the nations whose welfare they sought, to learn their language, to brave every danger, and frequently to suffer death, what have they not accomplished in China, in India, in the Levant, in Canada, in South America, and on the borders of the Pacific? Where have the footsteps of the monk or the friar passed, and the blessings of peace and freedom have not followed in their train? The missions of the Dominicans and Jesuits in South America furnish the most admirable illustrations of what man is capable of effecting, when he allows himself to be swayed by the impulses of a pure and generous philanthropy. To those who are conversant with the history of that country it is well known that the incursions of the Spanish and Portuguese colonists were in some instances far from being regulated by the spirit of moderation. They were hurried on by the desire of conquest and of gain: the members of the monastic order also went forth to conquer, but to save. They early espoused the defence of the natives, says the historian Robertson, and vindicated their character from the aspersions of their conquerors. When the people of Tlascala were on the point of being exterminated by Cortes, they were only rescued by the interposition of Las Casas, a Spanish monk, who plead the cause of the aborigines and opposed the adoption of a violent and extreme policy. The writer whom we have just mentioned, describes in glowing language the vigorous and persevering efforts of this noble Dominican, to avert from the Indians the oppression of a tyrannical government.*

Who can advert without emotion to the enchanting scenes that were once exhibited among the Paraguay Indians! The Jesuits having obtained from the court of Spain the liberty of all the Indians whom they could civilize, directed their course to the inhospitable deserts of this stupid, indolent and ferocious race that dwelt at the foot of the Andes, and like the birds of the air fixed their habitations principally in the branches of the trees. The first accounts represent to us the missionaries making their way through forests, travelling

* See also Prescott's *Conquest of Mexico*, vol. i, p. 381 *et seq.* in reference to the character of Las Casas; and pp. 403 and 481, where he draws a similar outline of Father Olmedo, who accompanied Cortes.

through marshy grounds in which sometimes they sank to the waist, climbing steep rocks, exploring caves and precipices, and every moment in the most imminent danger of losing their life. Several of them died with hunger and the excess of fatigue: others were murdered and devoured by the savages. Father Lizardi was found by one of his companions on a rock: his body pierced with arrows, and half devoured by birds of prey: at his side was a book of prayer. The undaunted courage of the missionaries would sometimes fill the Indian with astonishment, and he would draw near to contemplate those heroic and extraordinary men; at other times he would run away from them, as from magicians. Having observed that the savages were sensitive to the sounds of music, the Jesuits embarked upon the waters of the Paraguay, and sailing up and down the river, arrested their attention by the canticles which they had taught to their neophytes. The Indians could not resist the charm of this expedient, and like the wild inhabitants of the forest that once came together at the sound of the Orphean harp, they descended from their mountains and ran to the beach to catch the melodious accents of the missionaries. In a few years thirty little republics were formed among the Indians of Paraguay. Abandoning their wandering life and savage customs, they came together, and dwelt in villages. Their towns were constructed with regularity, the streets were wide and straight, and the houses were built with due regard to comfort. In the centre of each village stood the church, the hospital, the school, and the public granary. The lands were divided among the inhabitants, proportionably to the number of members in each family, and the wisest precautions were taken to provide against the possibility of want. In the schools, which were superintended by the Jesuits, every one was formed to the trade and occupation for which he seemed to be naturally qualified. Some became silversmiths; others clockmakers, weavers, blacksmiths, carpenters, and tanners; even music and dancing flourished among them, and they learned the art of manufacturing every musical instrument. Such of the children as exhibited a better capacity, were instructed in the sciences, painting, architecture, and all the liberal arts, each one according to his particular taste.

The important avocations of agriculture were carried on with peculiar success, and as the Indians were naturally indolent, and without foresight, a kind of surveyor was appointed to examine the ploughshares, and other implements of husbandry in each family, and to oblige the chief to sow his corn. To punish delinquencies, there were three grades of chastisement, the most severe of which was flagellation, and it is worthy of remark that, during the space of one hundred and fifty years that this republic existed, scarcely an instance had occurred in which it was necessary to resort to that punishment. With the help of these civilized and industrious Indians, the Jesuits succeeded in rendering their unwholesome wilds a most delightful country. The forests cleared away were turned into orchards, groves, and gardens, where the most useful trees and vegetables of the two continents sprang up with luxuriant growth, and in the richest profusion. Deep morasses, formerly inundated with stagnant waters, became rich meadows; and barren deserts, fruitful fields covered with plentiful harvests. Instead of the hissing of serpents, and the howling of beasts of prey, and the frantic yells of the savage, nothing was heard but the bellowing of milch cows, the neigh of horses, the bleating of sheep, the voices of husbandmen and shepherds, making the mountains and the valleys resound with the sweet accents of social and domestic happiness. Among these peaceful and contented Indians, there were no quarrels or law-suits; the words mine and thine were unknown. Abundantly provided with all the necessities of life, governed by the same men who had reclaimed them from barbarism and wretchedness, and whom they loved and respected as their fathers, knowing all the advantages of civil life without having left the security of their deserts, tasting the charms of society without relinquishing the sweets of solitude, these Indians could truly flatter themselves that they possessed a happiness of which before they had never been a parallel. Hospitality, friendship, justice, and all the virtues which honor man, says Chateaubriand,* from whom this account has been principally taken, were continually flowing from their hearts, as the fruits of the olive fall under the influence of the passing

* *Genie du Christianisme*, part. 4, liv. 4.

breeze. Muratori has summed up in one word the excellence of this republic established by the Jesuits, the most magnificent work of ancient or modern civilization, by calling it *Il Cristianesimo Felice*, or Christendom the blest. But this splendid reality vanished under the blighting influence of a foreign and interested policy.

May we not hope, however, to see those enrapturing scenes revived, under the auspices of the distinguished men who have succeeded their ancestors of Paraguay? May we not believe, from the accounts lately received, that at the foot of the Rocky Mountains, where the sons of Loyola have already so successfully planted the standard of civilization, the erratic tribes of our western prairies will come together in a state of fellowship, and exchanging the bow for the ploughshare, will enjoy in the cultivation of the useful arts, the blessings of a well organized society! We have much reason to anticipate this pleasing result. The earth has already been vexed by the labors of the Flat-heads. With the aid of wooden utensils, for no spades could be procured, a large tract of land has been cleared, and as soon as the necessary implements of husbandry can be obtained, the work will be more extensively pursued among them and the surrounding tribes. Let the ancient glory of Paraguay be restored within their borders, and the territory of Oregon will be indeed a worthy object of national solicitude and political negotiation. If such a state of things be realized, the world will acquit us of the errors committed in by-gone days, and the "beauty of Carmel and Sharon" that gladdens our remotest wilds, will be an *amende honorable* for all the injustices that the poor savage may have received at our hands. In any event, it will be to the immortal honor of the Jesuits, that while a powerful nation has been compelled to station a military force on her borders, to stem the incursions of the red man, they, with the sole armor of philanthropic zeal, have changed the savage tribes into a docile and happy people.

From the cursory view we have taken of the monastic institute, it may be inferred that it has been much more useful to mankind than

* The Jesuits have established missions recently among the Indians of Paraguay, Uruguay, Chili, and other parts of South America.

many writers have supposed; nay, we might conclude that, as associations, the monastic orders stand unequalled in the annals of the human race, for the magnitude and variety of the blessings they have conferred. It is not a matter of surprise that their memory should have been disparaged; for no glory ever shone upon the brow of man that the pen of malignity did not seek to obscure; but thanks to the enlightened impulse that has been given to modern investigation, a new era has dawned upon historic literature: not that facts will ever cease to be facts; but the deeds of the past will be better understood, because more attentively and more impartially considered; and the influence of the monastic orders will shine forth in all its radiant beauty to the eye of man. If the Jesuits have been charged with ambitious designs in their peaceful sway of the South American Indians, the scholar, the lover of truth will pronounce their eulogy in the language of Montesquieu: "It will always be glorious to rule a people, by rendering them happy." The philosophy of Plato could only dream of a republic; the philosophy of the Jesuits realized it in all its splendor. If the charge of inactivity, or selfishness is urged against monachism, the mere recollection of the comprehensive industry and wonderful success in agriculture that we have noticed, will be more than sufficient to confound the accuser. Let the records of past ages display, if they can, more magnanimous sacrifices than those to which the monks have submitted for the sake of their fellow men: let a parallel be produced to equal the stupendous services which they have rendered to the cause of science and of letters. "What land," asks a writer whom we have frequently quoted, "what land is not full of their labors? What city does not contain some memorial of their activity?"

Quæ regio in terris nostri non plena laboris?

How often might the traveller, through countries now spiritually desolate, have repeated this exclamation of Æneas, on finding, wherever he went, representations not indeed of battles and heroes, at sight of which the Trojan hero stood still and wept, but of the peaceful triumphs of religious men!*" For "the

* *Mores Cath. b. x, ch. 15.*

monks were founders of cities, and true fathers of their respective countries. They built beautiful edifices and bridges, hospitals and colleges; they made roads, plantations, drainages, and above all—they made a happy people.”* Another author deserves to be quoted here, on account of the equally impartial testimony which he has borne to the general utility of the monastic institute. Speaking of England in the time of Lanfranc, he says: “The monastic order became a blessing to the nation; not only were charity exercised, agriculture extended, religion and morality inculcated, the neighborhood kept in peace; but as schools were opened in every diocese, civilization was rapidly and widely diffused throughout the country.† But why so much wealth among those who professed a life of poverty? The monastic orders were frequently opulent, as associations, but not in the individuality of their members. One fact also has been well ascertained, that riches have been better administered by the monastic institutions than they could have been in any other hands. Walter Scott is an unimpeachable witness on this point, and he does not hesitate to exclaim, in alluding to their important services: “Would to God that your English universities, with their huge endowments, and the number of learned men to whom they give competency and leisure, would but imitate the monks in their literary plans!” On another occasion, alluding to the collection of French historians, commenced by the Benedictines, he says: “I am ashamed to reflect that, in so wealthy a country as ours, a similar digest of our historians should not be undertaken under the patronage of the noble and learned, in rivalry of that which the Benedictines of Paris executed at the expense of their own conventual funds.” It has been maintained by several authors of reputation that the legal provision made for the poor by the last parliament of Queen Elizabeth, was rendered necessary by the dissolution of monasteries in the reign of her father. Before this event took place, the wants of the indigent were relieved by the monks; and Dugdale affirms, that while the convents stood, there was no act for the relief of the poor, so ample were they provided for by those houses; while in the following age, there were no less than eleven bills introduced

into the House of Commons for that purpose! A splendid commentary on the wise administration of the monastic possessions.

Weever thus alludes to the suppression of the smaller monasteries in England: “It was a pitiful thing to hear the lamentation that the people in the country made for them; for there was great hospitality kept among them.* Such in fact was the beneficial influence of these institutions, and the high regard in which they were held by the community, that the destruction of only one monastery by fire in the year 1360—that of Oliva—is said by historians to have acted as a national calamity, and to have been considered an evil equal to the pestilence which occurred in the same year.† But the undertakings of the monks in behalf of the poor, by the erection of hospitals and the distribution of alms, were prodigious. These men were no “fire-side philanthropists,” who could merely talk eloquently of the beauty of charity; they were in truth and in deed the friends and the support of the poorer classes, not only by their own unlimited benefactions, but by the influence which they exerted over the rich in leading them to acts of beneficence. It was a friar minor who first suggested the idea of a Mount of piety to defend the poor against the exactions of usurers. This institution, which consists in lending money to the needy at a very moderate interest, was commenced at Perugia, and having succeeded, was ever afterwards encouraged by the sovereign pontiffs. It is calculated that by this means about 250,000 crowns are constantly circulated among the poor of Rome.

Alison, in his late history of Europe, has borne a willing and ample testimony to the liberality of the monks, in alluding to the conventual institutions of Spain. After having observed that the church had long been felt to be the best and most indulgent landlord, he adds: “Nor was this all; the charity and beneficence of the monks had set on foot, in every part of the country, extensive institutions, which were effecting more than any others in relieving the distresses of the poor. To the peasant they often served as banking establishments, where none other existed in the province, and as such essentially contributed to agricultural improvement. The friars acted as schoolmasters, advocates, physicians, and apothecaries.

* 105; apud Digby. † Voigt, *Gesch. Preussens*, v.

* Rubichon de la societe en France et en Angleterre.

† Europe in the Middle Ages, Cyclop. vol. iv.

They were considerable landlords and indulgent masters ; peace makers in domestic broils, and the prop of support in family misfortune : they provided periodical amusements and festivities for the peasants, advanced them funds when assailed by misfortune, and furnished them with seed if the harvest had failed. Most of the convents had *fundaciones*, or endowments for professors who taught rhetoric and philosophy, besides keeping schools open for the use of the poor. Superficial and free-thinking travellers, observing that the aged, the sick and the destitute were always to be found in numbers round the convent gates, supposed that they created the suffering they were so instrumental in relieving ; forgetting that the poor will ever be assembled round those establishments where their sufferings are relieved ; and that to represent such beneficent institutions as the cause of this distress, is just as absurd as it would be to decry fever hospitals, because their wards are generally filled with typhus patients." *

It cannot be denied that abuses have existed among them ; but they were of a spiritual and transient character, and are not embraced within the scope of these remarks. Our object has been to exhibit some evidences of their usefulness in contributing to the happiness of mankind, and we flatter ourselves that the sketch which we have drawn, however imperfect, has proved the spirit of the monastic institutions to be eminently social in its tendency and operations. They have exhibited to the world the most magnificent illustration of the maxim, that *union is strength*.

Whether we look to the vigor of the impulse that moved them, and which after 1400 years is still unspent ; or to the variety and success of the undertakings in which it displayed itself, embracing all that is useful to mankind ; or to the magnitude of its achievements, recognizing no other limits than the boundaries of the world ; we are compelled to acknowledge that it could be the offspring only of a power

equally gigantic and beneficent. It was the impulse that has, in every age, brought forth the illustrious benefactors of our race. It was a principle of invincible courage and indomitable enterprise, but tempered and perfected by the kindest feelings of the human heart. It was the spirit of our political forefathers, who assembled in solemn council, and regardless of minor considerations, pledged their lives, their property, and their sacred honor, to unite the inhabitants of these colonies in the enjoyment of equal rights. It was the spirit which the world admires at this very day in the Capuchin friar, the Thaumaturgus of the age, who has rallied millions round the standard of temperance, and produced a new era in the history of public morals.

If, as it has been predicted by a philosopher of our own times, the American people are to formula the thought that is to rule the future, let it be remembered that success will depend essentially on the firmness of our adherence to the conciliatory and unitive principles of our ancestors. If we would insure the greatness of this vast republic, it must be effected by a wise and practical discrimination of that spirit which is selfish, and antagonistic in its character, and would seek to curtail the social privileges of any one man or any body of men ; from that which is humane, liberal, communicative in its effects, and is founded on the love of order, of justice and truth.

National greatness is but the aggregate of individual superiority ; and individual distinction can be erected only on the basis of that virtue which teaches the disregard of self for the promotion of the general weal : for "no man," it has been observed, "can have shrines erected to his memory in the hearts of men of distant generations, unless his own heart was an altar on which daily sacrifices of fervent devotion and magnanimous self-denial, were offered to the only true object of human worship." * Such are the spirit and the practice of all the conventual orders.

* History of Europe, vol. iii, p. 43.

* Edin. Review, July, 1842.

THE DEATH OF SAUL.

BY JOHN AUGUSTUS SHEA.

GELBOE was red with the blood of the slain—
The martyrs who battled for Israel in vain :
For the sword of the Lord had departed from Saul,
And the vision of Endor foreshadowed his fall.

To God he looked heaven-ward for prophecy's beams,
But HE spoke not of prophets, nor priesthood, nor dreams ;
The hopes of the monarch of Israel were crushed,
And the last pulse of hope in his bosom was hushed.

For his heart had rebelled, and he slew with the sword,
By the Edomite vassal, the priests of the Lord ;
His crown he dishonored—his trust he betrayed,
And why, unrepentant, look heaven-ward for aid ?

The Philistines gathered in bannered array,
And marched for the field where the Israelites lay ;
Earth shook like an infant, from mountain to glen,
At the rush of their spears and the shout of their men.

As the lightning-winged tempests sweep over the heath,
Blazed broadly and brightly the banners of death ;
The fated Gelboe with slaughter was red,
And gushed with the blood of the dying and dead.

Alas ! that the king, once beloved of God,
Should e'er in the paths of the tempter have trod—
That envy should tarnish or treason should dim
The glory Jehovah had centered in him !

The spirit of Saul was afflicted that day,
For vanquished around him his mighty ones lay ;
The banners were trampled that shone in his fame,
And the blood of his sons had been shed for his shame.

Unblessed, unsustained by the spirit of prayer,
Faint, bleeding and stricken by guilt and despair,
He buried his sword in his heart to the hilt,
And perished, a monarch of glory and guilt.

When to David these tidings of agony went,
In wildness of anguish his garments he rent ;
And he and his people thus sadly deplored
The son, and the monarch that died by the sword.

THE LAMENT.

The glory of Israel is slain,
The mighty have fallen in fight !
And red are the dews that will rain
On bloody Gelboe to-night.

Not in Askalon's streets nor in Gath
Be uttered the sound of its voice,
Lest the Philistines triumph in wrath,
And the pride of their daughters rejoice.

Ye mountains, no life-giving dew,
No wealth of the generous rains
From heaven shall descend upon you,
Nor offerings spring on your plains.

For the shield of the monarch is now
A part of the Philistines' spoil,
And pulseless and pale is his brow—
The monarch anointed with oil.

Not back from the blood of the slain
Turned Jonathan's shaft on the field,
Nor did Saul on the foeman in vain
The sword of his energy wield.

In their life they were lovely and fair,
In death sleep the son and his sire;
They were swift as the eagles of air,
And stronger than lions in ire.

Ye daughters of Israel weep!
Over Saul who hath loved to behold
Your garments with ornaments deep
Emblazoned with purple and gold.

Oh! how are the mighty ones slain!
In the midst of the battle gone down!
And, Jonathan! thou! in the reign
Of thy youth, from thy promised renown.

My brother! how deeply distressed
Is the love of my spirit for thee,
And the fondness that dwelt in thy breast
Was warmer than woman's for me.

Oh! how are the mighty ones slain!
How vanquished is Israel's might!
And, wielded for triumph in vain,
How lost are the weapons of fight!

LEGAL SCIENCE IMPROVED BY THE POPES.

"La religion Chretienne, qui ne semble avoir pour objet que la felicité de l'autre vie, fait encore notre bonheur dans celle-ci."—MONTESQUIEU, *Esprit des lois*, lib. 24, ch. iii.

MURATORI wrote in the last century a work entitled, *The Defects of Jurisprudence*, giving a cursory sketch of the ameliorations introduced by the popes into that science.* Other learned writers of the present century have demonstrated that previous to Christianity the world abounded in barbarous constitutions. According to Barthelemy, in his *Voyages du jeune Anacharsis*, there existed both among the Spartans and the Egyptians, laws which virtually authorized theft. Buchanan, in the fourth and seventh books of his history, affirms that about twelve years before the coming of Jesus Christ, the laws of Scotland sanctioned vengeance and gross immorality. According to Montesquieu, *Esprit des lois*, lib. 24, it was lawful to put to death men termed *useless*, a comprehensive term, including the aged, the decrepid, the lame, &c. Fathers possessed the right of life and death over their children, and masters the power of inflicting death upon their slaves; there existed, in a word, statutes the most iniquitous. They no longer exist, and their abolition is unquestionably the work of the successors of St. Peter, the great prince of the apostles; and the Christian religion, whose sole object seemed to be the felicity of the world to come, is the source of man's happiness, even in this life, by extricating him from the labyrinth of so many absurd legal systems. "*La religion Chretienne* (we repeat with the celebrated Montesquieu) *qui ne semble avoir pour objet que la felicité de l'autre vie, fait encore notre bonheur dans celle-ci.*"

These are incontestable truths, which prove that Christianity, by abolishing the legal codes containing such unjust laws, has been of the greatest benefit to jurisprudence. But whilst treating of this subject, we may here

notice that the popes, in forming a body of laws called canon law, have ameliorated the civil law, as has been shown by Bocco of Palermo, in his work entitled "*Jus canonicum ad civilem jurisprudentiam perficiendam quid attulerit*," an extract from which may be seen in these annals, Vol. XIII, No. 38, page 280, and following.

We do not, however, wish to rank our treatise with that of this celebrated and learned writer, or with the dissertation of Cæsar: "*The great benefits conferred upon mankind in general by Christianity*:" printed in Venice in 1824. Neither do we intend to follow up that most admirable article of Spadalein: "*The very great advantages of which Christianity has been productive in civil society.*" All that we intend to remark here is simply, that the Roman pontiffs greatly improved the imperial code, the common law, in a word, jurisprudence; and we think but few arguments necessary to establish our proposition.

Jurisprudence among all the ancients was *Rerum divinarum et humanarum notitia*; *justi, injustique scientia*: the knowledge of things human and divine, the science of what is just and what is unjust. 2 *Inst. de just. et jure*. And here Eisener in *Elem. jus. civ.* lib. 1, tit. 1, *de just. et Jus.* observes that the meaning of this is that jurisprudence is that philosophy which consists in the knowledge of what is just. *Adeoque census est*: "*Jurisprudentiam esse philosophiam quæ in justi scientia consistit.*" from which we derive the definition commonly adopted by the moderns, that jurisprudence is the correct interpretation of the laws, and the proper application of them to all cases. Now who does not know that this science was perfected by Christianity and the successors of St. Peter?

Giacomo Alberti, the Bolognese juriconsult, proves it in his work entitled, "*Differ-*

* See the *Giornale del foro Rom.* part ii, of 1840-41, page 313.

entia inter jus canonicum et jus civile," in which he specifies one hundred and eighty-five discrepancies between the canonical and what is termed the civil law. And wherefore do such differences exist? Because the science of the legist, in the imperial code, contained defects which the popes were unwilling to tolerate. Some philosophers have been known to excuse the legislators of the Justinian code when they promulgated laws not strictly just. But the popes would admit no excuse: they raised their voices for the correction of the codes, against kings and emperors.

After the fall of the Roman empire, Italy was invaded by foreign and barbarous kings, and the popes ceased not to call for the modification of the legal code which the invaders had not reformed.* They did effect then some amelioration. Nor did they confine their wise improvements to us; they watched over and examined into the jurisprudence of the Two Sicilies, of Hungary, etc., and Gregory IX, in his letter to the bishop of Naples, and Clement IV, in 1266, in another letter to Bela, king of Hungary, ordered them to abolish entirely from the civil code the Justinian law, *Tit. De his qui sui vel alieni juris sunt*, relating to slaves who were considered as *res, non homines*, property, not men; a law which had been abolished in the ecclesiastical state ever since the popes enjoyed the free exercise of their plenary jurisdiction. But to continue: The code of Justinian made it lawful to usurp the property of another, held by right of long possession, provided that the possession had been entered upon in good faith; although this good faith should cease after the second year of possession, and the possessor discover that the property belonged to another; *leg. Cum notissimi, leg. Sicut in re, et leg. Omnes de præscript. 30 ann.*; which laws, to create a valid prescription, did not require good faith, and the laws *fertum 37 § 1*, and the following law *ff. de unris*, and the 48th § 1, *ff. de acquirendo rer. dom.*, and the law *unic. cod. de usucap.* which ordained that the same prescriptive right should favor those who purchased another's property in good faith, and that it should be sufficient for this good faith to have existed in the beginning.

* See Tomassin in vet. et nov. Eccles. discipl. part 2, lib. 1, chap. 74.

But were these imperial ordinances just? Who does not see that a poor man could be despoiled of his property without any hope of recovering it? And who would not consider that law much better, and much more humane, which requires a continuance of good faith in the possessor? Another pope has corrected this chapter of the civil code, by chap. the 17th *Si diligenti*, chap. 20th *Quoniam omne decret.*, lib. 2, tit. 26 *de præscript.*, the utility of which may be seen in Benedict XIV, *Epist. ad Nicol. Hærcasium* 19th March 1752, n. 23. Those strange legal minutæ introduced by the *leg. Juris gentium ff. de pactis*, a law which refused all action upon bare promises without the solemn legal formalities, were amended in chap. 1, *Antigonis, Decret.* lib. 1, tit. 35, *de pactis*.

What has not been said in our day of the ancient prison laws? These also were amended by the popes, as may be seen from the *Dissert. of the Rev. Carlo Luigi Morachini*, published in these annals, vol. xi, part 31, page 69, entitled "The Roman pontiffs were the first who effected a reformation of the prison system." It is said that the criminal practice of testimony, to discover the truth or falsehood of an accusation, takes its origin from the first law *de paganis cod.*, *Theodos.* enacted by Constantine, and from another of Valentinian the elder, both inserted in the above mentioned Justinian code, which laws sanctioned the practice of decimation. But these absurd cruelties were protested against by the holy canons of the pontiffs, who loudly demanded that they should no longer be permitted to disgrace jurisprudence, as we see in the 4th canon, *Non oportet ex Laodicensi 36*, et can. 1. *ex conc. rom. sub Gregorio II ad superstitionum evellendas reliquias edita, quibus adhuc Longobardi detinebantur*. The practice of torturing was still continued, it is true, but not as before. Little by little, it was entirely discontinued through the intervention of the popes.* Another

* It is true that the use of tortures still existed at the close of the last century, but not to such a barbarous extent as in the time of the Longobardi. The popes endeavored to diminish those cruelties, and finally abolish them entirely. Leo X tolerated them for the greatest crimes only. Paul III, by the Const. 59, ordained that in the above mentioned cases torture should not be inflicted unless with *prævia indicia sufficientia*. Pius IV desired, even in such cases, either that they should be entirely abolished, or that a copy of the indictment should be furnished, to enable the accused party to answer in his own defence, *Farinac. cons. 103 per tot.* It was finally abolished entirely.

inhuman law existed in the ancient criminal codes. By the Nov. 89 *ex complectu*, both father and mother were exempted from any obligation of supporting illegitimate children. Was the crime of the parent then to fall upon the innocent offspring? Pope Clement III repealed this law by the chap. 5, *Quum haberet et ibi gloss, final Decret.* lib. 4, tit. 7, *de eo qui duxit in matrim, etc.* The Napoleonic code (I neither intend to praise or blame it), which made so much noise during late years, took the greater part of its ordinances and articles from Justinian, as we can see by comparing, with the Roman laws, the official translation printed at Milan by Sonzogno, 1811, vol. 3. However the editors of this code were aware that if the Roman laws were copied without the alterations made by the popes, the Napoleonic code would be defective. They were therefore obliged to take some things from the canon law. The article 333, granting to children, legitimated by a subsequent marriage, the same rights which would have been theirs had they sprung from that marriage, is taken from the chap. *Tanta vis Extra qui filii sint legitimi*. In the same way, the art. 756, which establishes with regard to natural children, that they cannot inherit unless acknowledged by their parents, is an ordinance borrowed from the canon, *Quid est, quest.* 7, caus. 35, and it is a very just one, for though they have a right to be supported, they have not therefore a right to inheritance. We have given these extracts to show that, without the corrections made by the pontifical authority, the Justinian code is a defective code. Therefore it has been improved by the popes; and hence it must be inferred that they have ameliorated the imperial law; in a word, they have benefited jurisprudence.

To whom are we indebted for the progress of the science of jurisprudence? The earliest schools of law appeared in the papal states. Not only Italians, but foreigners were obliged to study law within the papal territory. *Historia juris Romano Neapol. edit. Neapol. 1760, typograph. Gravier, pag. 88* —“*at vero cum temporum barbarie rerum civilium ordo ac literarum splendor defecerit.* (He alluded to the ill fortune of the Justinian jurisprudence which flourished in the sixth century, and was subjected to a thousand political vicissitudes commenced by the barbarians

that entered Italy in the seventh and eighth centuries, and continued under other different circumstances in the ninth century.) *Diu id mali perduravit, ut nemo, qui jus Romanorum doceret. Et certe primus Peppo Bononiæ eam artem profiteri cepit, ac deinde Innerius Germanus quem Constantinopoli jus didicisse scribit. Innocentius Cironius Observat. juris. can. vol. 5, et post has alii. Qui adeo profecerunt ut Itali Bononium se conferentes, ut jus civile discerent, mire capi cæperint juris studio, atque Italorum exemplo cæteræ gentes.*”

Renazzi, in his *History of the Universities of learning in Rome*, affirms, that at the end of the thirteenth century, Boniface VIII, by founding the celebrated Roman university gave a powerful stimulus to the progress of legal studies. Hence also the reforms in the practice of the bar. How the practice of the Roman *jus civile* was carried on before, it is difficult to say. We may obtain a slight idea of it by some laws *de officio judicis, de publ. judic. etc.* There were judges who *jus dicebant*; there were others who *judicare dicebantur*; there were those *pro tribunali sedentes*; and there were others called *de Plano*; there were some who *de jure cognoscebant*, and there were others who *exceptionem, replicationem, triplicationem, etc., audiebant, contestataque lite, dabant judicem*. The whole chapter, entitled *de extraordinariis cognitionibus*, comprised a thousand other different proceedings.*

The successors of Boniface applied themselves to remove from the civil code the superfluous ordinances that intervened when a case was to be put on trial. Pope John XXII effected the first amelioration. The pontiff Martin V, in a bull dated 1422, approves of the above mentioned amelioration, and ordains that they be observed also *ab auditoribus rotæ Romanæ ac advocatis procuratoribus ac notariis ejus curiæ*, which ameliorations were afterwards brought to perfection by Pius IV in the year 1561 by a bull, commencing, “*In throno justitiæ super omnes gentes et regna meritis licet imparibus, superna dispositione constituti, ad ea quæ juris et justitiæ cultum et observantiam concernunt, dirigimus potissimum aciem nostræ mentis, ut universis nationibus ad sedem apostolicam omnium fidelium matrem et magistratam pro*

* See Einnc. in the work already cited, section 854 and 1318, note.

*litium et controversiarum inter eos vigintiūm decisione recurrentibus longis judiciorum curricula sublati, ac minoribus, quam fieri potuit dispendiis, opportune consulatur.”**

The popes encouraged lawyers in the study of this science.† Medical jurisprudence was little understood. Alexander VII induced Paolo Zacchia to write a treatise upon it in one folio volume, which is entitled, *Questiones medico-legales*. At the instigation of Philip Minutolo, archbishop of Naples, Charles II, king of the Two Sicilies, entrusted to twelve juriconsults the compilation of the code of usages for his kingdom, by which means barbarous customs were removed from the jurisprudence of the age.‡

The founding of places of public charity, whereby the law against usury, sanctioned by Justinian, were carried into execution, contributed equally to the improvements of which we are speaking. A misinterpretation applied to the answer of Scevola, brought forward by Triboniano in the law, 5 ff. *de nat. fœnor*.

* The *Literary Journal* of Naples, the *Lucifero* ann. IV of the 8th of Decemb. 1841, No. 44, in an article, signed by V. Lamonsco, glancing at the question of law treated by Nicolas Nicolini, attorney-general of the king, in the Supreme Court of Naples, quotes the following words: "Judges have two step-mothers," said Plato, "delay and precipitation." I contend that the popes have endeavored to avoid both extremes.

† The famous juriconsult, surnamed the Fountain of the Law, who taught law first in Bologna and afterwards in Paris, was Henry Bartolomei, who lived in the thirteenth century. As a reward of his merit, he was made a Cardinal by Urban, IV in 1261. See the word Bartolomei, in the Dictionary of the celebrated Chevalier Maroni.

‡ Cit. Hist. juris Romano-Neapol. p. 186.

gave rise to the decretal of Gregory IX, *cap. 1 ult. de usuris*. Upon this decretal there arose other serious controversies.

Finally, the college of lawyers, called consistorial,* invested with the administration of Rome, have conferred innumerable benefits upon jurisprudence, since its efforts were directed to the amelioration of its schools. What more then could be required?

The Justinian laws have been reformed by the sovereign pontiffs. Those legislators who have attempted to follow the imperial code, and base their ordinances upon it, have perceived that, without the corrections introduced by the popes, they would have a defective code. This to us is clearly manifest. It has also been seen that the first university for the improvement of jurisprudence flourished in the pontifical states. And, finally, it has been shown that the sovereign pontiffs adopted every means to induce lawyers to pursue this study, in order to bring the law department to perfection, and make it productive of the most beneficial results. We could add much to what precedes; we could bring forward many other arguments. But it is unnecessary: the demonstration which we have given, though very short, is unanswerable; we fearlessly leave the decision to the friends of justice.

* The order of the consistorial advocates originated in 1166. "It is a very respectable body of lawyers, who furnish, always, gratuitous service for the poor, the imprisoned, and especially those under capital conviction." See the celebrated Moreau, and Dr. England's *Cerem. of H. Week*, p. 27. Clement IV, Boniface VIII, Paul V, Innocent X, Clement VIII, Benedict XIV, &c., had been members of this body.

HISTORY OF THE PAPACY.

Continued from page 531.

ST. GELASIUS, born at Rome, as he himself declares, although most writers call him an African, after having been secretary to St. Felix, succeeded him on the 2d of March, and held the see for four years, eight months, and eleven days. This pope, like his predecessor, was occupied with the troubles of the eastern church, which he could not terminate. Euphemius, patriarch of Constantinople, not being willing publicly to condemn the memory of Acacius, Gelasius constantly refused to

communicate with him. We mention, as another proof of his zeal, that he burned the books of the Manicheans, whom he banished from Rome. To this zeal, Gelasius joined great knowledge; the sacramentary which bears his name, although it may not be entirely his, his decretal upon the authentic books, his letter to the Emperor Anastasius in defence of the council of Chalcedon, his treatise against Eutyches and Nestorius, show his intimate acquaintance with ecclesiastical

matters. In the acts of the council of seventy bishops, which Gelasius convoked at Rome in the year 494, and during which a catalogue of the holy Scriptures was drawn up, conformable to that which the Catholic church receives at the present day, we find many fathers of the church mentioned with distinction, among whom are St. Cyprian, St. Athanasius, St. Gregory Nazianzen, St. Cyril of Alexandria, St. John Chrysostom, St. Ambrose, St. Augustine, St. Hilary, St. Jerome, and St. Prosper. Gelasius was the first who appropriated the Ember-days for ordinations. This pontiff to his zeal and knowledge united a rare piety, giving all the time unoccupied by his sublime functions to prayer or to holy conversations with the most worthy servants of God. Elevated to the most eminent dignity, he regarded it as a heavy burden, and a true servitude which rendered him accountable to the whole world. He assisted all the poor whom he could discover, and he himself lived like a poor man in the practice of the most rigorous austerities.

It is not surprising, then, that a pope so severe to himself should require a great regularity of manners in others. The Christians of that period unfortunately gave too much cause for his just reproaches. From the commencement of the fifth century, the number of disorderly Christians was so great, that St. Augustine believed himself obliged to warn those pagans of it who wished to become converts, that they might be less surprised and scandalized. The general laxity had crept even among the clergy. St. Jerome says of the ecclesiastics of Rome: "There are among them those who solicit the priesthood or deaconship that they may be able to approach women more freely; all their care consists in adorning their persons with costly and elegant apparel; they use perfumes and curl their hair with irons; rings glitter on their fingers, they walk with an affected gait; you would think them young bridegrooms rather than clergymen." St. John Chrysostom also found much to reform in the clergy and people of Constantinople. But Salvien has left a sad picture of the life of the African Christians at the time of the taking of Carthage by Genseric, king of the Vandals, in 439. "None were more corrupt," said he, "even among the barbarians. The senseless cries of the Christians of that city

filled the circus, and the theatre echoed with their infamous buffooneries, while the walls resounded with the noise of the enemies who environed them. Some were slaughtered without, while those within the city placed no restraint upon their impure desires; the noise of the various theatres and the sound of arms, the cries of the dying on one side, and the clamor of buffoons and of their spectators on the other, were so intermingled, that the lamentations of those who perished in the combat could scarcely be distinguished from the shouts of the people in the circus." Towards the end of this century, Pope Gelasius was obliged expressly to prohibit the celebration of the Lupercalia, which were games in honor of *Pan*, and still practised in Rome. He found Christians who publicly affirmed that those who did not appease the god Februerius would be afflicted with disease; and the holy pope reproached them severely with their disorders; they were neither Christians nor pagans; in delivering themselves up to superstitions or vice they ceased to be Christians, and for this reason we should not make religion responsible for the unworthiness of those who dishonored it by their conduct, which she regarded with horror. Gelasius died on the 21st of September, 496.

He was succeeded on the 28th of September by St. Anastasius II, a Roman, who reigned but one year, two months, and twenty-three days. Vainly did the latter endeavor to put an end to the schism of Acacius, and to withdraw from it the Emperor Anastasius, who persecuted the Catholics. But at a time when no sovereign in the world professed the Roman faith, and all were plunged in the darkness of heresy or paganism, this pontiff had the consolation of seeing one of the most powerful princes of Europe embrace the true religion; this was Clovis, first Christian king of France, who received baptism at Rheims, on Christmas day, 496, from the hands of St. Remi. At the commencement of the following year Anastasius wrote to Clovis to congratulate that "Most Christian king" on his conversion; this title a great number of his successors on the throne of France have faithfully realized.

After Anastasius' death, which took place on the 19th of November, 498, St. Symmachus was elected. He was a native of Sardinia, arch-deacon of the church of Rome, a man of aus-

tere life, great zeal, and spotless virtue. His reign, which lasted fifteen years and eight months, commenced with the sixth century, a difficult epoch, when the ministers of Jesus Christ were less pious, princes were less zealous for religion, the manners of people were less simple and innocent, the spirit of Christian charity diminished, and those great examples of virtue which shine forth at every step in the preceding centuries, were more rarely met with; an epoch, however, in which there were truly great bishops among the Gauls, and the apostolic see possessed some popes of extraordinary merit, such as St. Gregory the Great. King Clovis of France also rendered himself illustrious in so many ways that few princes can be compared to him.

During the ordination of Symmachus, who was a zealous adherent of the council of Chalcedon, Festus and Probinus opposed to him Lawrence, arch-priest of the basilica of St. Mary Major, who was the fourth anti-pope; it is even said that Lawrence, whose schism caused great disorders in the city, was elected only by means of the cabals and bribes of the patrician Festus, who had promised the Emperor Anastasius to make the pope subscribe to the formulary of faith, published in favor of the Eutychian heretics. To put an end to this schism, the two parties referred the matter to the judgment of Theodoric, king of Italy, although an Arian, and he decided that he should remain in the holy see who had been first ordained and had received the greatest number of votes. Upon which the appointment of Symmachus was confirmed, and Lawrence was the first to subscribe to the election of the true pope, who made him bishop of Nocera; but having afterwards caused new troubles, a council, held in 502, deposed him and sent him into exile. In the meanwhile Symmachus had much to suffer from the schismatics, whom Theodoric secretly supported; they accused him of great crimes, and Theodoric, in the year 501, assembled at Rome a council to deliberate upon the matter. The bishops represented forcibly to the prince "that the pope himself ought to assemble the council; that the holy see had that right both by the primacy derived from St. Peter, and by the very nature of the authority which the council exercised; and that there had been no example of a pope having ever been subjected

to the judgment of his inferiors." Theodoric having justified himself by the concurrence of Symmachus, the council proceeded to business, and declared the pontiff innocent. This decision having reached Gaul, the bishops became alarmed and appointed St. Avitus, bishop of Vienna, to write to Rome in the name of all, to complain of the prelates' having taken it upon themselves to judge the pope. "It is not easy," said he, "to understand how a superior, and still more the head of the church, can be judged by his inferiors." He praised the fathers, however, for having proclaimed the innocence of the pontiff. But the enemies of the pope were not satisfied; excited by the Emperor Anastasius, they published a calumnious libel against him as well as the judges who absolved him; condemned the form of their judgment, and demanded the convocation of a new council more numerous than the first. They were at length satisfied in 503. Ennodius, bishop of Pavia, produced an apology which he had composed for Symmachus, and in which he said that God permitted those only to occupy the pontifical chair whom he had predestined to be saints. Most of the popes, from the commencement of Christianity to that period, says Fleury, had lived such holy lives, that such an idea could easily have arisen. The apology was unanimously adopted. Symmachus excommunicated Anastasius, who had declared himself against the council of Chalcedon. The emperor, offended by this measure, accused him of Manicheism, although the pope had banished the partisans of that heresy from Rome; but the latter vindicated himself with all the dignity which becomes the Christian priesthood. In the midst of this opposition he built the churches of St. Andrew, St. Agatha, St. Pancras, Sts. Cosmas and Damian, martyrs, and St. Martin in the city, enriching them at the same time with superb chalices, ciboriums, shrines, and vases of massive silver. He is said to have ordained that the *Gloria in excelsis* should be sung at mass on Sundays and on the feasts of the martyrs. His charity for the poor was as great as his zeal for the adorning and enriching of churches. The last year of his pontificate, he appointed St. Cesarius, bishop of Arles, his vicar among the Gauls, with power to assemble councils; he gave him at the same time the *pallium*; and Cesarius is the first western bishop who wore

this badge. Clovis having received a crown of gold from the Emperor Anastasius, presented it to Symmachus, who placed it on the tomb of St. Peter. This pope died on the 19th of July, 514, after a reign of fifteen years and eight months.

St. Hormisdas, deacon, born at Frosinona, in Campagna, was elected on the 26th of July. He sent three legations to Constantinople, in the years 515, 517 and 519, to reconcile that church with the holy see, and the last succeeded in putting an end to the schism caused by the Eutychians. The fear of favoring the partisans of that heresy prevented Hormisdas from yielding, in the year 520, to the solicitations of the Scythian monks, who requested him to approve the famous proposition, "One of the Trinity has suffered:" although it would bear an orthodox sense, as Pope John II afterwards declared, adding that he suffered "in the flesh." The same year he condemned the doctrine of Faustus, of Riez, on grace and free will. During a pontificate of nine years and ten days, Hormisdas was a model of patience, charity and modesty, and watched, with indefatigable attention over all the churches: instructed the clergy in the duties of their state, and taught them psalmody. He rendered himself illustrious by the peace which he procured for the eastern churches, by his opposition to the Manicheans, whom he banished from Rome, by his alms, and his liberality to the churches. The most ancient privileges accorded to the monasteries of the west by the holy see, are attributed to Hormisdas. Among the letters of this pontiff still extant, the one addressed to Sallust of Seville, his vicar in Spain, shows how great was the authority exercised by the popes in the church, a long time before the false decretals. Hormisdas died on the 6th of August, 523.

His successor, Saint John I, a Tuscan, son of Constantius, and a priest, elected on the 13th of August, occupied the holy see but two years and about nine months, and died a martyr on the 18th of May, 526. The occasion of his glorious death was this: the emperor Justinus, having published an edict commanding the Arians to restore the churches which they had seized, to the Catholic bishops, Theodoric, the protector of Arianism, obliged the pope to go as ambassador to Constantinople for the purpose of inducing Justinus to recall

it. On arriving there, John received the greatest honors; all the inhabitants went out to meet him twelve miles from the city, bearing crosses and wax tapers; the emperor prostrated himself at his feet, and wished to be crowned a second time by his hand. John, as may be presumed, acted more as pope than as ambassador from Theodoric. On his return, Theodoric threw him into prison at Ravenna, where sufferings shortened his days.

Theodoric, after mature deliberation, fixed his choice upon Saint Felix IV, a Samnite, and son of Castorius, whom the Senate accepted as most worthy: he was ordained towards the end of September, after the death of that prince. God permitted him to govern the church with great zeal. Athalaric, successor of Theodoric, although an Arian, respected his pastoral virtues and granted him many favors. Thus, this king of the Goths, out of consideration to Felix, issued a solemn edict in favor of the liberties and privileges of the church, and took measures to insure a due respect for ecclesiastics. There is still extant a letter from this pope to St. Cesarius of Arles, in which he approves the regulations of the Gallic bishops, forbidding the elevation of laics to the priesthood before they have been well tried by the clergy. This good, simple, and humble pontiff died on the 12th of October, 530, after a reign of four years and more than two months.

The election of Saint Boniface II, a Roman by birth, but a Goth by descent, which took place on the 15th of October, was disturbed by the schism of Dioscorus, deacon of the Roman church and the fifth anti-pope. Supported by Athalaric, king of the Goths, this schism would have produced bad consequences, if God had not prevented them by the death of Dioscorus, which occurred some days afterwards. Boniface, alarmed at the troubles which had accompanied his promotion, and fearing that the same might occur at his death, forced the bishops, who were assembled in council in the basilica of St. Peter, in the year 531, to authorize him to choose a successor: he designated the deacon Vigilius. This novelty, contrary to the holy canons, was revoked in another council, and Boniface dying after a reign of two years and twenty-six days, John II, surnamed *Mercurius*, a Roman, and a priest of the title of St. Clement,

was elected to succeed him. John II was ordained on the 22d of January, 533, and his death occurred on the 27th of May, 535; consequently he occupied the holy see only two years and four months. It was he who, after the addition which we have already spoken of, approved the famous proposition, "One of the Trinity has suffered," which had made so much noise under Hormisdas.

The reign of St. Agapete I, or Agapetus, son of the priest Gordian, ordained on the 3d of June, 535, was still shorter than that of John, continuing but eleven months; although brief, it was most glorious. Agapete established in Rome an academy in which the belles-lettres were taught. Going to Constantinople, at the instance of Theodatus, king of the Goths, who feared that the emperor Justinian would carry the war into Italy, he opposed, with great strength of character, the heretics, and the protection which the emperor extended to them. Thus he would not see Anthymus transferred from the bishopric of Trebizond to the patriarchate of Constantinople through the influence of the empress Theodora, because that patriarch opposed, in union with her, the council of Chalcedon. Justinian, deceived by his wife, uselessly pressed the pope to communicate with him. Agapete, to the menaces which the prince made of sending him into exile, answered with heroic constancy, "I thought that I had spoken to a Catholic emperor, but I see that it was a Diocletian." He finally convinced the emperor that Anthymus was not orthodox, and induced him to consent to his deposition, which he himself pronounced in a council held at Constantinople. Agapete afterwards presented to Justinian a petition from ninety-two bishops, who represented to him the evils caused by the heretics in the church, and especially in the east. But he could not prevent him from carrying the war into Italy, the conquest of which appeared to him certain, from the measures which he had adopted. Agapete was on the point of returning, when a sudden malady carried him off on the 22d of April, 536. The disinterestedness of the holy pontiff rendered him so poor, that he was obliged to pledge the sacred vessels of St. Peter's church, to defray the expenses of his journey to Constantinople. Agapetus wished to excommunicate Clotaire I, king of France, for having slain Gautier

d'Yvetot, on Good Friday, in the church of Soissons, at the moment of the adoration of the cross.

St. Silverius, a native of Campania, son of Pope Hormisdas, who had been married before entering the service of the church, ascended the chair of St. Peter, on the 20th of June, and occupied it four years. Theodatus, king of the Goths, placed him there by force; but his accession was not considered canonical till after the clergy of Rome had consented to his appointment. Belisarius, the emperor's general, having taken possession of Rome, the empress Theodora, wife of Justinian, resolved to profit by this occasion to extend the sect of the Acephali, a branch of Eutychianism. Having vainly solicited Silverius to re-establish Anthymus in his station, and to abrogate the decrees of Chalcedon, she resolved upon his deposition. The protection which Theodatus had accorded to Silverius, served as a pretext to accuse him of favoring the Goths. She fabricated letters in his name, addressed to the hostile king; whereupon Belisarius deposed the pope and exiled him, on the 17th of November, 537, to Patara in Sicily, and appointed in his place, on the 22d of the same month, Vigilius, son of the consul John, and deacon of the Roman church. These violences were committed with the consent of Justinian, whilst Vitigius besieged Rome. But the bishop of Patara, warmly espousing the cause of Silverius, visited the emperor at Constantinople, menaced him with the judgments of God unless he repaired the scandal, and said to him: There are many kings in the world, but there is but one pope in the universal church. Justinian ordered the recall and re-establishment of the pontiff, but, as he re-entered Italy, he was again arrested by Belisarius, at the solicitation of his wife, who wished thus to find favor with the empress, and banished him to the island of Palmaria, opposite Terracina. The bishops of Fundi, Ferma, Terracina and Mintern, visited him there; and with them he held a synod and excommunicated Vigilius, who had been bribed to usurp the apostolic see. He was so much offended by this proceeding, that he caused Silverius to be more strictly confined; and this good pope died of starvation and grief on the 20th of June, 540. Others say that he was murdered at the instigation of the wife of Beli-

sarius. Divers miracles were wrought at his tomb after his death.

The election of Vigilius, evidently null, was ratified after the death of the true head of the church, and this pope afterwards governed the church for fifteen years, with as much piety and zeal as he had shown violence, cruelty, and avarice during his schism. Vigilius was but a deacon when he accompanied St. Agapetus to Constantinople; Theodorus then promised to place him in the chair of Peter, provided he would annul the acts of the council which had deposed Anthymus of Constantinople, Severus of Antioch, and Theodosius of Alexandria, on account of their attachment to Eutychianism. Vigilius consented, and his intrusion into the papal see followed. After he had become a legitimate pope, he always professed in public the Catholic faith; he also wrote to the empress in the most energetic terms: "But a little while since, I spoke in a sinful and senseless manner. Now I will consent to nothing that you have required of me; I will not recall an heretical and anathematized man." At Constantinople, in the year 547, he showed the same firmness. The publication of a sentence of condemnation against Theodosius and the Acephali, caused him to be dragged through the streets with a cord round his neck, and thrown into a dungeon; the death of Anthymus terminated these cruelties. The same scandal took place on the occasion of the *Three Chapters* which Justinian had condemned by an edict, in 545, and also wished the pope to condemn. These were writings in a high degree censurable, but emanating from authors whose personal orthodoxy seemed to be acknowledged by the council of Chalcedon. Vigilius also feared lest, in condemning them, he might seem to accuse their authors of heresy, and to encourage the Eutychians. Although he had convoked a council to pronounce upon this question, he nevertheless continued to be attacked with so much violence, that on one occasion he exclaimed: I declare to you that, though you may hold me captive, you cannot control St. Peter. Afterwards, assailed by atrocious persecutions, he was obliged, in order to save his life, to take refuge in a church. Thither the prætor entered, accompanied by armed soldiers, for the purpose of arresting the pope, who held to the pillars of the altar,

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but the people compelled the prætor to withdraw. But the sixth œcumenical council having condemned the "Three Chapters" in 553, Vigilius himself condemned them, with due indulgence, however, for their authors. The enemies of the church have no reason to declaim against this apparent instability in the conduct of Vigilius. He refused to regard those men as heretics whose faith appeared to him pure, though their writings were more or less exceptionable. Nor would he, in condemning those writings, consider the authors themselves as under censure, lest the Eutychians should take advantage of this disapprobation. Vigilius died at Syracuse in Sicily, on the 10th of January, 555, some say of poison. When we consider that the trouble, which was a natural consequence of the first intrusion of Vigilius, gave him a character of irresolution unworthy of the chief Christian pastor, we should not judge him too severely; because the least faults in men, who occupy a station constantly illustrated by great qualities, are more prominent than if they held any other situation, however eminent it might be. And this is the case particularly with the see of Rome. What empire or government, from the commencement of the world, has had so long a series of rulers, illustrious by their knowledge, justice, wisdom, and piety? All the popes, down to Vigilius, are honored in the church, with the exception of Liberius; and even he retrieved his fall with so much courage that Saint Ambrose constantly speaks of him with admiration. Comparing him with his predecessors, we may be inclined to judge harshly of Vigilius, and, accustomed as we have been to see the chair of Peter adorned with sanctity, it seems strange to us to meet with a man who is not actuated by supernatural motives; but this pontiff was at least great in the fervor of his repentance and in the courage with which he met outrage and violence.

Under the pontificate of Vigilius, in the year 543, died St. Benedict, founder of the monastic life in the west.*

Saint Pelagius I, a Roman, and deacon of the church of Rome, who succeeded Vigilius on the 16th of April, 555, had been his legate at Constantinople, whence that pope had recalled him ten years before. He owed his ele-

* Histoire des ordres religieux, v. i, p. 60.

vation in part to Justinian, who knew his merit. He was a fellow-sufferer, and not the author, as his enemies said, of the persecution which assailed Vigilius on account of the Three Chapters, and he himself condemned them, after having at first spoken favorably of them. Misled by the calumny, many of the faithful separated themselves from his communion. The desertion was so complete, that only two bishops of all Italy were present at his consecration. In this general abandonment, Pelagius, following the advice of the patrician Narsus, ordered a procession to be held, after which, having ascended the tribune in the church of St. Peter, holding the Gospel in one hand and the cross in the other, he solemnly declared himself innocent of having contributed to the death of Vigilius; he invited the clergy to concur with him in the good government of the church, avowing the purity and disinterestedness of his intentions; he finally ratified his declarations by great largesses. Having repelled the attack upon his character, Pelagius had yet to extinguish the schism to which the condemnation of the Three Chapters had given rise, and the undertaking was the more delicate, as the schismatics endeavored to throw suspicion on the purity of his faith, on account of his former opposition to the condemnation of the *Three Chapters*. But Pelagius, as well as Vigilius, did not wish to confound the defenders of orthodoxy, who were perhaps too violent, with the partisans of an acknowledged error; and if he at length condemned the *chapters*, he did so with prudence; the condemnation of the writings no longer affecting their authors, and the heretics moreover being no longer able to take advantage of that condemnation. Nothing was more reasonable than this conduct, though apparently fluctuating. The bishops of Tuscany having, by their refusal to adhere to the fifth council, separated from the communion of Pelagius, he wrote to them in these remarkable words: "How is it that you do not believe yourselves separated from the

communion of the whole Christian world, if you do not mention my name, according to custom, in the performance of the holy mysteries, since in me, all unworthy as I am, subsists at present the firmness of the holy see with the succession of the episcopacy?" To calm the uneasiness of the bishops of France, who also imagined that the faith had been changed in the last council of Constantinople, the pope sent to king Childebert his confession of faith, in compliance with the wishes of that prince. The letter which encloses this act contains these words, which are worthy of notice: "We should be careful, for the purpose of avoiding scandalous suspicions, to send our confession of faith to those kings whom we respect, and to whom the divine Scriptures command us to be subject." Pelagius, during a pontificate of four years, occupied himself in reforming the morals of the people and repressing novelties; he was also remarkable for his charity. He died on the 2d of March, 556.

From that epoch, the vacancies in the holy see became longer than before, because Justinian and his successors, following the example of the Gothic kings, required that the confirmation of the emperor should be obtained on the election of the sovereign pontiffs, before they could be installed. We have already seen that, from the time of Odoacer, the sovereigns of Italy exercised this authority.

The irruptions of the barbarians into Italy having caused the loss of most of the acts of this period, we know little of St. John III, surnamed Catalin, a Roman. His reign lasted nearly thirteen years, from the 27th of July, 559, to the 3d of the same month, 572. He finished the church of SS. Philip and James, which had been commenced by his predecessor; and adorned it with many historical paintings, part in mosaic, and part in colors. It is believed that from the dedication of this church the feast of these two apostles was celebrated on the 1st of May.

ST. CHARLES BORROMEO.—NOVEMBER 4.

ON the fourth day of this month, the church in her office celebrates the memory and the virtues of the illustrious Cardinal Charles Borromeo. He is presented to our admiration and respect, as one who, in the evil days of the sixteenth century, labored most indefatigably and effectually to restore to the church of God its pristine glory. He commenced at a very early age to give an example of sincere piety, and when placed upon the candlestick of the church, he followed the injunction of the prince of the apostles, by becoming in all things the pattern of his flock. In fact, we may regard St. Charles as the principal instrument, in the hands of a merciful Providence, to bring about a true and universal reformation of the abuses and scandals which existed to a great extent among the laity and clergy of that period. The method adopted by the saint to accomplish this holy design, was first to practise himself every virtue in a high degree of perfection, and secondly to procure the termination of the council of Trent and the execution of its wise and salutary enactments.

St. Charles was born on the 2d of October, 1538, in the castle of Arone, fourteen miles from Milan. His father, Gilbert Borromeo, count of Arone, belonged to a very ancient family of Lombardy, and rendered himself conspicuous by the fervent manner in which he discharged the obligations of a Christian, and practised the counsels of the Gospel. He recited daily the canonical office on his knees; communicated every week; spent a considerable time in mental prayer, and showed himself the father of the orphan, and the generous friend and helper of those who were in need. His consort, the Countess Margaret, mother of our saint, was the model of ladies in the high circles of Milan, and led so retired a life that she scarcely ever left her house, unless to visit the church or some monastery.

All the children of these religious parents, six in number, were the imitators of their pious example; but Charles, who was the second son, outran them all in the path of heroic sanctity. His parents, judging from his rare piety, that he was called to the ecclesiastical

state, obtained him admission to the clerical tonsure as soon as his age would permit it.

He was instructed in the first rudiments of knowledge in the schools of Milan, and studied civil and canon law at Pavia, under the renowned professor Francis Alciat, who was subsequently made cardinal at the recommendation of our saint. Charles was considered by some as wanting the necessary qualifications to succeed in the study of law; because an impediment of speech and the love of silence prevented him from making a display of his abilities. By uniting, however, an assiduous application with a solid judgment, he overcame all difficulties, and went rapidly through the usual course. His fervent devotion suffered no detriment from the distractions and dangers of a university. The enemy of souls made more than one attempt to corrupt the innocence of the youthful student, by employing for this purpose the wickedness of those around him; but his malicious designs were frustrated by the unremitting watchfulness of Charles, by his recourse to frequent prayer, and his weekly reception of the body of Christ. The death of the pious Count Gilbert interrupted for a while the studies of his son; which were terminated at length at the close of the year 1559, when he received the degree of doctor. On leaving Pavia, Charles repaired to Milan, where he received the news of the election of his uncle to the papal chair. The new pope, formerly styled Cardinal of Medicis, took the name of Pius IV. On an occasion like this, so well calculated to gratify the vanity of a near relative of the pontiff, and awaken his ambition, the young saint, thoroughly convinced of the hollowness of all human grandeur, gave no sign of extraordinary joy. He even continued to pursue his ordinary occupations at Milan, whilst his brother set out for Rome to present his congratulations to his uncle. The pope, desirous of elevating his nephew to a dignity in the church, sent for him, and on the last day of December, 1559, created him cardinal. Two months later he appointed him archbishop of Milan. Charles used every means to decline these honors, but without success: he abso-

lutely refused however the office of chamberlain, which is the most lucrative at the court of Rome. The confidence which the pope placed in him was unlimited, and he may be said to have governed the church in the name of his uncle. The attention, zeal, and wisdom which the young cardinal manifested in the affairs committed to his care, rendered him the support and consolation of the pontiff, amidst the difficulties and troubles with which the government of the universal church is attended.

The glory of God was the great aim of the saint in every one of his actions and undertakings. He elicited public admiration by his disinterestedness and impartiality, never allowing his judgments to be influenced by human considerations. To guard against error, he always consulted men of known prudence and virtue, whom he kept near his person. The multiplicity of affairs was not deemed by the saint a sufficient reason to relax the attention which he owed to himself, and he knew how to spare time for his spiritual improvement; for prayer, study, and reading. He considered it also his duty to encourage and patronize literary men, who devoted their time to the composition of useful works. He even established in the Vatican a society of learned members of the clergy and laity, with a view to promote the practice of religion and the cultivation of the sciences.

As St. Charles could not govern in person the diocese of Milan, he commissioned a bishop, with the approbation of the pope, to exercise in his name the episcopal functions. His delicate conscience however was not at rest on this subject, until he had consulted the pious Bartholomew des Martyrs, archbishop of Braga, who assured him that he was accomplishing the will of God in assisting his aged uncle in the government of the universal church.

St. Charles' only brother having died in November, 1562, many of his family solicited him to abandon the ecclesiastical state, to which he was not yet irrevocably attached, and to enter upon a married life, to be the support and consolation of his relatives. The saint refused their request, and, to free himself from their future importunities, he received holy orders the same year.

The following year, 1563, is memorable in the annals of the church for the termination of the holy council of Trent. It was mainly

through the exertions of our saint, as we observed before, that the labors of this illustrious assembly were brought to a conclusion. It had no sooner separated than Charles took measures to procure the execution of the decrees that had been enacted for the reformation of discipline. At his instance, the pope urged the bishops to found in their respective dioceses ecclesiastical seminaries, upon the plan and according to the express wish of the fathers of Trent. To give the example, the pontiff established one in Rome, the direction of which was entrusted to the Jesuits. It is likewise to the zeal of St. Charles that we are indebted for the well-known "Catechism of the Council of Trent." Its principal author, whom St. Charles detained at Rome, in order to compose it, was a Dominican of the name of Francis Foreiro, who had himself been present at the council, as theologian of the king of Portugal. Two bishops aided him in his work: Leonard Marini, archbishop of Lanciano, and Giles Forscarari, bishop of Modena. The catechism appeared in 1566.

St. Charles, whilst at Rome, entrusted the direction of his conscience to Father Ribera, a learned Jesuit. With his approbation, he made it a rule to wear no silk dress; to meditate two hours every day, and to fast once a week on bread and water. Unable to feed his flock in person his paternal affection led him to write frequently to his vicar-general for the purpose of recommending it to his attention and zeal, and he moreover sent him some fervent missionaries of the Society of Jesus, to whom he gave a mission, so as to effect more good by their continual presence among his diocesans.

Ormanetto, the vicar-general of the saint, commenced, by his direction, the foundation of the buildings intended for a seminary. He was also instructed to convene a synod, and to visit the churches and monasteries. But as the success did not correspond to his zeal, and some abuses appeared incurable, he wrote to the cardinal for permission to withdraw. Charles, sensibly afflicted on learning this, solicited his uncle for leave to go to Milan, to hold a provincial council, and visit his diocese.

He left Rome on the 1st September, 1565, and after a few days' stay at Bologna, arrived at Milan, where he was received by his people as a second Ambrose, amidst great demonstrations of joy. The cathedral was the first

place which the saint visited. On the Sunday following, he preached to his flock a most pathetic discourse. Shortly after, he opened his first provincial council, at which thirteen prelates were present, two cardinals, and eleven bishops. Public admiration was raised to a high degree, at the spectacle of a young cardinal, of only twenty-six years of age, presiding over a council with so much dignity and so much zeal for religion. The regulations enacted in this assembly related chiefly to the reception and the observance of the decrees of Trent, to the reformation of clerical morals, the celebration of divine service, the administration of the sacraments, and the mode of teaching catechism on Sundays and festivals. After the close of the council, our saint undertook the visitation of his diocese, but the dangerous illness of the pope compelled him to suspend it and hasten to Rome.

On reaching the city, he learned from the physicians that the malady of the sovereign pontiff was mortal. He immediately proceeded to his apartment, presented him a crucifix, and exhorted him to turn his thoughts exclusively towards heaven, to dismiss from his mind every earthly care, and improve the short time that remained, in preparing his soul for death and eternity. The pope received his advice with gratitude, and the saint gave the most positive orders that no one should speak to him of any thing that might disturb his thoughts. He remained with him until death; administered to him the holy viaticum and extreme unction, and had the pious satisfaction of seeing him expire in sentiments of faith and piety.

The cardinal attended the conclave in which Pius V of holy memory was elected, four weeks after the demise of his predecessor. The new pontiff desired that the saint should retain all the dignities bestowed on him by his uncle, which attached him to the court of Rome; but Charles, eager to remove the disorders which existed in his diocese, obtained permission to reside among his flock, and to discharge in person the duties which his title of pastor imposed on him.

Free now from every other occupation, he set about the reformation of his people with incredible zeal. He first regulated his own household, so as to render it a model of regularity for the imitation of his flock. He scarce-

ly set any bounds to his austerities, notwithstanding the fatigue he was obliged to undergo in his apostolical excursions. Several years before his death he was accustomed to fast every day, except Sundays and festivals, on bread and water. Fleshmeat, fish, eggs, and wine, were prohibited articles for him. During Lent he ate no bread, but lived on pulse and dried figs. This abstemiousness he still increased during the holy-week, and at no time of the year did he eat more than once a day. His abstinence had cured him of an obstinate complaint whilst he studied at Pavia, and had given rise to the *remedy of Cardinal Borromeo*, which designated a long and strict fast. Several eminent personages, informed of the extraordinary mortifications of the saint, exhorted him by letter to have more regard for his health. In deference to a representation of this nature from Gregory XIII, he for a while moderated the rigor of his fasts, but resumed them afterwards, and observed them until the end of his life. Among the practices which he employed "to crucify the flesh," was the wearing of a hair-shirt, and sleeping very little, and only on a chair or a hard bed. When he was urged by his friends to be less austere in his mode of life, he justified his course by adducing the example of one of his relatives, a general in the army, who took as little repose as he did, and in the same careless way, adding; "Ought not a bishop to do as much, he who is bound to wage war against hell?" It was said with truth by the prelate who preached the funeral oration of our saint, that he used for himself only so much of his revenues as was barely necessary to purchase a morsel of bread to eat, and a little straw to lie on.

The austerities of St. Charles did not render him severe to others; he was a pattern of meekness. His humility was also very sincere, and the dignities which he wore were never capable of inspiring him with the least sentiments of pride. He looked upon them as burdens which he had to bear for the public good, and for the honor of God. His love for poverty was extraordinary. By his orders all the statues, paintings, and tapestry which adorned his palace, were removed. The garments he wore under his ecclesiastical habit were so threadbare that, on one occasion, having offered them to a mendicant, they were declined. This self-denial enabled him to be

more liberal towards the poor, and more munificent in the erection and repairing of public edifices. His generosity and disinterestedness were signally displayed at one time, in dividing between the indigent and the hospital, the proceeds of the sale of a large estate. Mortified at the thought of having so much money deposited in his house, he had it distributed on the same day that he received it. The only relaxation which he allowed himself was a change of occupation; he abstained from reading the newspapers, considering them opposed to the spirit of recollection.

St. Charles approached the tribunal of penance every morning before offering the holy sacrifice. Every year he made two spiritual retreats and two general confessions. To lead his people into the way which he himself followed, and to remedy the numerous disorders among them, he held six provincial councils, and eleven diocesan synods; and with a truly episcopal firmness he caused the regulations of those assemblies to be punctually executed, even by those who pretended to claim the privileges of rank or station. By repeated and persevering efforts, he overcame the natural difficulty he had in expressing himself, and had the consolation of witnessing the most salutary effects resulting from the fervor and zeal with which he announced the word of God. He strongly exhorted the parish priests to teach the catechism on Sundays and festivals, and he established schools in which were taught the rudiments of the Christian religion. These were the first Sunday schools.

In the numerous visitations of the different parts of the extensive archdiocese of Milan, the apostolical prelate underwent great hardships. During these visits, he either walked, or rode on horseback; he made it a point to lodge with the pastor of the place, how mean soever was his house, and he took pleasure in administering himself the holy communion to those who presented themselves.

The ardent zeal which he exhibited in the extirpation of abuses, raised against him more than one enemy. Even certain ecclesiastics, whom he had compelled to lead a life more conformable to their vocation, harbored a deep resentment against him. One of them, a member of the order of Humiliati, undertook, for a sum of money, to deprive the bishop of his life. On the 26th October, 1569, having

taken his position at the entrance of the chapel of the archiepiscopal palace, he fired a ball at the saint while engaged with the members of his household in the recitation of night prayers. The servant of God continued the prayers without any emotion, offering his life as a sacrifice to its divine author; for he supposed himself mortally wounded. But Providence miraculously interposed, and it was found that the ball, which had struck him on the shoulder, had fallen at his feet and only slightly soiled his rochet. The assassin, with three accomplices, was executed, notwithstanding the efforts of the saint to save his life: and the order to which the criminal had belonged was suppressed.

Pius V having died in 1572, St. Charles went to Rome for the election of his successor. He concurred in the choice, made by the sacred college, of Cardinal Buoncompagno, who assumed the title of Gregory XIII. Three years later, he visited again the eternal city to gain the jubilee of 1575. The ensuing year he proclaimed the same indulgence in his own diocese, and declared to the people who refused, during that holy time, to abandon their profane amusements, that the wrath of God would shortly overtake them. A pestilence soon made its appearance, and continued its ravages for six months, sweeping off great numbers in its course. The devoted pastor offered himself as a victim for the sins of his flock, and assisted at three processions, walking barefoot, with a rope tied around his neck, and his eyes fixed upon a crucifix which he held in his hands, while the blood, issuing from a wound in his foot, bedewed the way along which he passed.

St. Charles continued for seven years after this event to edify the church, and to retrace in his person all the virtues which distinguished the most holy bishops of the primitive church. Having fallen sick whilst performing the exercises of a retreat, he ended his blessed career, after a few days' illness, at Milan, on the night of the 3d and 4th November, 1584. In 1601, the clergy of Milan were authorized by Clement VIII, in consequence of the miracles wrought by the veneration of our saint's relics, to substitute a mass in his honor, in the place of that which had been ordered in *perpetuam* for the repose of his soul. He was solemnly canonized by Paul V, in 1610.

THE RIVAL COLLEGES OF CONTROVERSY.

BY PROFESSOR WALTER.

THE following account of the two rival colleges of controversy, established in the early part of the reign of James I of England, is principally extracted from the Rev. M. A. Tierney's valuable additions to "Dodd's Church History of England," which, under his able editorial care, has progressed to the fourth volume.

In addition to the various establishments formed in foreign countries for the support of the mission in England, during the long and gloomy period of proscription and persecution to which Catholics in that country were doomed, there was one whose object was of a peculiar order, and whose foundation deserves to be recorded among the transactions of this period. It was known as "the college of Arras," in the university of Paris, and was intended partly as an institution where the clergy, who had completed their course of studies in the college, might improve and perfect their acquirements, and partly as a residence, where a certain number of writers might be maintained for the defence of their holy faith against the attacks of her adversaries. The idea of such an institution appears to have been borrowed, in the first instance, from a Protestant foundation of a similar nature in England. In 1609, Mathew Sutcliffe, dean of Exeter, suggested to King James I, shortly after his accession to the English throne, the propriety of establishing a college of divines, whose exclusive attention should be devoted to the maintenance of the reformed faith, and to the public vindication of its doctrines against the writings of its assailants. James, who prided himself not only upon his proficiency in polemic learning, but on more than one occasion evinced an ambition to break a lance in the controversial lists, entered warmly into the design. To a grant of land at Chelsea, and an order for a supply of timber from Windsor forest for the erection of the building, he added a donation of two thousand pounds, to be expended in carrying on the work. At the same

time he issued a patent of incorporation for a provost and seventeen fellows, besides two historians; authorized them to acquire lands in mortmain, to the annual value of three thousand pounds; and, in addition to other privileges and immunities, procured for their benefit the further grant of a valuable monopoly from parliament—that of erecting water-works to convey water from the river Lee, "in close pipes under ground, to the city of London and suburbs, for the perpetual maintenance of the said provost and fellows, and their successors, by the rent to be made of the said water." The preamble to this act thus recites the objects of the foundation: "Whereas his majesty, of his most royal and zealous care for the defence of true religion, now established within this realm of England, and for the refuting of errors and heresies repugnant to the same, hath been graciously pleased, by his letters patent under the great seal of England, to found a college at Chelsea, near London, and therein to place certain learned divines, and to incorporate the same by the name of "the Provost and Fellows of the college of King James in Chelsea, &c. In a *ells*. belonging to the dean and chapter, it is stated, that "there shall reside in it twelve [afterwards increased to seventeen] chosen men, who shall do nothing but write in matters of controversy; and there shall be two historiographers and a rector. Each of those shall have a hundred pounds a year, three chambers, a study, and his man allowed him at the common charge. They are to live on the rents of the lands to be purchased (as it is thought, in great abundance); and every man of them to live unmarried, or to leave his place."*

The clergy were not backward in imitating the example of their sovereign. The arch-

* The controversial doctors may not marry: For why? Some feared the object might miscarry; That double controversial din might drive The true polemic spirit from the hive; That scolding wives might keep eternal pother, And certain lectures displace every other.—*Anonymous*.

bishop of Canterbury presented "a fair library to the foundation, worth many hundreds, together with one hundred pounds in money." The deans and other dignitaries of the church poured in their contributions, while a rich endowment in money and lands, from Sutcliffe himself, at once secured to him the appointment to first provost, and taught the world to look forward to the permanence of the institution. Like many other establishments of much pretension, it, however, disappointed the expectations of the public, and languished on only till the death of its fourth provost, Dr. Wilkinson, in 1668. Old Fuller's account of its decline is characteristic of the author: "At present," says he, "it hath little of the *case*, and nothing of the *jewel*, for which it was intended. Almost rotten before ripe, and ruinous before finished, it stands bleak, like a lodge in a garden of cucumbers; having plenty of pleasant *water* [the Thames] near it, and store of wholesome *air* about it, but very little of the necessary element of *earth* belonging unto it. Yea, I have been since informed that seeing the college taketh no effect according to the desire and intent of the first founders, it hath been decreed in chancery, by the joint consent of Dr. Daniel Feally, the third provost, and Dr. John Prideaux, the surviving feoffee entrusted in Dr. Sutcliffe's will, that the farms he had bequeathed should return again to the possession of Mr. Halse, as the heir-general to the said Dr. Sutcliffe: on what condition let others inquire. All I will add is this:—as this college was intended for controversies, so now there is a controversy about the college; costly suits being lately commenced betwixt William Lord Monson, and the present provost, about the title of the very ground whereon it is situated."

We learn from the prince of gossips, Anthony Wood, that "on Thursday, February 16, 1682, the king, in his own person, laid the first stone for a hospital for maimed soldiers, at Chelsea, *where the college founded by Dr. Matthew Sutcliffe was sometime standing.*"

It was to be expected that a foundation of the above description, would rouse the Catholics, and especially the clergy, to renewed exertions in behalf of their religion, and that the plan of operations suggested by the new college would speedily be adopted by those against whom it was originally directed. In a

letter to Dr. Smith from Birkhead, arch-priest of England, and Prothonotary apostolical, dated August 20, 1609, he says: "Here there is much talk and great pretence made of a new college to be put up at Chelsea, near London, for the maintenance of learned men to write against the Catholics. It is thought that there is already collected above three thousand pounds for that purpose. How necessary then will it be for us to imitate our enemies, in the same kind, at Douay or some where else, if it be possible." Accordingly the erection of "a house of writers" became the subject of earnest discussion among the leading members of the clergy. By the earl of August and others of the laity, the scheme was loudly applauded: a gentleman named Sackville offered to support the undertaking with his purse; and Dr. Smith, who at that time was employed in Rome as the agent of the arch-priest, received orders to lay the matter before the pope, and solicit his approbation of the design. In reply to a memorial from Dr. Smith, his holiness, Paul V, commended the project, and promised to supply funds for the printing of such works as might be thought worthy to emanate from the college. For some time difficulties occurred in procuring a situation for the establishment. In the first instance it was proposed to place it at Douay; but opposition was made, and it was necessary to seek some other location. At length, in August, 1611, after some delay, and through the agency of Father White, the prior of the Benedictines at Douay, a small house, belonging to the abbot of St. Verdast, and situate near the Porte St. Victoire, in Paris, was hired. Here a few apartments were hastily fitted up; the conveniences necessary for the establishment were added; and on the 26th of October, 1611, Dr. Smith, who had returned from Rome, and had been mainly instrumental in completing the previous arrangements, formally took possession of the new residence. He was immediately joined by the Drs. Bishop, Champney, and Kellison, with Richard Ireland, and another clergyman, probably his own cousin, William Smith. Dr. Champney thus writes to More, October 25, 1611:—"Mr. Thomas Sackville is returned into England upon his own affairs. I pray God protect him, and send him well back again, for which purpose, you would do well to pray to God

for upon him dependeth much of our hope, not only in this project we have now in hand, but of other expectations; for assure yourself he is the fittest man I know to take away all *lets* [hindrances], and set forward all good designs: he has left us means to furnish a couple of chambers, besides the principal; so that we have already hired rooms for Dr. Smith and his cousin, and partly furnished them already. The nuncio promises us all assistance and favor, and he would be more forward therein, if he were commanded by his holiness so to be. We have thought of writing a letter to his holiness, entreating him to commend this affair to his nuncio here, and by him to some others, but more especially to the bishop of Paris, who can assist us greatly if he will, and I think he would if moved from thence." From a letter of Dr. Smith to More: "To morrow we go together to Cambrey [Arras] college, where we have taken some chambers to begin our work till God afford us better means. Our founder has left us as good as eighty pounds to furnish our house, besides one hundred and fifty pounds in England yearly, for the maintenance of our company. But this to yourself—only to let you know our foundation, and to incite you the more to commend him to God. Would to God his holiness would make choice of him to be a cardinal, as one who is most impartial and best understands our differences, and whom both this nuncio and that of Flanders greatly esteem. Dr. Bishop, we hope, will be with us ere long. Dr. Kellison has been here, and given us good satisfaction, promising us to come whenever we shall find his presence necessary, and otherwise to account himself of our company, and to come to us three or four times a year. There is also Mr. Ireland, a very honest man, a university man, well skilled in the tongues, and master of Westminster school, who, having sufficient maintenance of his own, intends bearing us company. Thus we are in good hopes of going forward; and, as I see the way before me, I will print my answer to Perkins in Latin [the work of Perkins here alluded to was entitled "*Problema de emendato Catholicismo Romanæ ecclesiæ*"]. This will give a taste of what we design to do, if we receive help. The nuncio and his auditor promise all assistance, and have no fear of the English ambassador, nor would our vice-protector have any,

if he favored the business; for as the auditor well observed: 'Shall the king of France forbid our king's subjects to write against his religion, when he does not forbid his own subjects to write against his own religion?'"

The Jesuits in Louvain have begun a similar institution, and have called thereto John Floyd, Lawrence Worthington, Michael Walpole, and Michael Freeman; so that there is like to be *honesta æmulatione*—an honorable emulation.

The following are the regulations for the establishment at Arras college, taken from a copy endorsed by Dr. Smith, belonging to the dean and chapter.

The principal ends of this pious work: 1st. To associate some of the ripest and most quiet and sociable men to write.

2d. To endeavor to maintain some towardly scholars, well advanced in learning in the course of Sorbonne, that they may be made perfect.

3d. To procure some relief for learned ministers converted, and other such like scholars.

Who are to be of it at the first, and what they are to observe: 1st. In the beginning, because the maintenance is slender, these five only are to be admitted to the company, of the riper sort, viz: Dr. Bishop, Dr. Kellison, Dr. Smith, Dr. Champney, and Mr. William Smith, a grave, ancient priest, and a very good linguist.

2d. For unity and good order's sake, it shall be set down by Mr. Archpriest, with the assent of some two or three other assistants, who shall be first, who second, &c., and also one of the doctors to be chief among them (as the syndic in the Sorbonne), each in his course: who first, and whether for one year or three, to be also declared by the said Mr. the Archpriest, and two of his assistants.

3d. That no other be admitted into the company, without the consent of the majority thereof; and besides that they have the consent of the archpriest and two of his assistants, together with that of Mr. Thomas Sackville.

4th. That each of the society do, once a week, say mass for their founder and benefactors, and once also for the common good of England.

5th. That, both in their studies and the answering of books, each of them be directed by common consent and by a plurality of voices.

6th. That one of the company be chosen by them to receive what is given them, and to record the same, and to make his account when he shall be demanded of the same.

7th. Because the institution is for the secular clergy, they of Company must principally respect Mr. the Archpriest, or whomsoever hereafter shall be the superior of the clergy in England.

8th. That they unite themselves, as much as may well be to the doctors of the Sorbonne, to have their good will and countenance.

9th. That they have especial care to adhere to the see apostolic, in all due obedience, and that they do not intermeddle in matters of state, or of bitter contention, and also that they abstain from speaking evil of the king, or of any great counsellor.

10th. That they think upon preaching on Sundays, if it may be done without hindrance of the appointed studies.

What books they should first take in hand :

1st. A brief and pithy Enchiridion of controversies, like that of Parkins, wherein the state of the question is to be set down clearly, and

the best arguments for the Catholic part, with solution of the best and most popular of the contrary. [Upon this rule was based Dr. Champney's excellent "Manual of Controversies," published in 1614.]

3d. Of the necessity of an ordinary mission.

4th. Of Antichrist.

5th. An explanation of the canon of the mass, and proof of that most holy sacrifice.

Having considered these articles, I think them very necessary to bring this pious work to perfection, and of the same opinion are my assistants with whom I have conferred on the same ; in token whereof, we have subscribed our names, this 28th of April, 1612.

GEORGE BIRKHEAD, *archpriest of*
England and prothonotary apostolic.

JOHN COLLETON, *assistant.*

EDWARD BENNET, *assistant.*

JOHN JACKSON, *priest.*

In conclusion, we may remark that for a series of years the college of Arras continued to be distinguished by the fame of its inmates, and by the learning which characterized their productions.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. V. CAMPBELL.

Continued from page 689.

REVEREND Mr. Carroll's reply to Rev. Mr. Wharton's attack was much admired by competent judges, and was generally commended for its courteous style. Although the time selected, and the nature of the attack upon their religion were calculated to excite indignation in the Catholics of America, Rev. Mr. Carroll abstained from acrimonious remarks, and from personal reflections upon the author, and disclaimed any attempt or wish to impute dishonorable or unworthy motives for his change of religion. The most severe remarks contained in the address of Mr. Carroll were those reproaching Mr. Wharton for pursuing a course calculated to excite prejudices against

Catholics in the minds of their fellow citizens. This portion of the address appeared in the last number of this Magazine. On the subject of religious liberty, Mr. Carroll was always animated. He was a zealous advocate of the right of every man to the enjoyment of liberty of conscience ; he was anxious as an American that this right should be admitted and enjoyed in the most complete and ample manner ; and he made it a matter of triumph, in his letters to his European correspondents, that his country had furnished an example in this respect worthy of imitation by the rest of the world.

In discussing the points in controversy with Mr. Wharton, Mr. Carroll treated them as

questions of theology purely, and examined them with the temper and learning of an adept in that sacred science, who was moved by a spirit of Christian charity to defend truth and dispel error, rather than a partisan battling for victory.

Mr. Wharton's letter contained the following passage: "If any should say (and I expect it will be said) that I was tired of the law which obliged me to live single, and was willing to unite myself to a more indulgent community, I can only refer such declaimers to the littleness of their own minds, where, perhaps, they will discover the ungenerous source of so illiberal a reflection. I make no scruple, indeed, here publicly to acknowledge that, for some time back, I have considered the law of celibacy as a cruel usurpation of the *unalienable* rights of nature, as unwarrantable in its principle, inadequate to its object, and dreadful in its consequences. The various mischiefs arising from it must be obvious to every man who will allow himself to reflect dispassionately upon this very absurd and tyrannical institution. Had this, however, been the only exceptional injunction of your church, I think I can declare before the God who is to judge me, that as I should have found it my interest, so I should have thought it my duty not to abandon her communion. No action of my life *ever* authorized you to suspect that any gratification whatever could induce me to part deliberately with my peace of mind, my honor, and my conscience. How circumstances may determine me to act, in this particular, is very uncertain at present; this however is evident, that when a person withdraws himself publicly from any society, the discipline of that society must cease to be binding."

In the concluding part of Mr. Carroll's address, he thus refers to these remarks: "The motives which led the chaplain to the step he has taken, are known best to God and himself. For the vindication of his conduct, he appeals to the dictates of conscience with a seriousness and solemnity which must add greatly to his guilt, if he be not sincere. He is anxious to impress on his readers a firm conviction that neither views of preferment nor sensuality had any influence on his determination. He appears to be jealous that suspicions will arise unfavorable to the purity of his intentions. He shall have no cause to impute to me the

spreading of these suspicions. But I must entreat him with an earnestness suggested by the most perfect good will and zealous regard for his welfare, to consider the sanctity of the solemn and deliberate engagement which, at an age of perfect maturity, he contracted with Almighty God. I pray him to read the two exhortations of that *enlightened doctor*, St. Chrysostom, to his friend Theodorus, who, like the chaplain, had renounced his former state, in which by a vow of celibacy he had consecrated himself to Almighty God. 'You allege,' says the saint to his friend, 'that marrying is lawful; this I readily acknowledge; but it is not now in your power to embrace that state; for it is certain that one who, by a solemn engagement, has given himself to God, as his heavenly spouse, if he violate this contract, commits adultery, though he should a thousand times call it marriage. Nay, he is guilty of a crime so much the more enormous, as the majesty of God surpasses man. Had you been free, no one could charge you with desertion; but since you are contracted to so great a king, you are not at your own disposal.*' See here how far St. Chrysostom was from considering the law of celibacy as 'a cruel usurpation of the unalienable rights of nature, as unwarrantable in its principle, inadequate in its object, and dreadful in its consequences.' He considered a vow of celibacy as an engagement, or contract entered into with Almighty God; independent, therefore, of the discipline of any society as to its binding power, and not to be released but by God's relinquishing his right to exact a rigorous compliance with the obligation of it. He thought that the sanctity of religion was interested in the performance of so sacred an engagement, according to Deut. xxiii, 21. 'When thou hast vowed a vow to the Lord our God, thou shalt not be slack to pay it, because our Lord thy God will require it. That which is once gone out of thy lips, thou shalt observe, and shalt do, as thou hast promised to our Lord thy God, and hast spoken with thy proper will and thy own mouth.' "†

The letter of Rev. Mr. Wharton was extensively circulated in the United States and republished in England.

A copy of Rev. Mr. Carroll's address, intended for his friend, Rev. F. Plowden, fell into

* Chrys. ad Theod. laps. Exh. 2. † Pp. 114, 115.

other hands before reaching him, and was published in England with some alterations and a postscript containing personal reflections upon Mr. Wharton, which caused great dissatisfaction among the friends of Rev. Mr. Carroll in England, and they immediately published a correct edition at Worcester, an exact copy of that printed at Annapolis, with a preface complaining and disapproving of the personal reflections upon Rev. Mr. Wharton. To this succeeded a second edition, published at London in 1785, with a preface defending the charges contained in the postscript to the first edition, and adding the offensive postscript to the second edition.*

It is needless to remark that Mr. Carroll never sanctioned these personalities, and never permitted an allusion to them in the American edition of his address. To one of his English correspondents, he remarks: "The mutilated republication of it was an impudent liberty taken with another's performance."

In a letter to Rev. Mr. Plowden, he thus refers to the subject of the controversy: "You will hear, before the receipt of this, that I was much deceived in my hopes of Wharton, and that your friends had too good grounds for their fears. He not only has renounced his religion, but has published a pamphlet, which, under the color of apology, is a malignant invective and misrepresentation of our tenets. I never expected to class amongst the number of authors; but I have been induced, by the compulsion of all of our gentlemen, to write an answer. I have just finished it, almost without books, or other necessary helps, and indeed without such leisure as is necessary to execute a work of this kind with any tolerable success. As soon as it is printed, you and my other friends shall receive a copy both of Wharton's letter and my address."

Writing again to the same gentleman, he says: "You have heard of Wharton's proceedings, and probably seen his pamphlet. Notwithstanding all advices from you and others, I still hoped that his conduct in England was owing to great vivacity, and a more liberal view of many things, than some of us educated in colleges ever dare take. I was loth to attribute it to motives which he has since avowed in his publication. I dare say that you will on perus-

sing it find it carries marks of being written long before it was published. The exultation of Protestants and discouragement of Roman Catholics compelled me to enter the lists with him. I wrote a hasty answer, amidst continual avocations, and almost without any materials but those which my memory suggested. I have directed Mr. Talbot to send you a copy of it, which I hope you will read with the indulgence to which the circumstances of writing it entitle me."

In a subsequent letter of June 29th, 1785, he thus refers to Mr. Wharton's answer:

"With mine to you I sent a copy of my answer to Wharton, and at the same time my own real opinion of it. That gentleman has again just published a reply, which, like his letter, is written with spirit and elegance, and interspersed with many sentimental passages. He has boldly denied facts which I did not suppose that any one now-a-days would have the effrontery to dispute; he has explained away his misquotations: he has vindicated particular passages in his letter by keeping his own words out of sight, of which you will see curious instances in his dissertation on the word *deus*, and in many places of his reply to my observations on infallibility. I have no inclination to enter the lists again. The Catholics, I hear from all sides, are confirmed in their faith; and as that was my principal, and, indeed, my only inducement to write at all, I shall forbear reviving a spirit of controversy, lest it should add fuel to some sparks of religious animosity which are visible at present amongst us.

"Mr. Wharton, soon after his departure from us, obtaining a living in the Delaware state, consisting of a small glebe-land, and a subscription of the neighboring members of the Protestant Episcopal church, to the real annual amount of perhaps £100 sterling. I hear that he has now quitted this living, and is invited to another in this state. But it being in a very unhealthy part of the country, and depending on precarious and generally ill-paid subscriptions, I presume he will not accept it. But there is no doubt of his writings and abilities recommending him to his new brethren, so that he will have good offers enough from them to put it in his power to choose that which will please him best."

In answer to these letters, Rev. F. Plowden

* A copy of this second London edition is in the Baltimore Library.

thus writes from Lulworth Castle, August 26, 1785: "Your friends have all read and admired your excellent address to the American Catholics. You have written as a scholar, a Christian, a gentleman, and a man of feeling. Though destitute of the conveniences which Mr. Pilling possessed, you have left him far behind. When I had read your work I easily foresaw the good effect which it has produced, in strengthening the faith of the North American Catholics, who must be too well apprised of the artifices of your antagonist, to need a rejoinder to his reply. I have not yet seen the latter, nor learned that there is any copy of it in England excepting one which the unhappy author sent to his friend Hawkins, to Worcester. This wretched man makes the whole controversy personal to himself. He has printed remarks upon your address *by a fair inquirer*, and they are subscribed J. H. This title evidently cannot belong to John Hawkins, and from this circumstance, as well as from the flimsy substance and absurd reasoning of the work, I am led to conclude that the *fair inquirer* must be the woman whom he mis-calls his wife. Take a specimen of his or her logic. He lays down the false antecedent that all Catholics acknowledge in the pope a power to absolve from religious vows, simple and solemn, and that they all admit the legality and validity of the many thousands of such dispensations which the late Ganganelli granted to monks and friars: *therefore*, he concludes, a man who does not acknowledge the authority of the pope, if he wishes to be released from vows, may appeal to his own conscience only, and act as it directs him. He announces an answer to Pilling's caveat now under the press, and which I hope you will receive with his *remarks*, as I have desired a friend in town to forward to you whatever has or may appear relating to this controversy. The English Catholics were in general satisfied with the intrinsic merit of Pilling's awkward and ill-jointed performance, but they all view with indignation (especially at Worcester, where I have lately been) the impertinence of —, who has reprinted your address in London, to which, besides omitting your note, p. 20, he has added a postscript replete with illiberal personalities. Mr. Wharton was not, nor could be forbidden by his ecclesiastical superiors to visit any particular persons in Worces-

ter (as the postscript asserts); and though you positively disclaim your spreading of any suspicions unfavorable to the purity of his intentions, yet the reader is left to suppose you to be the author of the postscript, in which the Catholics of Worcester are made to reproach him with 'his intimacy with a certain young female.' As the demand for your address is pretty general, Mr. Saunders is now actually printing it again at Worcester, fairly from the American edition."

In December of the same year, Rev. Mr. Carroll mentions having seen Hawkins' work, and thus refers to the controversy:

"I am much indebted to the English author (of a work he had been speaking of) for his too favorable opinion of my '*Address, &c.*' Talbot sent me Hawkins' annotations upon it: a pious performance indeed! Wharton's reply infinitely surpasses it in every thing but candor. There indeed they are on a level: but I have done with the controversy, which is now forgotten here."

Rev. Mr. Wharton was much caressed by his new brethren, and attended a meeting, as a deputy, of the first general convention of the Protestant Episcopal church, held in New York, in October, 1784.*

Referring to some material changes which were said to have been made in the liturgy by the Protestant clergy, Rev. Mr. Carroll writes to his friend, November 13, 1786:

"In all this my unfortunate friend (for so I must call him), though he is lately married, had a principal part. Had he not taken this last step, of marrying, I should have entertained hopes of him; but now I fear he has placed an insuperable bar to his return. Of late I have heard nothing more of him than what I have just mentioned. He lives in the small state of Delaware, bordering on this and Pennsylvania. He there serves a congregation upon a small subscription. I think I have heard that he likewise has some post in a college or school, in Wilmington, near his residence."

The Protestant Bishop White thus mentions a meeting between the two controvertists:

"Soon after the publications of Dr. Carroll and Dr. Wharton, the former made a visit to this city (Philadelphia), the other being also

* Wharton's Remains, vol. ii, p. 83.

here, and making his stay at my house. Dr. Carroll lodged at the house of Mr. Fitzsimmonds, a Roman Catholic gentleman, within a short distance of me. A part of the object of the journey was to procure an instrument, found to be necessary to complete the title to the tract of land referred to. Dr. Wharton, on hearing of this, repaired to the lodgings of his former ecclesiastical brother, whose desire in regard to the estate was complied with. I was gratified by the account given to me by Mrs. Fitzsimmonds, of the friendly manner of their meeting.*

Rev. Mr. Wharton was invited in 1795 to be principal of an academy at Burlington, N. J., and three years later became rector of St. Mary's (Protestant) church, which station he filled for thirty-five years. About the time of his assuming the rectorship at Burlington, it was reported in England that he had returned to the Catholic church, and one of Bishop Carroll's correspondents thus mentions it: "We have a report here, I know not on what ground, that Mr. Ch. Wharton has submitted himself to you in the spirit of repentance, and asks to be readmitted into the church."

To which Mr. Carroll replies in a letter of December 23, 1798:

"Your information concerning Mr. Chs. Wharton is totally unfounded. Far from having taken the step you heard of, he is to all appearance alienated from us for ever. Some months ago he lost his pretended wife, though I have good reasons for believing that his life was very unhappy with her (independently of the insanity with which she was afflicted in her last years); yet he published a *mighty* sentimental elegy to deplore her loss, and inserted some sentiments in it, very inconsistent with those that have been mentioned to you.†

* Wharton's Remains, vol. i, p. 83.

† This poetical performance of seventeen stanzas, was published under the following title:

AN ELEGY TO THE

MEMORY OF MRS. MARY WHARTON,

Who died in Philadelphia, on the 2d day of June, 1798.

BY HER HUSBAND.

"O mihi tum quam molliter ossa quiescant,
Si nostros olim tua fistula dicat amores."—*Virgil*.
Sing our past loves, when I am gone, she said;
Thy tender strains shall cheer my clay cold bed.

C. H. W.

I.

Dull roll the hours, and heavy hangs the day,
Oppressed with woe my broken spirit lies,
Since my poor heart, to wretchedness a prey,
Heaved its last sigh o'er Mary's closing eyes.

It has been told me likewise that he preaches bitterly against our doctrines and church. This I did not expect from him; and it affords me great cause to fear he has gone too far ever to return." The Protestant bishop of New Jersey, Dr. Doane, who published in 1834 two volumes entitled "The remains of the Rev. Charles Henry Wharton, D. D., with a memoir of his life, &c.," says in his memoir, "The great lights of the church of Rome he regarded with unaffected reverence. Of Archbishop Carroll, his antagonist in controversy, as he was his kinsman in the flesh, he spoke to the very last with warm affection. 'It was a remarkable trait in the character of the deceased,' says Bishop White, 'that from the beginning to the end of my acquaintance with him, he was a decided advocate of Jesuits, with the exception of the tenets of the Roman Catholic creed. In argument he was profound at all points in any controversy concerning them, touching the crimes of which they are accused, I myself have never heard him speak of the suppression of the order but with strong reprobation.'" Bishop Doane underestimates Dr. Wharton's sagacity by the following ungenerous inquiries: "Was not this the re-

II.

Stretched on the rack of thought, my tortured mind
Recalls each image of the doleful scene;
Nor in the range of nature can it find
One transient ray that borders on serene.

III.

Creation's glories, once my keenest joys,
On contemplation's eye unseemly fall;
E'en friendship's balm my loathing bosom cloy,
For she is gone who once gave zest to all.

IV.

Flow on ye tears; from forth my wo-worn breast,
O'er the cold clay, your unavailing grief;
For nought but sorrow now can yield me rest,
In uought but tears my heart can find relief.

V.

O ye who, fanned by Hymen's choicest gales,
Once floated gaily down the stream of life,
While love's soft breath filled all your flowing sails,
And all was harmony unmix'd with strife,—

VI.

Say, from your arms did e'er the envious blast
Dash some fond hope beneath a ruthless sea,
Or on rude rocks some darling object cast?
Then, if ye lost an angel, pity me.

VII.

For she, alas! was all to me, and more
Than bright eyed fancy's visions show
Of female worth, when she survey's the store
And calls each antidote to human woe.

VIII.

Soft was her heart and gentle was her mind;
They taught each wish at virtue's voice to move,
While bounteous heaven had in her soul combined
With duty friendship, and with friendship love.

sult of his own guileless simplicity, determined to think no evil of them to whom he was so indebted? and was not a youth of his exquisite purity, one whom *their* policy would keep in ignorance of the truth?"* Against such reasoning no purity of character, or career of virtue and useful services would be safe. As if Dr. Wharton, after 20 years' association, in which he had attained the highest rank in literary excellence, had been ordained a priest, and been a professor in their colleges, was not a better judge of the character of his constant companions and their institution than one who only knew them from the writings of their enemies.

The following letter of Dr. Wharton, dated February 14, 1816, addressed to his nephew forty years after he had ceased to be a Jesuit, will outweigh many such flippant inuendoes as those of his biographer.

"You ask my opinion respecting the restoration of the order of Jesuits. I think it a great stroke of policy, if not of justice, in the Roman pontiff. They were certainly the most enlightened and zealous champions of his authority. But, what is much more to their credit, they formed unquestionably the most learned and exemplary body of clergy in the Roman church. They had the *esprit du corps* to a high degree; but in other respects a more disinterested and virtuous community never existed: this is my testimony concerning them, and I know it to be true."

Dr. Wharton was twice married, but had no children.† He died at Burlington in 1833, being in his 86th year.

That a Catholic clergyman should renounce his faith, and become a minister of a Protestant church, was so singular and extraordinary an occurrence in this country, that uncommon eclat was given to the Rev. Dr. Wharton's character and writings, and to the incidents of his life. Of the precise circumstances attending his change of religion, Rt. Rev. Dr. Doane remarks: "The destruction of a trunk of papers by an officious house-keeper, many years ago, has deprived us of written information as to this important period. Dr. Wharton's timidity and low estimate of himself, together with his extreme sensibility on the subject, prevented much oral communication with his

friends. To the present writer he unbosomed himself without reserve.* He has told me that the mental suffering which he then underwent was keen and severe, beyond the power of description or conception. It preyed upon a frame enfeebled and exhausted by vigils and by study, with a spiritual excruciation, of which the rack of the inquisitor was but a feeble emblem. It may be doubted whether his nervous system ever recovered from the shock." Bishop White remarks, "Soon after his introduction to me, he informed me that some time before, he had been visited by a protracted nervous fever, which had left its effects on his constitution. All his intimate friends have witnessed how much he was incommoded by this visitation; and I have often wondered that under it, otherwise in health and spirits, he attained to so great an age."†

No less than three elaborate obituary notices of him were published in the different Protestant papers, and one of them "was afterwards privately circulated in a pamphlet form."‡ All of these were again republished by Bishop Doane in 1834, together with a biographical memoir, and a funeral sermon in the "REMAINS" already referred to.

Although Dr. Wharton's tracts contain some of the bitterest and most illiberal attacks upon the Catholic religion, the Right Rev. editor commends them as "unsurpassed in Christian tone and temper,"§ and remarks that "his book on the Roman Catholic controversy is a standard work."|| Rev. Tho. H. Horne says, "I have long had his masterly treatises in controversy with Dr. Carroll, and value them among my choicest books against popery."¶

Bishop Doane, in his memoir, says "So far as principle could be preserved, he was at one time desirous of comprehending the pious of another denomination within the fold of the church. A proposal to this end, drawn up at length, and with great care, is among his papers, with strictures by Bishop Hobart, to whom it had been submitted; it was never published. An amiable but impracticable vision; it is a great satisfaction to know that, while the goodness of heart which prompted it, continued to the last to increase, its author, by reflection and experience, attained to more

* Remains, vol. i, p. 37 and 27.

† Remains, vol. i, p. 84.

‡ Remains, vol. i, p. 85.

§ Ibid. vol. ii, p. 8.

|| Ibid. vol. i, p. 70.

¶ Ibid.

* Remains, vol. i, p. 66.

† Remains, vol. i, p. 63.

judicious views, and a bolder and firmer adherence to them. Many things in his official course which had been done with the best intentions, and for peace' sake, he lived to lament as errors of judgment. As a churchman, he was in his last years much more consistent and decided. Of the principles and policy pursued by Bishop Hobart, he declared himself very often in terms of the highest approbation." *

The following curious passage relating to Dr. Wharton, is copied from an English publication from "Collections towards illustrating the biography of the Scotch, English, and Irish members, S. J." by Rev. George Oliver. Exeter, 1838.

* Remains, vol. i, p. 72.

"In a letter dated Whitemarsh, near Washington, 30th May, 1832, he is thus mentioned: 'Poor old Mr. Wharton is continually tortured by his conscience: his cook, at the parsonage house, near Trenton, a good Irish Catholic, fell dangerously sick, and as no priest could be procured, Wharton said to her, 'although I am a parson, I am also a Catholic priest, and can give you absolution in *your* case.' She made her confession to him, and he absolved her. Pere Grivel, the writer of the letter, had this account from Mr. Wharton's nephew, a good Catholic, and a magistrate of Washington. Shortly after, this unhappy culprit was summoned before the awful tribunal of Christ.'"

* Page 81.

MISSION OF TEXAS.

UNDER this head we will lay before our readers two letters from the Rt. Rev. Dr. Odin, vicar apostolic of Texas. These letters are extracted from the *Annales of the Propagation of the Faith*, and exhibit the labors, hardships and privations which attend the missionary life in that new republic. Since these letters were written, Dr. Odin has been appointed vicar apostolic of Texas, and religion has been on the increase. Churches have been built at Galveston, Houston, on the river Labaca, near the mouth of San Antonio, at Fort Bent, St. Augustin and Nacogdoches. Other ancient churches have been recovered by a grant of Congress. The number of Catholics in Texas is about twenty thousand, out of a population of 250,000. In the following interesting narratives, the reader will judge of the difficulties which religion has to contend with, and of the indefatigable zeal with which the clergy labor for the salvation of souls.

"April 11th, 1841.

"Last year the holy see having vouchsafed to confide to our Congregation the spiritual direction of the Catholics of Texas, I set out from the seminary of Barrens on the second of May, 1840, to proceed, as vice-prefect apostolic, to explore this new mission. It was not

without regret that I quitted Missouri: to separate myself from a people that had become dear to me, and establishments which I had seen in their commencement, was to expatriate myself a second time.

"Texas, situated between 26° and 35° of north latitude, and extending from 95° 20', to 104° 20' of west longitude, possesses more extensive prairies and more abundant pasturage than any other country in America. Wood is rare here, particularly towards the west. Several rivers water the country, but there are few of them sufficiently large for navigation. Although the exact number of the Texian population is not yet known, it is generally allowed that it cannot exceed one hundred and thirty thousand souls.

"When the first Spaniards established themselves at Texas, more than a century and a half ago, religious of the order of St. Francis came to found here several missions, in order to convert and civilize the savage tribes. The most celebrated missions are those of *San Antonio*, of *Conception*, of *San Jose*, of *El Refugio*, *San Sabas*, and *Nacogdoches*; they all became flourishing, and counted a great number of fervent neophytes. Every year the reverend fathers entered the forests, and gained by their

presents, and manners full of kindness, the confidence of the Indians, and conducted them to the stations, where they were gradually formed to piety and labor. In 1812 those valuable establishments were suppressed; at present they are only heaps of ruins. As for the poor savages, being deprived of their fathers, they dispersed: some retired into Mexico, several sank under the attacks of the uncivilized tribes, and others returned to their primitive state. The fervor which I found in the few who still inhabit the country shows sufficiently that they had been formed to virtue by able hands. Two churches, the only ones that have withstood the inroads of time, and of the recent wars, display a beauty that does honor to the taste and zeal of the ancient missionaries.

"From Linnville, a small seaport, where we landed, we proceeded to Victoria. I left the Rev. Mr. Estany at this post, and I took the road of San Antonio, accompanied by Mr. Calvo and an assistant brother. The distance which separates these two towns is only fifty leagues; but the numerous bands of savage *Comanches* and *Tonakanies*, that continually rove through the country, render the journey extremely perilous: it is even nearly certain that one will be massacred, if not travelling with sufficient company to intimidate those Indians. We joined then a convoy of twenty-two carts that were carrying goods. All our companions were very well armed; but if, on the one hand, the strength of the caravan secured us against the attacks of the savages, on the other, what miseries had we not to endure! how slowly we advanced! The heat was excessive, and scarcely a shrub was to be met with, under the shade of which we might take a moment's rest. We used to set out in the evening; but frequently, on the first movement, one of the vehicles got out of order, and we had to pass a part of the night in repairing it. These accidents sometimes happened at a distance from springs and rivers; we had then to traverse the solitude, happy when, after great searching, we discovered in a slough some drops of muddy, disgusting water. Besides, we were ill-supplied with provisions, and yet we endeavored to share with our companions, who were worse circumstanced than ourselves; we had even to have recourse to the chase, at the risk of drawing upon us the savages by the noise of our guns.

"Together with scarcity, we suffered from fever; I had several attacks of it; but some medicines with which I had very fortunately provided myself, restored us by degrees to health. The relief which I afforded to our poor sick acquired for me a reputation which subsequently embarrassed me very much; for so soon as our carriers had made me known under the name of the father that knows how to cure, all the invalids came to ask my opinion and medicines. Several times during the journey the cry of *Los Indios* spread alarm in our ranks: it was, I believe, only a mistake of our advanced guard, for we arrived at San Antonio without striking a blow.

"This town was founded in 1678 by some Spaniards, who had emigrated from the Canary Islands; it contains a population of two thousand souls: there are some houses built of stone; the other habitations are only miserable cabins covered with bulrushes. It is watered at the east end by the river of San Antonio, and at the west by a very small stream; in the centre of the town there is a canal, of which the plentiful supply of water spreads fertility over all the other gardens; this canal was formerly made by the Indians, under the direction of the missionaries. Nothing can be more beautiful than the valley of San Antonio: an agreeable climate, pure and salubrious air, a rich and fertile soil, all would contribute to render it a delightful place of residence, only for the continual hostilities of the savages, who have not allowed of the exploring of its immense resources. There is not a family that has not to deplore the death of a father, a son, a brother, or a husband, mercilessly murdered by the *Comanches*. To the massacre of the colonists these robbers add the devastation of their lands, and the carrying away of their flocks: hence the poverty is extreme in the country; and if ever it had been consoling to me to have some relief to bestow, it would have been on seeing so much wretched indigence.

"A few days after our arrival at San Antonio a ceremony took place that filled us with consolation, by proving to us how much the faith is still alive among the Mexicans. A sick man in danger of death was to receive the holy viaticum; we judged it right to carry it to him publicly and with solemnity. At the sound of the bell the people ran to the holy

place, in order to accompany our Lord through the streets; tears flowed from the eyes of the old, who, for fourteen years, had not witnessed this homage paid to our religion. Several of them cried out that they did not fear death, now that heaven had sent to them fathers to assist them in their last moments.

"Having passed three months at San Antonio, and seeing that all was proceeding according to our wishes, I set out towards Seguin, Gonzales, and Victoria. My stay in these towns was very short, because I could not separate from my travelling companions without exposing myself to be killed by the Indians. Subsequently, I ascended alone the river Labaca; a journey which exposes one to less danger, and I found on its banks seventy Catholics, formerly my parishioners at the Barrens. It was very consoling to me to see them again, and particularly to know that they had lost nothing of their faith and primitive piety, although they had been deprived of the succors of religion since their arrival in Texas. All presented themselves at the tribunal of penance, and had the happiness of receiving the holy communion.

"I could only remain with them a week. From Labaca I proceeded to Austin, a small rising town, lately appointed to be the seat of the Texian government. The congress was then sitting; I solicited from the legislators a decision that would confirm to the Catholic worship the possession of all the churches anciently built by the Spaniards. It is true that, if we except the *Concepcion* and *San Jose*, these edifices are nearly all in ruins; however, they might be repaired, and considering the poverty and the small number of the faithful, we could make use of them, whilst awaiting until more prosperous times would give us the means of building new ones. Thanks to the generous intervention of M. de Saligny, *chargé d'affaires* of France, my request was well received.

"It remained as yet for us to visit the eastern part of Texas. What difficulties and obstacles did we not meet in this long journey! At one time it was necessary to cross a river by swimming, at another time we had to traverse a vast and miry marsh, where we ran the risk of losing our horses; here we had hunger, and nothing to satisfy it; and, besides, torrents of rain and no shelter. It was thus that we advanced from Montgomery to Hunts-

ville, from Cincinnati to Cork and Douglas, from Nacogdoches to San Antonio. It is true that we were recompensed for our fatigues by the eagerness which the inhabitants of the different localities manifested to hear our instructions; I have rarely seen the word of God listened to with more joy and recollection. This visit, although short, has contributed not a little to dissipate the prejudices of the Protestants, and to awaken pious sentiments in the hearts of the faithful.

"Besides the Catholic population of Texas, estimated at near ten thousand souls, there are several tribes of savages, to whom it would be necessary to attend: among them are the *Comanches*, to the number of twenty thousand; the *Tonakanies*, the *Lipans*, the *Tankanays*, the *Bidais*, the *Karankanays*, the *Nacoes*, &c. The greater part of these Indians take delight in feeding on human flesh; the feet and hands, in particular, are their favorite dish. I have already taken some steps with the *Karakanays* towards forming them into a mission: Mr. Estany has also visited them, and they have expressed to him the desire of having a priest. The *Comanches* will be more difficult to gain. From time immemorial this tribe has been constantly at war with the civilized inhabitants and its neighboring tribes. Able horsemen and active robbers, they handle the arrow and lance with the greatest dexterity; they are incessantly traversing the country in bands of ten, twenty, thirty, or fifty. From the heights they watch their prey, and if they discover a convoy too weak to resist them, they rush upon the travellers with the rapidity of lightning, and murder them without mercy. It would be impossible to tell how many unfortunate persons have fallen under their arrows, or how many women and children they have carried off captives.

"A short time after my arrival at Texas, a party of five or six hundred *Comanches* penetrated as far as Linnville. The inhabitants, who did not expect this visit, were obliged to take refuge in the middle of the bay of Labaca, to shelter themselves from their arrows: eight persons fell victims; and a young lady, only ten days married, after having seen her husband pierced by her side, became their prisoner. When the savages had pillaged the warehouses, and made a minute search for every thing that could enrich them, they set

fire to the town. From Linnville they proceeded to Victoria. The first house which they attacked was that in which our colleague, Mr. Estany, was lodging. He had the good fortune to pass through a shower of arrows without receiving any wound; but all that he possessed was taken: linen, vestments, books, nothing was spared. There were here also several murders, and women and children carried away. The alarm soon spread, a pursuit was raised after the brigands, and they were overtaken near the rivers *Plomberet* and *St. Mark*. The fight was bloody; eighty-four *Comanches* lost their lives, without counting those who must have died soon after from the wounds they received. Those unfortunate creatures, on the approach of the Texians, attempted to exterminate all their prisoners. A poor mother, who, with her little infant, scarcely ten months old, had fallen into their hands, had the affliction of seeing the little innocent dashed to pieces before her eyes, and herself then pierced several times with a lance. I have counted, in the space of six months, nearly two hundred persons murdered by this single tribe.

"Notwithstanding the devastations to which this country is a prey, heaven has already begun to bless our humble efforts. From the 1st of August, 1840, to the 1st of March, 1841, we have heard nine hundred and eleven confessions, and administered the sacrament of baptism two hundred and eighty-one times; there have been four hundred and seventy-eight communions. The interest of religion would require that we should build at once six chapels at least in the most important parts of the republic; but where shall we find the funds? We are without means, and the people are poor. During my journeys, I pass some of the nights in the woods in the open air; I dress my food myself, and still my travelling expenses are considerable. We should also require schools at San Antonio and at Galveston: but who will pay the first cost? We have no lodging, and are obliged to ask hospitality of the Catholics, and often even of the Protestants. . . . It is here that one really learns to lead the life of a missionary: I thought that I had already passed a long apprenticeship; but since my arrival in Texas, I have perceived that I was not as yet initiated.

"Your most devoted servant, J. M. ODIN."

"GALVESTON, February 7, 1842.

"I have been for a long time desirous of writing to you; but almost continued travelling, joined to the difficulty of procuring even a table in the places where I made any stay, have hitherto deprived me of this pleasure. I have as yet no fixed abode in Texas; going from cabin to cabin, I employ every moment, either in catechising, giving instructions, or administering the sacraments. At length I have returned to Galveston, where there has been lent to me a little room, and I take advantage of this momentary halt to speak to you concerning our new mission.

"Last year, I transmitted to you long details upon our first labors in this republic: I hope you have received my letter. Shortly after having despatched it to you, his lordship, Dr. Blanc, wrote to me to repair without delay to New Orleans, concerning important business that he had to communicate to me on the part of the holy see. What was my surprise, on meeting his lordship, to hear that I was named coadjutor of Detroit! It was the wish of his holiness that I should accept without hesitation so formidable a burden. I was unable to bring myself to do so. The intimate conviction of my unworthiness made me send back the bulls,* and after a short sojourn in the United States, I set out again for Texas. My intention was to pass the summer at Galveston; but after three weeks employed in preparing for the paschal duty those who had not as yet complied with it, it was announced to me that the house which served me as a chapel was going to be occupied by a family newly arrived in the country. Not knowing where to set up my portable altar, after having painfully carried it from garret to garret, I thought that, whilst awaiting the finishing of the little church that I had just commenced, my time would be more usefully spent in visiting the Catholics scattered on both sides of me. I set out then for Houston.

"It was the period when the fever shows itself in this city; all those who were attacked with it hastened to be reconciled with God, and many other persons presented themselves at the tribunal of penance and at the holy table. However, at the end of a fortnight,

* After this, Rev. Mr. Odin was appointed vicar-apostolic of Texas, and was consecrated at New Orleans, on the 6th of March, 1842.

the apartment in which I used to assemble the faithful was converted into an alehouse, and I was obliged to think of proceeding farther. On the banks of the Brazos, at thirty miles from Houston, there live about twenty Catholic families, that emigrated some years since from Kentucky and Missouri; as I had not been able to visit them before, I proceeded towards them, and was much edified by the zeal and eagerness with which those neophytes welcomed me. All, from the child to the old man, confessed themselves. There were sick persons in all the families: I offered then the holy sacrifice in each house, to give to them all the consolation of hearing mass. On Sunday I celebrated it in the most central habitation, where a great number of dissenters came to attend at the instructions. This little flock has the desire, but not the means, of raising an humble chapel to the good Shepherd. May I be able one day to second their wishes! A Protestant, who was a long time sick, sent to request me to go to see him; we had together long conversations on religion, in consequence of which he embraced our holy faith: when I thought him sufficiently instructed, I administered to him the sacraments, and I since learned that his death was most edifying.

"I quitted these good Catholics, to proceed towards Mill Creek and Cumming's Creek, between the Brazos and the Colorado; but on the second day of my journey I felt myself attacked by a violent fever, accompanied with frequent vomitings. Finding myself then alone, and without any acquaintance, in a part of the country but little inhabited, I determined, notwithstanding the fever, to make my way as far as the river *Labaca*, where there are some colonists who resided formerly in the Missouri. The distance was hardly fifty-five miles, yet I was three days in making the journey. You could not imagine all I had to suffer, both from the rays of a scorching sun, from the want of water, and the burning of the fever. On the second day, particularly, I thought I was approaching my last hour. I stopped at every instant to stretch myself upon the grass, and the violence of the sickness obliged me to mount again on horseback.

"I did not well know where I was going, when I discovered a forest, at two or three miles distance. The hope of finding some

relief under its shade induced me to direct my course towards the first wood that caught my sight. The improvement that I promised myself was not realized. I was scarcely stretched under a tree when I felt the illness growing worse; my thirst became dreadful; I was then once more on horseback, wandering at random, when Providence showed me in the distance a column of smoke that seemed to indicate a habitation. I hastened in this direction, and had the happiness of finding, in the bosom of a family newly arrived from Michigan, all the succor that the most tender charity can suggest. I drank copiously, and passed the night under their tent. The next day, feeling myself a little relieved, I continued my journey. I reached at last my old friends of Missouri. The fever did not leave me until after twenty-four days: there was neither physician nor medicine; so I abandoned myself to the kind care of Providence.

"So soon as I was a little convalescent, I attended again to the duties of the sacred ministry, although it might have been easy to foresee that preaching and hearing confessions would soon produce a relapse. At this period, having found at Victoria some travellers who were repairing to San Antonio, I joined them, not doubting but that the salubrious air of that beauteous valley of Texas would restore me to my former strength. Excessive rains during our journey, threw me again into a state of illness, which obliged me to continue my sojourn at San Antonio longer than I should have wished. In order not to lose time, I set about directing the repairs of the church, which were already commenced. We found it in a very sad state. Burned in 1828, it had been only partly roofed again, when the war of 1836, so disastrous for San Antonio, ruined it almost entirely. We have finished the ceiling and replastered all the interior; five new doors have been made, also a sanctuary and a communion table; on the exterior we have restored the steeple and front, and closed all the holes made by the cannon balls.

"The work has given great joy to all the inhabitants; all wished to take part in it, and their contributions have been much greater than the extreme wretchedness of the country allowed me to hope for. Although the Protestants rivalled the Catholics in zeal, the greater part of the expenses still fall upon me;

I have even had to contract debts. On the 5th of December we sung high mass, and had an exposition of the holy sacrament, to thank God for the works which we had finished. The news of this solemnity having been circulated beforehand, we saw flock to it not only the inhabitants of the town, but also those of Rancho, which is thirty miles distant. A great deal of tears flowed from the eyes of these poor people, so long neglected, amongst whom, however, the faith is not as yet extinguished.

"On the 12th of December, the feast of Our Lady of Guadalupe, the patroness of Mexico, and of all the Spanish colonies, the inhabitants of San Antonio, who, in more prosperous times, solemnized this day with great rejoicings, felt their ancient zeal for the veneration of Mary revived in seeing their church restored. A good old man, together with some of his friends, wished to bear the principal part of the expenses of the feast; they purchased a hundred and fifty pounds of powder, borrowed all the pieces of cloth they could procure, whilst the women, on their part, lent with emulation their most valuable ornaments for the decoration of their temple.

"The image of Our Lady, loaded with all the necklaces and jewellery of the town, was placed upon a bier elegantly adorned. At three o'clock in the afternoon the canons and bells were heard: this was the hour of the first vespers. A numerous procession was immediately in motion: young girls dressed in white, with torches or *bouquets* of flowers in their hands, surrounded the banner of the Queen of virgins; then came the statue of Mary, raised upon a bier borne by four young persons, and in their train followed the women and men of the city. Sixty of the militia escorted the procession with their arms, which they discharged continually. At eight o'clock in the evening all the town was illuminated; enormous bonfires lighted the two great squares in the middle of which the church of San Antonio rises. We then came forth again from the sanctuary, to the sound of the bells and cannon, with the cross, the banner, and the image of Our Lady of Guadalupe, and made the circuit of the squares, reciting the rosary, and singing canticles in honor of the mother of God. It was ten o'clock when we

re-entered the church. Perfect order prevailed, and I confess that I have seen few processions more edifying. Besides the inhabitants of the town, we had at the ceremony all the Mexicans that reside along the river, together with a considerable number of Americans, that had come from Austin and from other different countries.

"The feasts of Christmas have been celebrated with equal pomp and similar marks of piety. There remains, no doubt, much to be done at San Antonio: the reform which the country required is not yet as great and as general as we should desire; however, thanks be to heaven, our feeble efforts have not been fruitless, and already many abuses have been corrected.

"I quitted San Antonio on the 27th of December, to visit the stations already formed in the western part of Texas. The Comanche savages, who, during five or six weeks, had ceased to trouble the country, had just shown themselves again in the neighborhood, carrying off horses, and murdering without mercy such unfortunate travellers as they could meet. Nevertheless, I set out with one man, reposing more upon the protection of Providence than upon the force of arms. We had scarcely gone twenty miles when we found a dead body: but a few instants before fourteen savages had rushed upon an unfortunate young man, and pierced him with their arrows and lances, in sight of his parents, who, from their house, witnessed the horrible scene, without daring to come out to his relief. I should have found myself in presence of the savages, if fear had not made them quit the beaten way, to cross the river San Antonio. and proceed towards Medina.

"At a few miles thence I met two travellers, who advised me not to advance further; they announced to me that there was a band of sixty robbers encamped upon the banks of the *Cielo*, at the very spot where we were to pass the night. The travellers had been smartly pursued by them, and were indebted for their safety only to the fleetness of their horses. I knew not well what to do; nevertheless, resolved not to retreat, we encamped in the place where we were; and for fear the savages might possess themselves of our horses, we hid them at a little distance from us, in the thickest part of the wood;

then, wrapped up in our blankets, we passed a rather tranquil night.

"At twelve miles from Goliad we received a new fright: all on a sudden we saw issue from behind a little wood, a man with a long beard, a tall figure, and armed with a heavy carabine, pistols, and cutlass, who accosted us with a ferocious air. I spoke to him very coolly. The conversation lasted but a short time. We hastened to take leave of the stranger. He looked after us for a long time, and we were not fully satisfied until we had entirely lost sight of him.

"I made but a short stay at Goliad, at the Rancho de Don Carlos, and near the mouth of the river San Antonio, because Mr. Estany had visited these several posts not long before. Five days passed at Victoria gave me all the consolations of the holy ministry. From Victoria I proceeded to the river Labaca, which I ascended as far as its source; thence I went to Bushy Creek, and to Navidad, staying two or three days wherever I met Catholics. During this journey I gave communion to fifteen hundred persons; the number of confessions was much more considerable.

"The Rev. Mr. Calvo, at San Antonio, and Mr. Estany, at Rancho de Don Carlos, labor with admirable zeal, and God seems to be pleased to reward their efforts, indemnifying them for all the privations they endure by the blessings bestowed on their works. Mr. Estany visits seven posts, thinly peopled, it is true, but destined to become one day very important.

"Another missionary, Mr. Clarke, is charged with the chapel of Labaca, and with a small school for the children of that part of Texas: he preaches also from time to time at Victoria and Texana. We have had the affliction to lose, in the month of October, the Rev. Mr. Hayden, who died near the mouth of the river San Jacinto, at two hundred miles from his

colleagues. He was of very great assistance to me by visiting the scattered Catholics.

"Frightful scenes have occurred in Texas since last year. Without speaking of the savages who murder the travellers, bands of plunderers have committed several murders and depredations of every kind. Thus, in the month of September, sixty-five villains, from Rio Grande, came during the night to attack Refugio, a little village composed of fifteen Catholic families: they surprised the poor colonists plunged in profound sleep, seized the men, bound them, and after having plundered their houses, carried them all captives to Laredo. An unhappy father, awakened by his neighbors' cries of distress, placed himself on the defensive, and when the robbers came to his house, he fired, killed two, and wounded a third. But his courage did not save him; he was taken, tied to the tail of a horse, and dragged over stones and briars, to the distance of nine miles. Seeing him then on the point of expiring, the villains hung him by the feet to a tree. In vain did his wife, with an infant at the breast, throw herself at their feet to beg mercy for her husband: in vain did she follow them with all the women and children of the village; the hearts of those wretches were inaccessible to pity. Judge of the mournful state to which all these poor mothers and unhappy children were reduced! On hearing of their misfortune, Mr. Estany, together with several Texians of the neighborhood, repaired at once to Refugio, in order to bring them consolation and relief. The captives were not restored to liberty until the month of November following.

"Be pleased to accept the respectful sentiments with which I have the honor to be, rev. sir and dear colleague,

"Your most humble and
Most obedient servant,
J. M. ODIN."

CLERICAL APOSTATES.

WITHOUT going so far as to say that "Rome gets our best men, and we get her worst," we must own that our experience of modern cases of apostasy on either side teaches us that—the relative numbers being the same—the gain is on the side of Rome as regards the *character* of the individual seceders. We do not allude so much to their intellectual acquirements, or to their power and influence, as to their known piety previous to their secession, and their orderly, decent, and inoffensive conduct subsequent to that event. That our evidence on this latter point is, necessarily, of a negative character we admit, but we heartily wish that we could adduce even that evidence in favor of those who come from Rome to us. We wish that, having once finally left that communion, they would employ all their energies in seeking to understand and to realize the privileges of their adopted mother, instead of employing them in the abuse and ridicule of their natural parent.

This latter practice is, just now, so prevalent, and, as we consider, so exceedingly reprehensible, that we cannot trust ourselves to characterize it as it deserves. In alluding to the *principle* involved in such a course, we do not confine our thoughts to those who have passed from the one church to the other, for we regard with little less abhorrence the conduct of him who, having in mature years left any one of the ordinary Protestant communities for the church, *immediately* turns round and vilifies with coarse and vulgar violence that community which, however defective, had hitherto preserved him from positive impiety and perfect infidelity—had watched over and cherished him in his infancy—had excited, and, it may be, does still excite, the regard and reverence of his parents and kinsfolk, and, in his hours of affliction and sorrow, has even poured some measure of consolation into his wounded spirit. Granted, as it must be, that all this was done in a degree far inferior to that which his newly adopted communion both promises and realizes, is that a reason for abusing and railing at her who "hath done what she could" for his soul?

But is not the convert from a bad to a better system the best qualified person for exposing the errors and defects of the system which he has abandoned? This is a much more doubtful question, we apprehend, than it is generally supposed to be. Even if we answer the question in the affirmative, we must insist upon the necessity of his abstaining from every thing which is calculated to irritate and annoy his former friends, without benefiting, in any way, the community to which he has joined himself. To this course he is bound by every motive which should actuate him as a man, and as a Christian; and whosoever infringes this rule, and launches forth abusive epithets, opprobrious nick-names, and foul language upon those with whom he has fraternized from his birth, disgraces more deeply the communion he has joined than that which he has recently left. Such an one should recollect, in all humility, that if his former companions were, and still are, in a sinful and degraded state, he has been for many years a partaker in that sin and in that degradation, and he ought rather to look to himself, and his own need of cleansing, than to them. Ham had not, as far as it is revealed to us, been a partaker in the unfortunate act of his father, yet the curse of God was pronounced upon him for rudely exposing that infirmity.

It is from the dread of such conduct as that of which we have been complaining, that we do not look upon converts to our communion with that perfect complacency with which many persons regard them. *They very seldom turn out satisfactorily.* A few are quiet, which is a good sign; but the majority are noisy, and, with a total want of that delicacy and modesty which their position demands, push themselves forward as candidates for popular applause, their sole stock in trade being abuse of their old friends and connexions; and eventually they bring more disgrace than credit upon our church; thus estranging still further from her those who, but for *their* evil conduct, might have been quietly led into her fold.

By way of illustration of that portion of our remarks which bears upon converts from

Rome, we give the following extracts from an address of a recent clerical seceder in Ireland to his late congregation. For the publication of this address we are sorry to say that we are indebted to a well-meaning priest of our own communion, who has sent it to a provincial paper with the idea that it may do "some real good" among the Roman Catholics of his neighborhood. Let us see.

"MY DEAR FRIENDS,—Your extreme kindness towards me, during my short residence in your parish, imposes on me the *pleasing duty* of addressing to you a few observations on the course I have lately adopted and intend to pursue, in the humble hope that they may be the means of inducing you to reflect seriously on your present dangerous position. I have been, like you, for years the creature of prejudice. There was only this difference between us, that I was for the last ten years a minister of the Roman Catholic religion—you were its subjects. You continue members of that religion, so would I had not divine Providence inspired me to 'search the Scriptures,' which I have occasionally done for the last five years, and more frequently during the last year than any of the previous four years."

He thus, at the very outset, confesses that he had for several years neglected an undoubted part of his duty as a Roman Catholic priest, viz. the diligent reading of the holy Scriptures.

"There was one text in particular which attracted my attention, and to which I attribute my present happy position. I shall lay it before you for your serious consideration, beseeching Almighty God that it may produce the same effect on you."

On arriving at this part of the address, we became most anxiously curious to learn what that one text could be which of itself had wrenched from the Roman communion a duly ordained priest of some ten years' standing. Was it a text which had been hid in some chapter which is seldom read in the Romish church, or had it been wilfully mistranslated or omitted altogether, with a view to prevent its infallible effect upon Roman Catholics?

"It is found in the eighth chapter and thirty-sixth verse of St. Mark, and runs thus: 'For what shall it profit a man if he gain the whole world, and lose his own soul?'"

How this text bears peculiarly upon the points of difference between the Romish and

the Anglican branches of the Catholic church, we are wholly at a loss to perceive. But it is difficult to follow the ratiocination of some minds. We, however, earnestly hope and pray that neither this nor any other part of God's holy word may be so grossly abused as to be made to lead to the following fearful and wickedly presumptuous conclusion:

"Having devoted much time to the investigation of the truth, I have been led to the conclusion that *salvation could not be obtained in the church of Rome*. . . . I discovered that the church of Rome was not the [a?] church of Christ; and passing events clearly indicate that this mighty Babylon, this hideous monster, as it is described in the Apocalypse, which has kept the Christian world for centuries in thralldom, is at this moment tottering to its foundation, and soon likely to bury in its ruins that idolatry and superstition it had so strongly inculcated and so earnestly recommended to its poor deluded followers."

Even were this conclusion legitimate, and every word of this description of the church of Rome were true, is it decent, is it in any sense Christian, for an avowed novice in the Bible, a novice in our communion (if indeed he be in our communion), to come forward and dogmatize upon a point which the holiest and the most learned amongst us shrink from deciding?

We have next some rude, irreverent remarks upon the eucharist, which we must necessarily omit; but we must give one specimen of the imbecile trifling and quibbling of this dogmatist:

"Suppose for a moment that your priests have the power of transubstantiating or changing bread and wine into the body and blood of Christ—(a supposition quite repugnant to common sense and not to be admitted)—are you not still guilty of idolatry? Before the words of consecration are pronounced—yes, some seconds before they are pronounced, is not the change to take place announced, or rather intimated, by the tinkling of a bell? Do you not then bow down your heads and adore? Yes, you do. This fact, you know, you cannot conceal from me. You then adore some seconds before the words of consecration are pronounced," &c.

Again, although it is very painful to quote such language:

"Neither the size of the chalice nor the quan-

tity of wine to be used for consecration are specifically mentioned in Scripture: the chalice may contain either a pint, a quart, or, if you will, a half gallon. Now, suppose a Roman Catholic priest, whose constitution has been considerably exhausted after a severe fit of protracted illness, was to celebrate Mass, and to consecrate and drink either of the above mentioned quantities of unadulterated wine, will any man be so absurd as to say that such a quantity would not produce an intoxicating effect on such a constitution? or, to speak to you in more familiar phraseology, that such a quantity would not make him drunk? You know that it would. You must admit that it would; for should you have any doubt in the matter, LET THE EXPERIMENT BE MADE, and you will be very soon convinced."

We can scarcely conceive it possible that such an infamous suggestion as this can come from any other than a blasphemer and an infidel.

After awhile this disgraceful address draws to a conclusion:

"You have now, my dear friends, some idea of the motives which have induced me to withdraw from your communion; you know that by so doing I have made a *great sacrifice*. I have severed those sacred ties which bound me to my friends and relatives. . . . I have too great an experimental knowledge of the world to be shaken in my purpose by the scoffs and jeers of an uneducated and prejudiced people. My conscience whispering tells me that my motives were as pure as they were honorable, and then what care I for what man will say? . . .

"Too long have you groaned under the yoke of slavery. It is full time for you to enjoy the liberty of the gospel of Christ. 'Search the Scriptures'—learn instruction from those who are anxious that you should be instructed and enlightened, and *who are, by experience, qualified to give it you*. I suppose you already know that four Roman Catholic clergymen have, within a very short space of time, conformed to the doctrines of the church of England. I have the great happiness of being one of that number; and I must tell you that I have enjoyed more peace of mind for the last few days than I did for so many previous years, and I would suffer any persecution sooner than return to the Roman

Catholic church again. . . . Let us all, my dear friends, make the book of God our chief, our only study; *let us practise those sublime moral precepts which it inculcates; and above all, and before all, let us practise that CHARITY, that love of one another, which glows in its every page.*"

We can hardly hope that it is sheer ignorance and blindness which have prompted this individual to discourse of his purity, and his love, and his charity—his abstaining from reviling, and so forth. Having grossly reviled his church and abused his fellow-priests, and having coolly asserted that the soul of every man who dies a Roman Catholic *must necessarily be eternally condemned*, he talks of his—charity!

We would ask any pious, intelligent, and candid churchman these two questions:

1. Is it in the slightest degree probable that this address will do any "real good" among the Roman Catholics?

2. Is the writer of such an address to be considered a desirable acquisition to our church?

We may safely anticipate a negative answer to both of these questions, and we feel assured that our readers will, with us, lament rather than rejoice over such "converts." We might (and perhaps we shall do so, on some future occasion) give a few illustrations of the same evil principle working in "converts" from Protestant dissent, ample materials for which, unfortunately, exist; but we have said enough, we trust, to warn our brethren against a too ready reception of converts from either Romanism or dissent. We repeat that they seldom turn out satisfactorily. There are in both communities pious men, who, having calmly and quietly investigated their own errors, have found *rest* for their souls in our communion, and God forbid that we should say one word in disparagement of them, or to discourage others of a like spirit to follow in their steps; but what we must disparage, and do discourage, is the reception of those unruly, uncharitable, and violent men, who neither seek nor find rest for themselves, or for those who have to do with them—men whose primary object in coming to us appears to be that of obtaining a battery from which they may fire upon their former allies. We do not want such deserters, such traitors. They "destroy more souls than they save."

INTELLIGENCE.

FOREIGN.

ROME.—A letter from Rome of the 3d inst. states that the pope has appointed Monseigneur Magni provincial auditor of the rota for Spain. It is thought that the differences between his holiness and Spain are on the point of being arranged. The suspension of the sale of the church property by the Spanish government had had a favorable effect in that quarter.—*Chronicle*.

The political annual for the Roman states has just been published. It contains the following facts:—On the 18th instant the pope will have accomplished his 79th year. He has occupied the holy see since the 2d of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and 10 cardinal-deacons. There are still living 3 cardinals created by Pius VII, Oppizani and Riario Sforza and 7 by Leo XII. The 51 remaining were appointed by the present pope. Monsignor Tardini, the oldest cardinal, is 95 years of age, and the youngest, Monsignor Schwartzberg, 35. At the close of 1843 Rome possessed a population of one hundred and seventy thousand seven hundred and one inhabitants, exclusive of the Israelites.

ENGLAND.—The following passages from papers of the Anglican church, are an evidence of its religious tendencies.

I. *The Restoration of Crosses*.—We do confidently look for the general restoration of both churchyard and village crosses. The cross is the true protection of Christians—they are never so safe as under it. The graves in a churchyard and the cottages in a village cluster around it in security.—*Ecclesiologist*, No. 34.

II. *Revival of Convents*.—I am very glad to perceive, from your paper of the 1st inst., that "A Beneficed Clergyman" has received such cheering and gratifying evidences of a strong and decided feeling prevailing in the church in favor of conventual establishments, and that he is of opinion there will be no lack of persons willing and desirous of enrolling themselves as members.

With regard to the service of the church, I look upon monasteries as one great means of restoring daily service and weekly communion amongst us; and of performing them at such early hours as to be of great service to the laboring classes and devout persons of all ranks. The former might attend the morning prayers before they went to their work,

and the latter would be enabled to receive the communion fasting, which, from our late hours, they are almost entirely precluded from doing.—*English Churchman*, Sept. 5.

III. *Church Restoration*.—Some very gratifying restorations have been proceeding in the chancel of the church of St. Nicholas, Pepper, Harrow, Surrey, under the direction of Mr. A. W. Pugin (a papist). A coating of Roman cement was improved, and the old rubble walls restored with quoins and dressings. The tracery of the south window has been renewed, and the brick-work which surrounded the east window replaced by stone. Two large pews were destroyed in the chancel, and oak seats and desks, placed stall-wise, substituted. The *sedilia* and *piscina* are renewed, the floor paved with encaustic tiles, and the east wall enriched with a decorated *retable*, consisting of five canopied compartments, of which the middle contains a cross, supported by two angels, and the other four have cherubim on wheels.

Restorations of a most gratifying description have lately been completed in the church of All Saints, Monksilver, Somerset.—*Ecclesiologist*, No. 34.

IV. *Preference for Rome*.—We recently observed that these Tractarian journals "could hardly blame" those clergymen who had left our own communion for that of Rome. But there are others whom they find no difficulty in blaming, or in vehemently and bitterly condemning—namely, those who have recently left Rome for the church of England.

Surely there cannot remain a doubt on the mind of any impartial person, that the writers of the above various passages, all occurring within a few pages, and all published in a single week, are substantially papists. But then the question returns, with ever increasing force—how long are these men to be allowed to wear the mask of members of the church of England?—*Record*.

Another conversion from Puseyism.—Mr. George Tickell, a member of the university of Oxford, and late fellow of University college, a Puseyite, after a stay, as we understand, of some weeks in Belgium, where he had the full opportunity of seeing what Catholicity really is, has left Puseyism, and has been received into the Catholic church. This happy event took place at Bruges on Monday the 7th. We leave the fact to speak for itself.—*Tablet*.

Liverpool.—The progress of Catholicity in this town must be as satisfactory as its most zealous

friends could wish. It is not long since a new chapel and schools were opened in a temporary building in Blundell street. The splendid new church of St. Mary's is now in rapid progress, and school-rooms in connection therewith have been purchased in the neighborhood. The new building for the female Catholic orphans is all but completed, and now it is gratifying to find that "All Saints' church," situated in Grosvenor street, has been purchased for £3,000, and will speedily be converted into a Catholic church. It is somewhat singular that for some time the pulpit of this place of worship has been occupied by ministers of the state religion, noted for their hatred of Catholicity, and who have poured forth their invectives against the church of Rome, and all who profess its religion. In fact, if our memory fails not, this was the first church in which a series of "No Popery" lectures was delivered in this town by that party who have been significantly called "The Irish Brigade." The new Catholic church will be solemnly dedicated by the bishop of Lancashire on All Saints' day, the 1st of November next. The Rev. John James Murphy, who has lately been preaching a number of charity sermons in the town and neighborhood, will be appointed to the care of the church and congregation.—*Tablet*.

British Archaeological Society.—This learned body is now at Canterbury. It is equally under the patronage of the Most Rev. Dr. Howley and the Rt. Rev. Dr. Wiseman, the archbishop of Canterbury, and the bishop of Melipotamus. The ecclesiastical and other antiquities of the city of St. Austin have afforded a rich treat to the members. A paper of considerable interest was read by the Rev. Dr. Sprey on some fine fresco paintings, found in the recent reparations of Lenham church, which had been formerly concealed by whitewash. One painting represented the queen of heaven holding in her hand a pair of scales, in one of which an unfortunate sinner, who was in the attitude of supplication, was placed. There was the representation of three fiends, trying by pulling down the scale to secure their victim. The scales were held by an angel, who was evidently employed in an official capacity, and the sinner had in his hand a consecrated wafer. The moral which this conveyed was the efficacy of prayer, and in this way it was in early times that divine truths were allegorically represented and conveyed. The assertion that at this period the Scriptures were withheld from the people, was one more easily said than proved. The fact was, that before the invention of printing they were a sealed book—the price of a Testament in the time of Wycliffe being 2*l.* 16*s.* 8*d.*, or 30*l.* of our present money. It was not, therefore, fairly to be charged upon the clergy that they kept the Scriptures from the people. The fresco was an instance of the

good intentions of the age, and it was one means of communicating knowledge common in the mediæval periods. When we saw, too, their extensive knowledge in chemistry and practical sciences, they were entitled to respect, and the name of Friar Bacon alone should rescue the middle ages from these imputations. The dean of Hereford stated his opinion that the painting of churches commenced at a very early period, and that in Hereford cathedral there were some executed about the time of Athelstan. A paper was next read by the Rev. Mr. Hartshorn on ecclesiastical embroidery in the time of Edward I, some very interesting specimens of which were exhibited. At the Reformation these were all carefully destroyed—three hundred vestments at Peterborough cathedral sharing this fate. The art was most peculiar to England, as very few were found in Roman Catholic countries, and there were very few churches in England where they still remained. He recommended the revival of a very interesting and elegant branch of art, more suitable to female industry and ingenuity than many of the present modes of employment for the needle, and this might tend to their restoration in the Anglican church. Mr. Woolaston described some interesting fresco paintings in the Saxon church of West Wickham, in Kent, now in the course of destruction in order to erect a mural monument. Mr. Lower read a description of the Pelham badge, belonging to the family, and Mr. Stapleton a long historical account of William d'Arcy; and a resolution having been passed recommending that immediate steps should be taken for the preservation of Wickham church, the business of the section terminated.

Protestant Missions.—The *Morning Chronicle*, 8th May, touching on the failure of the Protestant missions to the aborigines, says :—"Is it not strange that rulers of nations will not read history! Why will they shut their eyes and their ears to facts! All the world knows the wonders wrought by Catholic missionaries, especially the Jesuits, in India, Tonquin, Japan, China, and (which is best known) Paraguay, in converting and civilizing the aboriginal people. All the world knows that, notwithstanding the high-colored description of the well-meaning, but too zealous De Las Casas, as to Spanish cruelties in South America, which no doubt might amongst colonists in that age, so far removed from royal control, have been partly true—all the world, we say, knows, notwithstanding Las Casas' book, that the Spaniards did not destroy the aborigines: but, on the contrary, that their missionaries labored with indefatigable and successful zeal in converting them; and that they are, *de facto*, now living in the vicinity of and among the Spaniards in thousands—millions, in Buenos Ayres, Banda Oriental, Los Charcas, Bolivia, Peru, Grenada, Ecuador, Caracas, Mexico and Manilla; in short,

wheresoever Spanish colonization is found, there also are found the aboriginal race, Christianized, civilized, taught all the social duties, and practising them. Can this be said of any portion of the globe where British colonization has reached? Have not, on the contrary, every race of aborigines melted from before them? Look at the many—the great—the numerous nations of aborigines of North America—where are they? Perished as though they had never been! And will not God see and require their blood at the hands of their destroyers?"

IRELAND.—*Triumph of O'Connell.*—The Repeal question has employed many pens in comments on the extraordinary struggle with which it is connected in long persecuted Ireland. Every civilized nation has been startled by the peaceful and triumphant policy of the greatest living man, the eloquent, patriotic, and invincible O'Connell. He found a nation trodden down by the worst tyranny that history records; he saw his Catholic countrymen, whose fathers had been hunted like wolves, excluded from every place of honor, and branded with disgrace by an atrocious legislature; he saw them faithful to their conscientious views of justice in spite of legalized bribery; their education was a crime—their religion was a crime—their claims were despised—their properties plundered; whatever a fiendish spirit could suggest to add to the cruelty of persecution, was invoked to stifle, if possible, the life of the bodies and souls of that brave and magnanimous people. This was the condition of Ireland when O'Connell commenced his mighty struggle. Year after year, step by step, abused, insulted, threatened, his life in danger, his motives slandered, with a vicious aristocracy, and the power of a mighty empire in opposition to his plans, yet by the favor of heaven he triumphed over all, and forced, by the moral power which he wielded, the act of Emancipation from the British Parliament.

This, however, was only the commencement; the first instalment of liberty. It taught the people, what they appeared to be unconscious of, that they had power which properly directed, no combination of tyrants could resist. They placed themselves at the disposal of the man whom God had raised up for their deliverance. But their enemies, maddened by the anticipation of being compelled to relinquish their hideous domination, began to devise new and stringent laws. The native of Ireland, who dared to love his native land, was subjected to every kind of oppression. Estates were depopulated, and tenants, old and young, thrown out to die of starvation on the public roads. When petitions for redress were presented to parliament, they were treated with the most bitter contumely. To such an extent had the arrogance of the Saxon rulers reached, that the very mention of Ireland was hooted, and adding heartless humor to the per-

secution, they called their loaded cannons—"justice for Ireland." The parliament devised a plan for imprisoning the whole nation. The arms were branded, and the poor were refused the privilege of having weapons for defence. O'Connell, afflicted by this scandalous oppression, called the people together to petition against these horrid laws. They assembled by hundreds of thousands, all sober—all peaceful—their motto was to commit no crime—not a leaf was taken from a tree—not a flower was plucked without the owner's permission—they proclaimed love for all of every creed; and yet their leaders were charged with a conspiracy—the constitution was trampled on, and by the aid of partisan and iniquitous judges—the perjury of a recorder, and a packed jury, these patriots were consigned to a prison, and fined a large amount of money, more than they were able to pay without the assistance of their countrymen. Then the cry of triumph arose from the enemies of human rights. The British tory was in ecstasy, and the bigot of every land—even the shallow editor of some silly newspaper—all united in the shout which expressed their gratification at the destruction of human rights. The government was in haste to carry the sentence into effect; they had not the decency to await the decision of the last court of appeal; and Sir James Graham, the titled thief of the post office, denounced the traversers as "convicted conspirators." Ireland appeared to be completely humbled, her friends were cast down, and "hope for a season bade the world farewell." Lyndhurst and the renegade Brougham exchanged congratulations with their tory brethren, and toasts were given by drunken lords—"to the memory of Daniel O'Connell." The unholy priests of Baal had triumphed, and Daniel was in the lion's den, but the hand of the Most High was with him, and that hand has saved him and restored him to his countrymen, brighter than ever in his renown, and, if possible, more endeared to their affections. The comparison will be soon complete, and his persecutors will be made to feel that vengeance to which they exposed the innocent.

Thus circumvented by the schemes of the government, and cut off from all communication with the people, O'Connell had but one resource, but that was the best of all, because it was beyond the control of his enemies. It was God—the Supreme Being whose will is never recognized by a British ministry. He commenced a Novena, or nine days' prayer, to invoke the intercession of the mother of God, and remembering the effect which the prayers of the church had produced when Espartero, in the midst of his pride, was suddenly overwhelmed with confusion, he invited all to unite with him in his devotions. With that feeling of piety which is ever allied with and helps to form true greatness of soul,

O'Connell refused to have the exercises of the Novena performed in his private oratory, but with true Christian humility went down amongst the convicts of the penitentiary to the prison chapel. All Ireland was invited to participate in this appeal to heaven. From seven millions of hearts—hearts tried by persecution—a burst of almost passionate supplication went up to heaven. All the religious orders, thousands in England, Belgium, Germany, and Italy, united in that cry to heaven for justice. In the meantime the English judges had given their opinion in the house of lords, an opinion as unjust as facts could make it. Sir Robert Peel was hesitating whether to extend the royal clemency to the prisoners, or keep them incarcerated for the full term of the sentence. No one suspected that there was hope for them, although all acknowledged that they had not a fair trial. When the lords met to determine respecting the writ of error, Lyndhurst and Brougham argued against it, but they could not conceal the extraordinary rancor which appeared, in spite of them, to govern their judgments. Then Lord Denman, chief justice of the queen's bench, and the best lawyer of England, rose to give his opinion, and began his judgment in these memorable words—“*If such practices as have taken place in the present instance in Ireland shall continue, the trial by jury will become a mockery, a delusion, and a snare.*” Lords Cottenham and Campbell agreed with the chief justice, and thus the majority of the law lords, who constitute the court of appeal, was in favor of justice. The voice of Lyndhurst, when he announced the decision, grew tremulous with emotion; Brougham was almost convulsed with rage, and Lord Wharncliffe had to entreat the lay lords, as they are called, not to interfere in the decision, as, contrary to all usage and decency, they appeared disposed to do, so enraged are they against Ireland and her leader and toleration. The result astonished Great Britain. “Few events,” says Wikner and Smith's *European Times*, “have caused greater excitement; upon the people, whose leader Mr. O'Connell is, the effect has been astounding.”—*Cath. Telegraph*.

FRANCE.—On the 16th instant four priests from the seminary of foreign missions left Paris for Bordeaux, to embark for Pondicherry. The *Institut Historique* has received a report from M. O. Leroy, on the monument which the city of Lyons proposes to erect to Gerson, who, according to the preceding researches of M. Leroy, composed the “*Imitation of Christ*” in the house of the Celestines at Lyons, and not in Germany, as was thought by some.—*Univers*.

SPAIN.—Visit to the Monastery of the Escorial. We have extracted the following interesting description from the *Noticioso de ambos mundos*, a Spanish journal, published at New York.

“The traveller finds nothing more tedious than the time which elapses between his arrival in a place and the gratification of the curiosity which has led him to it. I hastened therefore, on reaching the Escorial, to visit its celebrated monastery. I repaired to the spot, in the company of a respectable gentleman, whose extreme politeness is gratefully remembered, and the first object that excited my admiration, was the imposing appearance of that majestic pile of buildings, forming a rectangular parallelogram more than three thousand feet in circumference. Its well proportioned height, the sombre granite material of its construction, the blue stone and sheet-lead distributed over the roof, the severe style of the architecture, which is principally of the Doric order, and, lastly, the solemn design of this resting-place for human greatness, awakened in my soul feelings the most profound and lasting, and which became still more lively, as I penetrated into the interior of the edifice, and beheld around me all that is most beautiful and perfect in art.

“Having traversed the court and made our way along various corridors, we came at length to the foot of the principal stairway. Here all was astonishment. We gazed in wonder at the massive work before us, while our feet scarcely ventured to tread upon the ponderous steps, which consisted each of an immense stone of colossal dimensions. And how sublime the association of objects that now presented themselves to view! What frescos could surpass those in which the immortal Jordan has depicted St. Lorenzo, the battle of San Quintin, Philip II, and the two celebrated architects presenting to him the plan of the work! Coloring and outline, truth and fancy, design and execution seem every where to be rivaling each other. Nothing could have been better adapted to the spot than the subject of these paintings; they are almost speaking narrators of the facts connected with this splendid monument. The representation of St. Lorenzo shows plainly who is the patron saint of the establishment; there is also the battle of San Quintin gained by the Spanish king, in 1557; on another side is depicted the occasion on which Philip II offered his vow, in reference to future victory; then appear the two distinguished architects of the building, John Baptist of Toledo, and John de Herrera. As we mounted the spacious stairway we were casting our eyes on the magnificent objects around, and giving free scope to the feelings of enthusiastic admiration that arose within us, when I was suddenly shocked at the appearance of some of the frescos, which exhibited marks of decay and injury. How deplorable it is! said I; time which spares nothing human in its ravaging career, has at length reached this venerated spot, and stamped his withering touch upon this beautiful scene, which should have endured as long as a solitary stone of the im-

metse pile was remaining. But the friend, who acted as my *cicerone*, soon recalled me from this sad reflection, by stating that I was under a mistake; that the apparent decay which I had judged to be the effect of time and negligence, was the work of the artist, and a freak of talent so perfectly carried out as to form the most wonderful part of the whole picture. What seemed to me an imperfection, was in fact the summit of perfection, and an instance of that lofty flight which the genius of man will sometimes attempt, in order to scan the immensity of his powers and desires.

"From the extensive galleries and the splendid paintings which adorned them, we turned our attention to the rich and elegant contents of the library. This we soon discovered to be a well-merited and worthy homage paid to genius and to letters. There do we see, collected on shelves of the most costly manufacture, upwards of twenty thousand volumes, transmitting the sublime thoughts and brilliant conceptions of the great men of every age, of every nation, and of every profession. The age of Plato and that of Krause, Greece and France, Arabia and Germany, speculative systems and incontrovertible axioms, the truths of the gospel and the errors of heresy, all are congregated in one apartment and under the same roof.

"The frescos which surmount the suite of shelves were principally executed by the celebrated Bartholomew de Carducho, and are not of inferior merit to those which we have already noticed from the pencil of Jordan. Philosophy, the fruitful parent of all knowledge, is represented and occupies a prominent position. On either side are seen the emblems of agriculture, astronomy, arithmetic, medicine, ethics, eloquence, and other sciences, the whole presided over by theology or the knowledge of God, as if to teach us that all human acquirements should be directed to one great end, to the praise and worship of him who is the essential fountain-head of wisdom and the sole dispenser of talent.

"Among the numerous volumes which excited our curiosity, was a copy of the Alcoran, most beautifully written in the peculiar characters which are used by the followers of Mahomet. Equally interesting and curious was the Breviary which was formerly used by Isabella the Catholic, that illustrious princess who disposed of her rings and jewels in order to fit out a squadron for the immortal Columbus, by whose subsequent discoveries the Spanish crown was adorned with its most brilliant ornament.

"On the second day we passed through the western portion of the edifice, the beautiful portico of which introduced us to the spacious court of the 'kings;' so called from the frontispiece of the church, which exhibits colossal representations of

David, Solomon, Ezechias, Josias, Josaphat and Manasses, the work of the same distinguished sculptor already mentioned, John Baptist Monogre. This court is two hundred and fifty feet in length and one hundred and thirty-nine in width, and has three entrances to the church. The middle one is opened only on two occasions; to admit the man who enters as a king, and to receive the king when he enters as man.

"Having proceeded through one of the side doors, the temple of temples, the temple of the Almighty broke upon our view. Here we were struck with the grandeur and majesty which displayed themselves, and were overpowered by feelings which imagination can scarcely realize, and which the heart only can comprehend. The dimensions of this splendid temple are three hundred and twenty feet by two hundred and fifty, including the lower choir and the two lateral chapels. The altar is made of ——— and bronze; the walls are of the best blue stone, and the style of the building Doric. The pavement is formed by the tasteful arrangement of slabs of white and grey marble.

"From the contemplation of the main body of the church, whose solemn stillness is never interrupted save when the minister of God approaches the altar of sacrifice, or the humble Christian strikes his breast in token of his heart-felt repentance, we turned to the examination of the sanctuary, and perhaps the most that could be said, to convey an idea of the admiration which it excited, would be to pronounce it worthy of the magnificent temple of which it forms a part. The paintings on the ceiling are surpassingly fine. There you see the heavenly Father crowning the spotless mother of his Son with eternal glory; and in the grouping around you behold the hermit clad in his wild apparel, the monk emaciated by self-denial, the martyr with the palm of victory in his hand, the confessor girdled with the bond of faith, the virgin decked with lilies of the purest white, the warrior with the laurel wreath; a panorama that exhibits the highest perfection of art. The organ also, and the chanter's stand, which, although weighing seven thousand five hundred pounds, may be turned by the touch of a finger; the sacred books which are written on parchment; the graceful chandelier; and, above all, the seven rows of seats for the clergy, constructed of different and the choicest kinds of wood, are objects of the richest description and of most exquisite taste.

"In the nave of the church, on the epistle side, is a door leading to the pantheon or the royal cemetery. Its dazzling richness and melancholy object form a contrast, like a splendid carpet embroidered with gold but rent in the middle; like the purest chrysal which reflects only shadows; like the eagle

soaring aloft to the highest cliffs while pierced to the heart by the hunter's arrow.

"The form is an octagon, thirty-six feet in diameter, and fifty-eight high, entirely covered, as well as the flight of steps which lead down to it, with jasper and highly polished marble, ornamented with bronze, and built in the composite style. Its situation is connected with a mystery. Placed beneath the great altar, it seems to bring heaven and earth before us, contrasting the magnificent and eternal splendor of the former with the feeble and transitory glory of the latter; and exhibiting the power of man, whom a single stone encloses, and the hopes of man bursting from his confinement, going forth from the tomb, and winging his flight to heaven, the only end of his creation and of his future existence. In the octagonal space opposite the entrance, rises the altar, which consists of two fluted columns composed of alternate green and white stone, and backed by pilasters. In the frontispiece is the inscription:

Resurrectio nostra.

"On a large piece of porphyry between the two columns is a large cross made of black marble, and bearing a precious crucifix of gilded bronze, the supposed handiwork of the sculptor Pedro Tascá. The bronze chandelier, suspended from the rosette in the middle of the building, is a specimen of admirable workmanship, the production of Virgilis Tanelli.

"On both sides of the altar, arranged four by four, and separated by Corinthian pilasters, are placed the sepulchres containing the mortal remains of the kings and queens of Spain who died leaving issue. The left side is occupied by the queens, beginning with the Empress Doña Isabella, and ending with Doña Maria Louisa de Bourbon,—the right hand is allotted to the kings.

"Charles I., the conqueror of Pavia and Milan, who, desirous of conquest, and having no enemy, gained a victory over himself, exchanging the purple for the cowl of Yuste, occupies the first sarcophagus. Philip II., whose ambition was not satisfied with the crown of two worlds, a prince in whom were blended a hard heart and a soul sensible to pity, now lies by the side of his royal father. There too repose the stiffened remains of Philip III., Philip IV., and Charles II. Charles III., the father of his people, the just prince, ever surrounded with the wisest counsellors, here occupies a sepulchre, his remains, still warm with the tears shed at his death, by art, science, and the Spanish nation. His son, the proverbially kind-hearted Charles IV., is next in order. In the midst of his ancestors lies Ferdinand VII., at whose name all Spain arises, and for the space of six years, beholds her horizon stained with blood; the colossus of Europe set at defiance, the laurels snatched from the Imperial eagle, and fixed to the mane of the majestic lion, by the side

of this tomb is one, at the sight of which we experience the grief known only to the affectionate child, when he thinks of the death of a fond parent. We allude to the sepulchre destined to contain, at some future day, the remains of the amiable and the angelic Queen Doña Isabella II. Notwithstanding her beauty and tender age, that sepulchre is already open to receive, when Providence shall so ordain, the lifeless body of one in whom now centres the hope of a thousand hearts, of one who is the pride of her nation. At the terrible idea, which our faith teaches us to be unquestionably true, we turned towards the crucifix, and exclaimed: "Lord, if in this abode, the authentic monument of man's misery and nothingness, the prayers of the humblest of mortals may reach thy throne, arrest not the career of this rising luminary now on its way to the zenith, sitting with glorious effulgence the horizon of Spain: protect this delicate rose, destined to purify the mephitic atmosphere of passion and party, too long inhaled by this nation. Arrest not the flight of this innocent dove, under whose wings all good Spaniards now find a shelter. Let her setting be in splendor, after a glorious culmination, enlivening, in her course, the future prospects, and promoting the happiness of all under her sway. Then, since die she must, let the stern decree be accomplished; but, O Lord, let her bring with her to this tomb destined for her reception, the admiration of all Europe, the grief of her subjects, the veneration of posterity, the eulogy of history, and the mercy of heaven."

On the 7th instant, the eve of the nativity of the Blessed Virgin, the ceremony of the translation of the image of our lady of Monserrat to its ancient and celebrated sanctuary, whence it had been removed several years ago to Barcelona, took place with great pomp, and to the great joy of the faithful. The sanctuary, which is one of the most venerated and frequented in Spain, had been closed up to the present day.

The provincial deputation of Oviedo has addressed the government for permission to re-establish the ancient chapter, and to preserve the celebrated sanctuary, founded eleven centuries ago, is one of the most ancient and interesting historical monuments of Spain, having been erected in memory of the first battle fought on that very spot in 711 against the Moors by a handful of Spaniards under Don Pelagio. All political parties in Spain join in a demand so national and so just.

Queen Christina, who is believed to be bent on the restoration of some of the religious orders, had herself become a member of the sisterhoods of the nuns of Juan de Alarcón and of Calatrava, so that she could now enter any of the convents belonging to those orders, should she deem it fit to take such a step.—*Chronicle.*

SWITZERLAND.—There was great commotion in Geneva on the day of the "federal fast," in consequence of a certain number of houses having been found in the morning marked with red crosses, which, it was rumored, were signs placed there by the Catholics to mark out the houses as scenes for murder or pillage! It was soon, however, discovered that those marks were only placed for the purpose of indicating the houses into which gas fittings were to be introduced. How often does it happen, exclaims the *Ami de la Religion*, that the calumnies against Catholics have no better foundation!

It would appear that the example of M. Hurter, the chief minister of Schaffhausen, who lately embraced the Catholic faith, will soon be followed by many members of his ancient flock.

RHINISH PRUSSIA.—*Exposition of the Sacred Robe, at Trèves.*—The ancient Roman city of Trèves, the city of martyrs by pre-eminence, contains by the gift of St. Helena, the robe worn by our divine Redeemer on his way to Calvary, and for which the soldiers cast lots. In 1810 this relic was visited by 250,000 pilgrims; and it has recently been again exposed to the veneration of the faithful, at the instance of Mgr. Arnoldi, the new and holy bishop of Trèves. As in 1810, thousands of faithful Christians have flocked from all parts to venerate this sacred relic; they have approached it with order and recollection, with an earnestness and a piety unknown since the middle ages; as if to protest against the coldness of modern philosophy, which has declared that Catholicism is in the agony of death, and will soon cease to exist. All that can be said of that consoling and imposing spectacle, must fall immeasurably short of the reality. The pilgrims increased in numbers daily, and it is estimated that not fewer than two millions of persons have visited the holy robe on the late occasion. Be it remembered, however, that this ceremonial involves no question of duty imposed by the laws of God, or of his church, but is only a simple expression of piety, the belief in the authenticity of the relic being no article of faith. Trèves contains a population of about 15,000 souls; 30,000 strangers arrived there daily, and yet neither disorder nor inconvenience resulted from it. No Prussian troops, no municipal guard were required to preserve the public tranquillity: it was maintained solely by three or four persons chosen daily in rotation from among the citizens themselves. And why is this? Because, unlike revolutionary France, its ancient institutions are respected, and their moral influence is still felt and acknowledged. . . . Three hundred prisoners, having expressed a desire to visit the relic, were permitted to do so, attended by their jailers. Their deportment was most respectful, and discovered evident signs of repentance.

Religion alone possesses the secret of touching the heart: it excludes none from its solemnities, but proffers its consolations to all mankind.—*Univers, from the Gazette de Metz.*

The enthusiasm of the pilgrims visiting the relic of the sacred robe at Trèves is described as equaling in fervor and extent any thing in the middle ages; at the same time, says the *Gazette de Metz*, that it is enlightened by centuries of controversy, and of struggles from which religious truth has come forth triumphant. The people go in bodies of many thousands, "dragging," as it is expressed, "their priests with them," and have already gone from all the surrounding dioceses of Germany, and from many beyond the Rhine. A procession of five thousand pilgrims from Limbourg halted at Coblenz on the evening of the 19th instant, on their way to Trèves. The coadjutor bishop of Cologne, walking at the head of his clergy and of an immense procession, was also on his way to Trèves; and processions were expected there from Wertzburg and Amsterdam. The Protestants, who in the beginning looked with discontent on that magnificent Catholic solemnity, are now drawing themselves into a feeling of respect for the holy robe, which was far from being anticipated. Several of them have gone piously to visit the relic, and to touch it with various precious objects. Among the rest, the functionaries of the regency of Trèves, and the superior president of the circle of Coblenz, with all the family of the latter, although Protestants, have gone to kneel before the holy relic; and the Catholic pilgrims coming from distant places are now hospitably received by the Protestants residing on the way.—*L'Ami de la Religion.*

From a Correspondent.—You have, of course, heard of the wonderful doings at Trèves during the exposition of the holy tunic (la sainte tunique). The veneration shown to this most holy relic is a thing prodigious in the days in which we live. The thousands and thousands of people which daily throng the cathedral from all parts of Germany, including, I am told, both Protestants and even Jews, are incalculable, being estimated at thirty thousand daily. The niece of Mgr. Droste, the celebrated archbishop of Cologne, who was paralysed in all her members, was carried into the presence of the relic, and instantaneously healed. I had the fact from a German physician of very high standing who was present, and who is moreover a Protestant. A wonderful revolution appears to have been operated in his mind, for he writes to a friend of mine—"I cannot explain to you the ineffable consolation which I felt at the sight of the holy relic; and, my friend, there is but one real joy—that of being with Jesus!" The venerable bishop of Trèves, another friend of mine that ever since the relic was exposed, he has been in a sort of

"*enirrement, impossible à expliquer.*" The person who related this latter circumstance to me is a German of high rank, a convert. He is certainly rather a *highflyer*, but he maintains that, the moment you enter Trèves, you feel that you are in an extraordinary atmosphere. Be that as it may, Almighty God is constantly glorifying his holy spouse, the church.

RUSSIA.—The religious complications daily assume a graver character in Russia as well as in Poland. The Lithuanian provinces which, in 1800, voluntarily joined the dominant church, as it was pretended, separate from it at present, both priests and people, and return to the Roman Catholic church, protesting against the artifices by which they had so long been circumvented. Those who know the importance attributed by the emperor to the success and support of this grand apostacy, may form an idea of the cruelty of the repressive measures that he has just adopted against the "insurrection" of the consciences of his subjects. The priests are seized and shut up in Russian monasteries; and the inhabitants of the recalcitrating villages are dispersed and transported to other provinces, to be mixed up with the Greco-Russian population.—*Univers*.

HUNGARY.—*Prague.*—The story which appeared some time ago in the *Tablet*, copied from the French papers, of two United Greek bishops in Hungary having, through the intrigues of Russia, passed over to the schism, is not true. The hatred of Russia is as strong in this country as it is in Poland itself. Whatever feeling schismatical Greeks may secretly entertain towards Russia, public opinion is too decidedly hostile for them to express their sentiments openly. Greek schismatics become Catholics—these latter never go over to the schism.—*Tablet*.

BENGAL.—*Conversions.*—A few days ago a Hindoo young woman, after having been duly instructed, was baptized by the Rev. Mr. Veralli. A young East Indian in the Bengal vicariate was baptized on the 6th. Two young men, Hindoos, who received a tolerably good education, applied during last week to one of the Catholic clergy to be instructed in the true faith. At Comilla, Rev. Mr. Zubibaru baptized a Mussulman girl Mr. Lecolier, and Madame Delauney standing sponsors. At the same place a native, aged thirty years, applied for instruction in order to be prepared for baptism.—*Bengal Catholic Herald*.

New Mission.—We learn from a letter which the archbishop vicar apostolic has just received from the Rt. Rev. Dr. Borghi, from Rome, that a new mission is to be opened at Lahore and on the Himalaya mountains, and that a vicar-apostolic will be appointed for the mission of Patna and Nepaul.—*Ibid*.

Chittagong Mission.—A letter has just been received from Rev. Father Barbè, in which he gives

a very cheerful account of the state of religion in Chittagong. It is with great joy that we mention that during the last Lent one hundred and seventy-three persons approached the holy sacrament of penance, and one hundred and seventeen the holy communion. He likewise baptized by the waters of regeneration one Mussulman, one Mug woman, and had four persons under instructions, preparing to embrace the holy Catholic faith. We have authority to state that a highly distinguished officer of the company's service has, after much examination, declared to a brother officer, a convert, his firm conviction of the truth of all the doctrines of the Catholic church. We are enabled to state that the lady of a captain in the same service has been converted to the Catholic faith chiefly by the agency of another lady, who was once her ward, but who since her marriage embraced the Catholic religion, her husband remaining still a Protestant. The guardian (a convert) of a Protestant child has placed the child in the Bengal Catholic orphanage for education. The Rev. Mr. Boulogne, Chander-nagore, has six native adult heathens and four Protestants under instruction preparatory to their being admitted to the sacrament of baptism. A German Lutheran minister, Mr. Müller, has lately been reconciled to the Catholic communion in London, and has resolved to join the Society of Jesus. Upwards of one hundred natives in the vicinity of Cowcolly, where the chapel and schools are about to be erected, have expressed their desire to attend the instructions of the Catholic clergymen in care of the new mission.

The Bengal Mission.—From a letter from Noakolly we learn that the Rev. Mr. Zubibaru, at a place called Mordepore, heard the confession of three women who had not seen a priest for forty years. In the same place that truly apostolic priest baptized two adults, and at Seebpore eight Mussulmen. In February and March last he baptized twenty-four Protestant Mussulmen and heathens in Baekergunge. At Noakolly the reverend gentleman has bought land for the erection of a priest's house, a church, and a school. At Calcutta, in the last week, a Protestant lady and her child were received into the Catholic church. The husband assisted at the solemn ceremony, and gave hopes that he would soon follow the good example of his wife. A very promising youth, not baptized as yet, belonging to one of the villages in which the Rev. Mr. Veralli lately baptized three persons, has entered St. Joseph's orphanage, in order to be prepared for baptism. Within the last week, in the Bengal vicariate, a Protestant lady, the wife of a Catholic gentleman, was received into the Catholic communion and baptized conditionally. The widow of a sergeant of her majesty's 44th regiment was also admitted during the last week into the Catholic

communion and baptized conditionally. A *Cafre* woman is now under instruction, and will soon be prepared for baptism. A few weeks ago a young woman of the Lutheran persuasion, when on her death-bed, was, at her earnest desire, reconciled to the Catholic church, and received very edifyingly the last sacraments.

THE CATHOLIC CHURCH.—A German paper states that a new creation of cardinals is expected; and that amongst them will be the archbishop of Cologne.

There are now throughout the world, 147 Catholic archbishops, 694 bishops, 71 vicars apostolical, 9 prefects, 3 apostolicals, and 3,267 missionaries. The number of faithful may amount to 200,000,000. In the course of the present century (from 1800 to 1842) 40 new episcopal sees have been created.—*Tablet*.

PROPAGATION OF THE FAITH.—The receipts of this association for the year 1843 amounted to nearly \$700,000. About \$150,000 have been distributed among the missions of the United States. Europe has received upwards of \$105,000; Asia nearly \$200,000; Africa, about \$52,000; North and South America, not including the United States, upwards of \$50,000; and Oceania nearly \$100,000. The "*Annals*," a bi-monthly publication, containing letters received from the missionaries in different parts of the world, are issued to the number of 102,000 copies; of which 86,000 are in French, 22,000 in German, 14,000 in English, 2,000 in Spanish, 4,600 in Flemish, 21,000 in Italian, 1,200 in Portuguese, and 1,100 in Dutch.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Mr. Editor:* It is with pleasure I inform you that we were recently favored with an episcopal visitation. According to appointment, the Most Rev. Archbishop Eccleston, on Sunday, October 18th, administered confirmation in Cumberland to forty-six persons—of whom four were converts to the faith. On that solemn occasion high mass was sung by Rev. L. Obermayer, pastor of the congregation, and, previous to giving confirmation, the Most Rev. Archbishop, from the platform of the altar, delivered an eloquent and impressive sermon. The present spacious church was filled to overflowing, mainly with Catholics, but still with many Protestants—yet all this large concourse of people evinced the deepest interest in the archbishop's discourse. For an hour long he enlisted their attention to powerful arguments in behalf of the usual ceremonies in the divine worship, showing their sacred origin, tracing them through the whole of the history of God's intercourse with man, and clearly proving that even nature has implanted in the human breast a conviction of their utility, and a desire for their employment, as is

manifested in various relations of life—by which it is seen that in this matter the voice of nature, unfluenced and unfettered, harmonizes with the revelations of God. He also made a lucid exposition of the divine institution, the ancient and continued use, the effects, and the ceremonies of some of the sacraments, particularly that of confirmation, which he was about administering. This brief notice, however, can convey no adequate idea of the compass and completeness of the address. In this discourse, replete with learning and logic, the most reverend speaker convinced the understanding and swayed the heart, whilst his elegance of language and grace of gesture delighted the audience. A happy and lasting impression was made, and the desire produced of soon again enjoying such another favor. LEO.

New Church.—On Tuesday, the 22d inst. the corner stone of a new Catholic church, near Elkridge Landing, was laid, under the invocation of St. Augustine. The Most Rev. Archbishop not being able to attend, the Rev. B. S. Piot, of Ellicott's Mills, conducted the ceremony in a most interesting and impressive manner. His dignified and able exposition of the ceremonies of the church on such occasions, and his remarks in allusion to its patron saint, elicited the deepest attention of a highly respectable assemblage. His zealous appeal for the spiritual welfare of the congregation, was only equalled by his beautiful eulogy of their efforts and the fervent aspiration which he expressed for the success of the undertaking.

Confirmation.—On the first Sunday of October, the Most Rev. Archbishop administered the sacrament of confirmation at Alexandria, D. C., to eighty-two persons. The candidates had been prepared for the solemn occasion by the exercises of a spiritual retreat, which had been conducted during the four days previous for the benefit of the congregation, which is under the charge of the Rev. B. A. Young, S. J.

DIOCESS OF CHARLESTON.—*From our Correspondent.*—Charleston is frequently called "the ancient city," a cognomen which we fully award to it. The numerous "good old mansions" which stud it in every direction, seem fully to entitle it to that name—their time-worn steps and heavy appearance—the old fashioned window-stools and carved ornaments told too plainly that they were not built in these days of imitation architecture, but that they are works of a time when solidity and honesty went hand in hand with style in the new world.

The public institutions, which are numerous, establish also the character of the Charlestonians for liberality, and that becoming pride for which they are so remarkably distinguished. The first establishment which claimed our attention was the Cathedral of St. Finbar: associated as it is with the

name of the lamented England, it could not fail to possess an interest to the Catholic, on his first visit to that city, more attractive than mere idle curiosity, and, although we found it only a simple, plain, wooden building, that connection gave to it a charm which all the ornament of architecture would fail in bestowing upon it. It was in the afternoon when we went there—we found a few persons engaged in acts of devotion; amongst whom were two or three colored persons, whose evident piety was a touching eulogy upon the zeal of this holy man in promoting the spiritual welfare of his colored congregation. When we reflected upon the devoted attention which he paid to these poor creatures, and the parental solicitude which he felt for them, we could not help fancying that they had now come, in the fulness of their gratitude, to visit his tomb, and there, before that altar on which he had so often ministered for their salvation, to offer up their humble prayers for the heavenly happiness of his departed soul. It was under this humble roof that "the great light of the American hierarchy" shone in its greatest brilliancy, dispelling the clouds of prejudice that so long opposed the progress of Catholicity. It was here he was known and addressed by the endearing name of "father," and it was here that he was looked upon as a model of piety by his priesthood. Reflections of this nature crowded themselves upon us for a time, bringing with them the reverence which we must all feel for his memory. We saw that all were kneeling, and, approaching near to where he lies, we knelt also. He is interred under the choir. It was his own request.

The lot on which St. Finbar's is built, is one of the most eligible sites for a large cathedral. It is spacious, central, and with trees sufficient for shade and ornament. That a cathedral worthy of the diocese of Charleston will soon be erected, we have every reason to believe. We observed on one of the walls, in the interior of the church, two marble tablets. One records the many amiable endowments possessed by Miss Joanna England; whose pious labors were so intimately connected with the early efforts and sufferings of her distinguished brother. The other is a tribute to the memory of Miss Julia Daffy, a lady who devoted her time and fortune to works of charity and mercy. These monuments were erected by the ladies of Charleston.

The convent of the Ursulines, consisting of a community of ten sisters, adjoins the cathedral lot. It is a large and well finished building, and a popular establishment of education. It is incorporated. The nuns conduct the choir of the cathedral, which, on that account, is placed behind the altar, and screened by an ornamental lattice-work. The organ is a very superior toned instrument, and is presided over by a nun of great musical ability.

This choir is an exception to choirs generally—no jealousies—no spirit of rivalry—all is done for the greater honor and glory of God.

The theological seminary and bishop's residence is also adjoining the cathedral, and, like it, is an humble wooden edifice. The seminary is principally supported by the Society of St. John the Baptist, of which there is a branch in Savannah, Augusta, and Locust Grove. A female society of the same name is organized, to supply and keep in repair the furniture, clothing, &c., &c., of the seminary. There are many ladies who are indeed benefactresses to this establishment. Amongst these Mrs. B——r is remarkably distinguished. Her untiring liberality deserves this slight allusion. She and her respected husband and family are converts to our church, and models of piety in all its forms.

The convent and academy of the Sisters of Mercy, comprising twenty-one sisters, is a large establishment, centrally situated. Being enclosed and located in a retired street, it is free from the noise and distractions of the more public thoroughfares. It contains sixteen spacious rooms and wide passages, which are desirable for ventilation, particularly in the warm climate of South Carolina. It is divided into three departments—a private academy, orphan asylum, and a free school. The boarders are limited to twenty-five. The asylum contains about twenty-five orphans, and the free school is numerously attended and admirably conducted.

At 9 o'clock on Sunday mornings the children of the congregation assemble for Sunday-school instructions. The boys are instructed by the students of the seminary and the girls by the Sisters of Mercy. In the afternoon, the colored children assemble for like instructions, and are attended by the same teachers. St. Mary's church is a neat building, and is attended by a large French congregation. In the choir of this church we heard the sweetest soprano we have listened to since our departure from Baltimore. Attached to St. Mary's is a large burial-ground, amongst the head-stones and graves of which it is only necessary to ramble for awhile to learn the frequency of funerals. Rev. Mr. Burke is the pastor.

One of the proofs of what may be accomplished by the spirit of perseverance and the untiring zeal of a devoted clergyman, is to be found in the numerous flock of St. Patrick's. A few years ago, when this church was opened for the services of religion, the congregation numbered but three members, and one of these was a poor negro. For months no increase was visible; often had the pastor determined to abandon the undertaking, but still he hoped and persevered, and now he has the consolation of seeing his church filled with a practical congregation. Such a pastor is the Rev. P. O'Neill. Another burial-ground is attached to St. Patrick's.

Although the Catholic population is divided into three congregations, there is no division of interest. Every religious undertaking, whether for the benefit of one congregation or the other, is made a common cause—thus united, religion is promoted and the stranger edified. It may easily be conceived what happiness this union afforded to the present worthy prelate—Dr. Reynolds—when he entered upon the duties of bishop. It was an assurance of the active co-operation he would meet with in overcoming the difficulties of his charge. Under such a bishop the diocese of Charleston must continue to prosper, possessed as he is, in an eminent degree, of all those qualities necessary for the discharge of every duty connected with his office, and an amiability of manner which cannot fail to insure him the devoted love of his people. In Savannah there is a large brick church, and a numerous congregation remarkable for their liberality in promoting every laudable undertaking, as also for their practical Catholicity. This mission is in charge of the Rev. J. F. O'Neill, under whose care it has arrived at its present state of prosperity. The completion of a beautiful building for an orphan asylum and academy will not only form a prominent ornament to this handsome little city, which is a harmonious blending of town and country, but will do honor to both pastor and flock.

In Augusta also, under the Rev. Mr. Barry, Catholicity is steadily progressing. Very recently the church was much enlarged, making it now an elegant edifice in the form of a cross. The lot or square on which the clerical residence and church are built, was a corporation grant, which of late has become somewhat valuable, and yields a moderate income from houses standing on it. The Rev. Mr. B. supports nineteen orphans besides a free school. He is the V. F. and is remarkable for his piety and zeal in promoting the welfare of others.

Locust Grove is the oldest mission in the diocese. It was here the first church was built after St. Finbar's. The place is small, but contains a congregation of about one hundred and fifty persons. The Rev. P. Whelan is the pastor. In Macon I witnessed a most honorable act of liberality on the part of two Protestant gentlemen. It was a donation of lumber and the other necessary means to build a vestry to the church and residence for the pastor, Rev. Mr. Murphy. Such acts deserve to be recorded, and, were I permitted, I would most cheerfully write their names. The number of Catholics here is about the same as in Locust Grove. Passing through Columbus, in which there is a church, I left the diocese of Charleston and entered that of Mobile—of which in my next. O. O'B.

DIocese of NEW ORLEANS.—*St. Louis Cathedral.* It will give joy to all true Christians to learn that the differences which so long disturbed the

peace of the church in St. Louis' congregation, have been happily adjusted; L'Abbé Macnabast has been appointed by the bishop rector of the cathedral.—*Prop. Cath.*

DIocese of N. YORK.—*Confirmation.* On the 15th of Sept. the Rt. Rev. Dr. McCloskey conferred the sacrament of confirmation, at Utica, upon two hundred persons, some of whom were converts. The next day a large number of the German congregation received the same sacrament.—*Truth Teller.*

September 20th, the same prelate administered confirmation at Watertown, and dedicated a new church to the worship of God. On Sunday following, the sacrament of confirmation was conferred at Carthage. On the 24th this sacrament was administered at Rosier, to one hundred persons, and a few days after at French Creek, where also a new church was dedicated.

On the 4th of October the Rt. Rev. Dr. Hughes confirmed nearly a hundred persons in the German church (Most Holy Redeemer) in the city of New York.

The same sacrament was administered by Bishop McCloskey, on the 3d of October, at Hogsburg, to about one hundred persons. A few days after he dedicated a new church at Fort Covington, and confirmed one hundred and sixty-two persons. The bishop proceeded from this place to Malone, where he confirmed sixty individuals, and thence to Chataque where fifty more received the same sacrament.—*Freeman's Journal.*

N. Y. Freeman's Journal.—We learn that Eugene Casserly, Esq. has retired from the editorship of this paper, which was so ably conducted by him for several years. We know not who has replaced this gentleman; but from the contents and the spirit of the Journal, since its change of editor, we have every reason to believe that it will continue to be a powerful and dignified advocate of Catholicity in the United States.

DIocese of BOSTON.—*Confirmation in Bangor.* The Rt. Rev. Dr. Fitzpatrick administered this sacrament on Sunday the 6th Oct. in St. Michael's church.—*Ibid.*

Confirmation in Portland.—On Sunday, 29th of September, the sacrament of confirmation was administered in the church of St. Dominick, by the Rt. Rev. Dr. Fitzpatrick, the coadjutor bishop of this diocese, to seventy-three persons, including children, adults, and converts.—*Boston Reporter.*

New Churches.—We learn from the *Boston Pilot* that two new churches are in progress of erection in Maine, each sixty feet in length, by forty or forty-five in width: one is at Houlton and the other at the Catholic settlement of Aroostook.

Conversions.—O. A. Brownson, Esq., received the

sacraments of baptism and confirmation, at the hands of the Rt. Rev. Dr. Fitzpatrick, in the cathedral of the Holy Cross, on Sunday last. On the same evening, D. C. Johnson, Esq., ("the Cruikshank of America") and a Mr. Briggs, were also received into the fold of the one Shepherd. Such scenes as this are becoming of frequent occurrence in our churches.—*Ibid.*

DIOCESS OF PHILADELPHIA.—*Confirmation.* On Thursday, October 10th, the bishop administered the holy sacrament of confirmation at St. Mary's church, Elizabethtown, to fifty-five persons, and on Friday, the 11th, at St. Patrick's, Carlisle, to twenty-eight; in the church of St. Patrick, Harrisburg, on Sunday, the 13th, to sixty-three persons; in the church of St. Joseph, Milton, on Tuesday the 15th, to twenty persons; in the chapel at Wilkesbarre, on Thursday, the 17th, to sixty-four persons; on Sunday, the 19th, in the church of St. Mary, Beaver Meadows, to eighty-three persons; in the church of St. Patrick, Nesquehoning, on Sunday, the 20th, to ninety-seven persons; in the church of St. Bernard, Easton, on Tuesday, the 22d, to sixty-seven persons.—*Cath. Herald.*

DIOCESS OF VINCENNES.—*Episcopal Visitation.* We learn from the *Cath. Advocate* that on Tuesday, the 1st of October, the Rt. Rev. Dr. de la Hailandiere confirmed fifty-one individuals at Jasper. On the following day he blessed a new church at Celestine, a flourishing colony recently established. Thence he proceeded to Ferdinand, where twenty-four persons received confirmation. On Sunday, the 6th of October, he conferred the same sacrament on twenty-seven persons in the parish of Leopold. Many of those above mentioned who received confirmation were converts.

DIOCESS OF LITTLE ROCK.—From a letter of the Rt. Rev. Dr. Byrne, bishop of Little Rock, we learn that he has just recovered from an illness of two months, which was so severe as at one time to excite the most serious apprehensions. During his sickness he was two hundred miles from Little Rock. There are but two churches in the diocese, which are much in debt, and the bishop has but one priest to labor with him in this extensive field, the Rev. John Corry, who has commenced a Catholic settlement in a delightful part of Washington county, to which he has given the name of Mount St. Mary's. A church is to be built here and in other places.

DIOCESS OF ST. LOUIS.—*Free School.* On the 10th of September a new Catholic free-school, for the male German children, was opened at St. Louis, under the charge of members of the Society of Jesus.

Dedication.—On the 15th of September a new German church, under the invocation of "Our Lady of Victory," was blessed at St. Louis by the Very Rev. J. Timon, C. M.—*Cath. Cabinet.*

OBITUARY.

His Eminence, Cardinal SYLVESTER BELLI, bishop of Jesi, born at Anagni in 1781, and raised to the cardinalate on the 12th July, 1841, died of apoplexy in his episcopal city on the 9th September.—*Tablet.*

Communicated.

At Georgetown college, D. C., on Sunday the 13th ult. the Very Rev. ADOLPHUS LEWIS DE BARTH departed this life in the 80th year of his age, and 54th of his priesthood.

Few persons have better reason to rejoice in the fullness of their days than had the venerable priest whose death is recorded in the above lines. Born at Munster, in the province of upper Rhine, on the 1st of November, 1764, he early learned the value of virtue from the example as well as the instructions of his pious parents, the Count de Barth and Maria Louisa de Rohmer, both distinguished as much for their sedulous attention to their religious duties as by their station in society. From the virtuous education he received from these excellent parents he drew that zeal for the service of his Maker, which kept him, in the dangerous state of youth, aloof from the seductions of vice, and ultimately urged him to consecrate his whole person to God in a special manner, by embracing the ecclesiastical state. After completing the usual course of academic studies in the college of the Permonstratenses, at Bellay, in the bishopric of Porenthrin, he retired to the theological seminary of Strasburg to fulfil this important design. But the persecutions and horrors with which philosophism was deluging France left no asylum for virtue in that unhappy country. He had scarcely been ordained priest, when in 1790 he was forced by the harpies of the revolution to seek again the protection of his paternal home. The revolutionists however had been there before him. His father, unable to bear the contemplation of the evils brought on his country by these men, had emigrated in company with some other gentlemen to the United States, bringing with him as much of his property as he could save from pillage. He determined then to follow his father, and was welcomed as a seasonable auxiliary by the Ven. Bishop Carroll, who soon discovered the treasure that Providence had thus sent him. By his authority he went as missionary to the lower counties of Maryland, whence, after some time, he was removed to Bohemia, in Cecil county, on the Eastern Shore in the same state, from which place he went to Lancaster, Penn., to aid those of his countrymen who, like himself, had escaped the anarchy and bloodshed of their own homesteads, and sought peace and security in the new world. His worth and abilities in the discharge of these missionary duties soon pointed him out as capable of fulfilling those of a higher and holier character. At the death of the Right Rev.

Dr. Egan, bishop of Philadelphia, he was appointed vicar-general of the diocese, and administered it in such a manner as showed he was worthy to succeed him. But he sought not for honors, and having twice declined, and once sent back the bulls of his appointment, he gladly resigned his high place to the Right Rev. Dr. Conwell, and retired to Conewago again to undergo the laborious trials of a country missionary. In 1828 he was called to the charge of the congregation of St. John's, Baltimore. Here, as well as in his other missions, his edifying life and untiring zeal gained him the respect and love, not only of his flock, but of all who had the pleasure of his acquaintance. He remained in Baltimore until 1833, when by reason of his advanced age, and the infirmities contracted by a long and toilsome ministry, he felt himself unequal to the discharge of the numerous duties that were necessary for the care of a large and increasing congregation. He retired therefore to Georgetown college, that by a more exclusive attention to devotional exercises he might render himself more fit to appear before that God who is to judge justice itself. And well did he prepare himself for this judgment. Daily, as long as his health permitted, he offered up the holy sacrifice, and when his weakness no longer allowed him this consolation, he received the holy of holies at the hands of one of the fathers appointed to assist him. This happiness he enjoyed until the day

before his peaceful death. Thus fortified with the bread of the strong, he saw the king of terrors approach, with a calm and confident assurance that his God was ready to crown his labors. During his sickness, if the more rapid failure of strength may be so called, he had the consolation of seeing his only surviving brother, Col. John de Barth Walbach, U. S. A., and his son; and we could not but own the divine influence of our holy faith at seeing the meeting of these fervent Christians. His agony was without pain, the gradual decay of nature. In the full possession of his faculties, after receiving all the rites of the church, he breathed his last a few minutes after five o'clock in the evening. His funeral took place on Tuesday morning, after a solemn high mass had been celebrated for the repose of his soul, by the Right Rev. Dr. Fenwick, bishop of Boston.

Justly did the Right Rev. celebrant preface the eulogy which he pronounced over his remains with these words of St. Paul to Timothy: "I have fought a good fight; I have finished my course; I have kept the faith: For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me." Those who have known him from his earliest labors, and who have viewed him in the closing scenes, are admiring witnesses to the truth of their application.

"Blessed are the dead, who die in the Lord."

NOTICES OF BOOKS.

Biographical, Literary and Philosophical Essays: by John Foster, author of Essays on Decision of Character, &c. N. York: D. Appleton & Co. Svo. pp. 419.

In this volume, which consists of a republication of articles contributed by Mr. Foster to the "Eclectic Review," there is much good sense evinced by the author on those subjects which he had taken the pains to study. The paper on the evils of the theatre is worthy of an enlightened and truly Christian moralist. But the author has ventured some remarks in reference to the Catholic church which prove him to have been altogether incompetent for the expression of an impartial opinion on such matters. In relation to Catholic principles, he betrays great illiberality and ignorance, and according to the rules by which he has criticised the tales of Miss Edgeworth, he stands condemned himself as a writer who, in regard to Catholicity, was unfit for the instruction of his fellow men.

The Written Word and The Living Witness, or The Bible Question fairly tested. N. York: Casserly & Sons, 18mo.

In the publication of this neat volume the Messrs. Casserly have displayed much more judgment than is commonly witnessed in the mere issuing of books

from the press. They have collected into one volume three of the most useful essays that could be consulted with a view to discover the leading and specific differences between the Catholic and Protestant systems, and the respective grounds on which they are established. There never was a time in this country, when the former was more violently assailed by ignorance and prejudice, and the latter more assumingly held forth by a certain class of men as the faith once delivered to the saints. The abuse of the written word of God, and the want of acquaintance with the rational mode of applying it to the ends of religion, are the radical causes of this Protestant hostility to the Catholic church, and under these circumstances the volume before us recommends itself with peculiar force to the patronage of the community at large; to the Protestant, who is bound to hear before he condemns, and to the Catholic who should be prepared at all times with the necessary armor for the defence of his principles. Among the works that treat of the proper use of the Bible, of the necessity of a living witness in matters of faith, and of the sad consequences of private judgment, this holds a conspicuous rank, not merely on account of the eminent worth of its contents, but also by its very

convenient form, which places it within the reach of every class of readers.

Mora Commodity, or Woman's Influence: a Tale.

New York: Edward Dunigan. 18mo. pp. 140.

We began the reading of this prettily executed volume, with a view to form an opinion of its merits, and became so much interested in the narrative, that we reached the end of it before laying it again upon our table. The story is very entertaining, and the incidents are related with a sprightliness of manner and an elegance of diction which truly captivate the attention. The object of the writer, however, is not so much to please as to instruct; he has arranged his narrative and adorned it with the beauties of style, chiefly to convey more effectually that knowledge of Catholic principles which it is his aim to impart. The book will be read with equal pleasure and profit by the Catholic and the Protestant.

The author has interspersed his story with frequent poetical effusions, which have their merit, but appear to us rather too numerous for the compass of the work. We should have preferred also to see the grounds of the Catholic doctrine a little more fully developed; this extension of the argumentative part would not only have added to the usefulness of the book; it would likewise have anticipated a wish that will suggest itself to many, if not all who read it, that the author had written more, and thus dispensed more largely those literary *agréments* which he is so eminently qualified to impart. We have noticed two mistakes which are probably errors of the press; but there being no erratum to the volume, it may be just as well to direct attention to them here. On page 101, the words "by clothing" are used instead of "clothed," and page 118, "no" is put for "any."

Dunigan's Illustrated edition of the Holy Bible, according to the Douay and Rheims translations. New York.

We have received the 2d, 3d, and 4th parts of this beautiful work, which we have already spoken of in terms of high commendation, as possessing strong claims to the favorable attention of the Catholic community. These numbers contain three splendid engravings, of Moses, the Hebrew legislator, the judgment of Solomon, and Daniel in the lion's den. Though the Scriptures are constantly issuing from the Catholic press, it is peculiarly gratifying to perceive that the two most ornamental editions of the sacred volume that it has ever produced in this country, are advancing at a crisis when the enemies of our holy religion are declaiming most loudly against its pretended hostility to the written word of God. It would seem that the glaring facts, suggested by the publications of Messrs. Dunigan and Sadlier, should put an end to such unjust and windy denunciation. But this is not the case, at least, among some of our adversaries. So blinded are they by prejudice, and so devoid of that charity which is essential to Christian virtue that, when they can no longer deny the publication of the Scriptures by Catholics, they attribute such undertakings to unworthy motives, and seem to regret that they have at length discovered the groundlessness of impressions, which apparently they have uniformly been urging us to make groundless. Under these circumstances it is a pleasure to meet with the just and candid expression of opinion which the editor of the *New York Churchman* (Episcopalian) has placed before his readers.

"We must say that the present edition is exceedingly creditable to the publishers, and is a

gratifying proof that the Roman clergy and people are actuated by a desire to distribute the holy Scriptures in such versions as their church allows, and among as many as are prepared to receive them."

It would be but an act of justice in some other journals, did they imitate the example of the *Churchman*.

The Life of our Lord Jesus Christ, with Moral Reflections, Critical Illustrations and Explanatory Notes. By Rev. Henry Rutter. N. York: R. Martin & Co. 4to.

Part X of this beautiful and excellent publication has come to hand, ornamented with a fine engraving of Christ blessing the little children that were presented to him. Price of each No. 25 cents.

Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools throughout the United States. Published with the approbation of the Most Rev. Archbishop Eccleston. Second edition, revised and enlarged. Baltimore: John Murphy. Pittsburg: G. Quigley. 32mo. pp. 221.

We are pleased to find that this excellent little volume has proved so acceptable to the Catholic community as to justify the issuing of a second edition. Besides the ample collection of hymns and devotions which were contained in the first, several others have been added to increase the utility of the work, and important improvements have been made in its form and general appearance. We are acquainted with no book of the kind so well adapted to the use of children, whether in the Sunday school or on other occasions; and the extraordinary cheapness of the volume is an additional consideration in bespeaking for it a very wide circulation. Price 18½ cents in cloth; 12½ cents at wholesale.

Ars Rhetorica, auctore R. P. Martino du Cygne, Andomarensi, Societatis Jesu. Editio postrema emendatior. Ball. typis et cura J. Murphy. 18mo. pp. 200.

This work of Father Du Cygne is much esteemed for the method with which it explains the elements of rhetoric. It has been frequently reprinted in Europe: the present is the first American edition.

The Warning of Thomas Jefferson, or A Brief Exposition of the dangers to be apprehended to our Civil and Religious Liberties from Presbyterianism. By Justus E. Moore. Philadelphia: Wm. J. Cunningham.

Catholicism compatible with Republican Government, &c. By Fenelon. N. York: E. Dunigan.

We have merely space to acknowledge the receipt of these pamphlets. For the former we are indebted to the politeness of Messrs. Lucas and Murphy, who have it for sale. The latter is on hand at Murphy's.

The Catholicity of the Church. Tract No. VI of the new series. Baltimore: Metropolitan Press.

A most excellent essay.

Officia propria Federatis Provinciis America Septentrionalis concessa. Baltimore, ex Typographia Metropolitana, 1844. 12mo.

This Supplement contains all the newly granted Offices, some of which are not found in ordinary editions of the Breviary. For greater convenience, the Offices for the Fridays in Lent, and some others, have been printed entire, thus avoiding the necessity of constant reference—an improvement which will no doubt be found agreeable to the clergy.

The work may be procured from the editor, Rev. F. Lhomme, St. Mary's Seminary, Baltimore. Price 50 cents, bound.

ECCLESIASTICAL CALENDAR.

- 1 Friday. † All Saints, doub. 1 cl. with octave, during which cr. *White. Abstinence.* Vesp. of the same, after which Vesp. of the dead, in *Black.*
- 2 Saturday. † Commemoration of All Souls, F. D. mass in *Black.* Office of 3 day in the oct. After lauds are said matins and lauds of the dead. Vesp. of the oct. from ch. of fol.
- 3 Sunday. † 23d after Pent. (1 Nov.) semid. In mass 2 col. of oct. pref. of Trin. *White.* Vesp. of fol. com. of Sund. and oct. and SS. Vitalls, &c.
- 4 Monday. † S. Charles B.C. doub. 9th less. of MM. com. of oct. and MM. in lauds and mass, in which gl. and cr. *White.* In Vesp. com. of oct.
- 5 Tuesday. † Of the oct. } semid. In mass gl. 2. col.
- 6 Wednesday. † Of the oct. } *de Sp. sancto*, 3 Eccl. or pro
- 7 Thursday. † Of the oct. } *Papa. White.*
- 8 Friday. † Oct. of All Saints, doub. 9th less. and com. of MM. in lauds and mass. *White. Abstinence.* Vesp. from ch. of fol. com. of prec. and S. Theodore.
- 9 Saturday. Dedication of the church of S. Saviour, doub. 9th less. and com. of M. in lauds and mass, in which gl. and cr. *White.* Vesp. of fol. com. of prec. and Sund. and SS. Tryphon, &c.
- 10 Sunday. 24th after Pent. 5th after Epiph. (3 Nov.) Patronage of the BVM. gr. d. 9th less. of hom. and com. of Sund. and MM. in lauds and mass, in which gl. cr. and pref. *te in festis*, and gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund. and S. Menna.
- 11 Monday. S. Martin B.C. doub. 9th less. and com. of M. in lauds and mass, in which gl. *White.* In Vesp. com. of fol.
- 12 Tuesday. S. Martin P.M. semid. In mass gl. 2 col. *A cunctis*, 3 ad Hb. Red. Vesp. from ch. of fol. com. of prec.
- 13 Wednesday. S. Didacus C. semid. In mass as yesterday. *White.* Vesp. of fol. (mer. sup.) com. of prec.
- 14 Thursday. S. Stanislaus Kostka C. doub. In mass gl. *White.* Vesp. from ch. of fol. com. of prec.
- 15 Friday. S. Gertrude V. doub. In mass gl. *White. Abstinence.* Vesp. from ch. of fol. (mer. sup.) com. of fol.

- 16 Saturday. S. Andrew *Avallinus* C. (10th inst.) gl. *White.* In Vesp. com. of Sunday.
- 17 Sunday. 26th after Pent. 8th after Epiph. (4th Nov.) semid. 2 col. *A cunctis*, 3 ad Hb. gl. and cr. *Green.* Vesp. of fol. com. of Sund.
- 18 Monday. Dedication of the church of SS. Peter and Paul, doub. In mass gl. and cr. *White.* Vesp. from ch. of fol. com. of prec. and S. Pontianus.
- 19 Tuesday. S. Elizabeth Wld. doub. 9th less. and com. of S. in lauds and mass, in which gl. *White.* Vesp. from ch. of fol. (mer. sup.) com. of prec.
- 20 Wednesday. S. Felix of Valois C. doub. Less. of noct. from the three *Incipit* of fer. 5, 6 and Sat. *White.* Vesp. of fol. com. of prec.
- 21 Thursday. Presentation of BVM. gr. d. gl. cr. and pref. *te in present.* *White.* In Vesp. com. of fol.
- 22 Friday. S. Cecilia VM. doub. gl. Red. *Abstinence.* Vesp. from ch. of fol. com. of prec. and S. Felicitas.
- 23 Saturday. S. Clement P.M. doub. 9th less. and com. of S. in lauds and mass, gl. Red. Vesp. from ch. of fol. com. of prec. and Sunday and S. Chrysogonus.
- 24 Sunday. 26th and last after Pent. (5th Nov.) S. John of the cross, C. doub. 9th less. of hom. and com. of Sund. and Mart. in lauds and mass, gl. cr. and Gosp. of Sund. at the end. *White.* Vesp. from ch. of fol. com. of prec. and Sund.
- 25 Monday. S. Catherine VM. d. gl. Red. In Vesp. com. of fol. and S. Peter.
- 26 Tuesday. S. Gregory *Thaumaturgus*, B.C. semid. (17th inst.) In hymn mer. sup. 9th less. and com. of S. in lauds and mass, gl. and com. *A cunctis. White.* Vesp. of the same.
- 27 Wednesday. Feria; in mass 2 col. *Fidelium*, 3 *A cunctis. Green.* Vesp. of fol.
- 28 Thursday. Office of the B. Sacrament, semid. Lessons of 1 noct. the three *Incipit* of fer. 5, 6 and Sat. In mass as on 19th inst. pref. of nativ. *White.* In Vesp. com. of S. Saturninus.
- 29 Friday. Vigil of S. Andrew: com. of S. in lauds and mass, 3 col. *concede. Purple. Abstinence.* Vesp. of fol.
- 30 Saturday. S. Andrew Ap. d. 2 ch. gl. pref. of App. Red. In Vesp. com. of 1 Sund. of Advent. Anthem. *Alme Redemptoris.*

SUN'S upper limb rises and sets, (corr. for refract.) M. T.										MOON rises or sets. Mean time.				
		Boston, &c.	New York	Washington, &c.	Charleston, &c.	N. Orleans, &c.				Boston, &c.	N. York	Wash. &c.	Charleston, &c.	N. Orleans, &c.
		rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.	sets.	rises.
1	Frid.	6 33	4 55	6 29	4 59	6 27	5 1	6 16	5 11	6 14	5 14	6 15	5 14	6 15
2	Satur.	34	54	30	58	28	0	17	10	15	13	11	59	11 16
3	Sund.	6 35	4 53	6 31	4 57	6 29	4 59	6 18	5 9	6 16	5 12	6 18	5 12	6 19
4	Mon.	36	51	32	56	30	58	19	8	17	11	1	1	0 13
5	Tues.	38	50	34	54	31	57	20	8	17	11	1	1	1 11
6	Wed.	39	49	35	53	32	56	21	7	18	10	2	9	2 10
7	Thurs.	40	48	36	51	33	55	22	6	19	9	3	12	3 13
8	Frid.	42	46	38	50	35	54	23	5	20	9	4	12	4 18
9	Satur.	43	45	39	49	36	53	24	4	20	8	5	11	5 24
10	Sund.	6 44	4 44	6 40	4 48	6 37	4 52	6 25	5	3	6 21	5	8	6 28
11	Mon.	46	43	42	47	39	51	26	3	22	7	5	50	6 37
12	Tues.	47	42	43	46	40	50	27	2	23	6	5	49	7 31
13	Wed.	48	41	44	45	41	49	28	1	24	6	7	48	8 37
14	Thurs.	50	40	46	44	42	48	29	1	25	5	9	47	9 43
15	Frid.	51	39	47	43	43	47	30	0	26	4	10	46	10 46
16	Satur.	52	38	48	42	44	46	31	4	25	3	11	45	11 46
17	Sund.	6 53	4 37	6 49	4 41	6 45	4 46	6 28	4	50	6 27	5	3	6 30
18	Mon.	54	36	50	40	46	45	33	58	38	2	0 49	0 43	0 46
19	Tues.	55	35	51	39	47	44	34	57	29	2	1 42	1 41	1 42
20	Wed.	57	35	53	39	48	44	35	57	29	1	2 44	2 40	2 38
21	Thurs.	58	34	54	38	49	43	36	56	30	1	3 45	3 40	3 38
22	Frid.	59	33	55	37	50	42	37	56	31	1	4 46	4 40	4 37
23	Satur.	7 0	32	56	36	51	42	38	55	32	1	5 47	5 40	5 37
24	Sund.	7 2	4 31	6 57	4 36	6 52	4 41	6 38	4	55	6 33	5	4	6 34
25	Mon.	3	31	58	35	53	41	39	55	34	0	5 6	5 17	5 34
26	Tues.	4	31	59	34	54	41	40	55	34	0	5 55	5 10	5 34
27	Wed.	5	30	7 9	34	55	41	41	55	35	0	6 48	5 53	6 50
28	Thurs.	6	29	1	33	56	40	42	56	36	0	7 45	7 43	7 51
29	Frid.	8	29	3	33	57	40	43	55	37	0	8 45	8 46	8 53
30	Satur.	9	29	4	33	58	40	44	55	38	0	9 45	9 49	10 0

Sundays and Festivals in the month of May.

EPHRA.

COOPL.

Fifth Sunday after Pent. Coloss. iii. 19-20. Mat. xiii. 31-32
 Sixth Sunday after Pent. 1 Thes. i. 9-10. Mat. xii. 31-32
 Twenty-fourth Sunday Col. i. 9-14. Mat. xiv. 15-28

PHASES OF THE MOON.

D. H. M.
 Last quarter, 3 5 11A
 New moon, 10 4 28A
 First quarter, 16 8 22A
 Full moon, 26 6 34A

THE
UNITED STATES
CATHOLIC MAGAZINE
AND MONTHLY REVIEW.

DECEMBER, 1844.

APOSTOLICITY OF THE CHURCH.

An Original History of the Religious Denominations at present existing in the United States ; projected, compiled, and arranged. By I. Daniel Rupp. 8vo. pp. 734. Philadelphia, 1844.

IT is not a little astonishing to see the unbounded confidence with which the different Christian societies that are now existing, however opposite to each other in their tenets and their form of government, claim, each one exclusively for itself, the privilege of holding the doctrine taught and the ministry established by the apostles. Every one wishes to be considered as the genuine offspring and the very personification of the apostolic church, and, though it is evident that there can be but one society of this description, all pretend to the same hallowed and glorious title. That such is the fact, the volume before us attests, not in one or two places only, but in many of the authentic documents which it furnishes concerning the belief of the various Christian denominations.

Thus, besides the Catholic church, whose claims to an apostolic origin are forcibly asserted, we see in the work just mentioned, that the Baptists refer their *sentiments, views and practices to the days of the apostles* ;* that the Protestant Episcopal church, in the enumeration of *her distinctive principles*, mentions, first of all, *her apostolic ministry* ;† that accord-

ing to the Lutherans, the appointment of ministers among them is in perfect accordance with what we read in the Acts and Epistles of the apostles ;* that the *ordinations and ministry* of Presbyterians are said by them to be " more scriptural, more conformable to primitive usage ;† and to represent better " the important features of the apostolic church ;"‡ whilst their reformed doctrine, we are also told, is but the revival " of the truths and institutions of primitive Christianity,"§ &c.

The number of similar quotations might be easily increased, but we think the present instances amply sufficient to show how desirable and even necessary it appears to the generality of our dissenting brethren, to show themselves connected, in one way or another, with the church founded by the apostles. But, on the other hand, this variety, or rather contrariety of pretensions, renders it more and more manifest that they cannot be all well founded and true. Though there should exist only two Christian societies at variance with each other, it would be impossible that both should have the same apostolic origin, for the very simple reason that the apostles did not establish two different, much less too opposite societies, and that Almighty God, the primary founder of the true church, cannot contradict himself ; *a fortiori*, is it to be considered impossible with regard to so many discordant forms of religion.

* Pages 46, 47.

† Page 299.

* Pages 400, 401.

† Page 569.

‡ Page 605.

§ Page 572.

What then must the sincere inquirer do, in order to ascertain, if he does not know it already, which of the Christian societies may justly be called apostolic, and ought to be exclusively considered as the true society founded by the apostles? He should not be satisfied with a mere assertion, but, in compliance with the advice given by the apostle St. John, he should "try the spirits, whether they be of God;"* he should successively ask the Catholic church and the Protestant community to exhibit the grounds and the proofs of their respective claims to an apostolic origin; requiring at the same time that these proofs should not be complicated and abstruse reasonings, little adapted to the ordinary capacity of men; but plain, obvious, and incontestable marks; such, in a word, as our Lord in his wisdom and goodness has undoubtedly imparted to his church, that it may be easily perceived by every one who sincerely wishes "to be saved and to come to the knowledge of the truth."†

It follows from this that the present question is not to be looked upon as possessing merely a transient and secondary interest; but as one of vital and paramount importance, on which eternal salvation depends, and the result of which is to make the inquirer discover that holy city founded on the top of mountains, which alone has been made the pillar of the truth, the heiress of the divine promises, the unerring guardian of the saving doctrines of the gospel, and the true mother of the children of God. It is with this view of the importance of such an investigation that we shall successively examine whether the doctrine of the apostles and the form of apostolic ministry are to be found among Protestants or among Catholics.

QUESTION 1. *Which of the two churches, the Protestant or the Catholic, possesses the apostolic doctrine?*

We will discuss this question first in its reference to our Protestant brethren of all denominations, who, as we have stated above, claim for themselves the possession of the doctrine taught by the apostles as unhesitatingly and confidently as if there could not be the least doubt on the subject. Yet it must at the very outset appear rather strange that societies which came into existence only fifteen hun-

dred years after the rise of Christianity, should take it for granted that, notwithstanding this long interval and separation, notwithstanding too the utter want of even an apparent connection with the primitive and apostolic church, they are linked with it and hold exactly the same faith. We are sure that water comes from a certain spring, when, in our presence, it is taken from the very stream which flows uninterruptedly from that source; but if it is brought to us in an isolated vessel, how can we be assured of its origin? We know likewise that a man descends from the ancestors whom he claims, when the unbroken series and the authentic proofs of his genealogy are placed before us; but how will he be able to convince us of this, especially after an interval of many centuries, if he have no such evidences to exhibit? Such exactly is the position of all Protestant denominations with regard to apostolic doctrine.

It would be in vain for them to say that they have derived their belief from the apostles through the channel of the intermediate societies, first the Waldenses and Albigenses in the twelfth and thirteenth, and the Wickliffites and Hussites in the fourteenth and fifteenth centuries. This would be eluding, not solving the difficulty; because all these sects were liable to the same perplexing objection, which we now urge against Protestants themselves, viz: that of having risen too late after the age of the apostles, to pretend fairly to any connection with them. Moreover, the belief of those sectarians differed in many points from that of Protestants; hence it is altogether erroneous on the part of our dissenting brethren to look upon them as their predecessors in doctrine, unless they themselves choose to embrace all the tenets of the Valdenses, Albigenses, Wickliffites and Hussites.

It would be equally useless for them to appeal in support of their pretensions to apostolic faith, to the various parts of Scripture, and particularly to the writings of the apostles; for this is precisely the question to be settled between us, whether Protestants have the true interpretation and hold the real meaning of those sacred writings. That they are in possession of all this, is indeed asserted by them, but it is denied by a vast majority of Christians, that is, not only by all Catholics, but also by the schismatic societies of the east, and

* 1 John iv, 1.

† 1 Tim. ii, 4.

therefore cannot be taken for granted without a manifest illusion.

Another very striking consideration in reference to this subject, is suggested by the character of the first reformers. It is certainly fit, as well as conformable to the ideas which we ought to entertain of the sanctity and veracity of God, that those whom he commissions to convert nations from their evil ways and to establish among men a purer and holier form of religion, should themselves be models of virtue and purity of life, in order that they may effectually induce the people, both by their example and their exhortations, to embrace the heavenly doctrine of which they are the heralds. Such, indeed, has always been the case whenever the Almighty chose to reveal and proclaim his will to men; his wisdom invariably selected for the carrying out of his designs, persons of uncommon and heroic virtue, whom he himself prepared for the important task, by bestowing upon them the choicest blessings and gifts of his grace. So it was with Moses, with the prophets, with the apostles; nay, with all the founders of religious orders; though the question, in this last case, was not to propose new dogmas of faith or new commandments, but merely a certain regular mode of life, founded alike on the precepts and the counsels of the gospel.

But was this the case with Luther, with Calvin, with Henry VIII, the three originators of the main branches of Protestantism, not to mention here a multitude of other reformers, who were eager to tread in their footsteps? We do not fear to be contradicted, when we assert that it was quite the reverse. Who is so little acquainted with the history of those times, as to be ignorant of the excesses to which Luther, the parent and chief apostle of the reformation, wantonly abandoned himself; at the very same time that he pretended to be the restorer of the primitive purity of religion; of his pride and arrogance which could brook no contradiction; of his fury and madness against the pope, against the Catholic princes, doctors and universities, in a word, against all his opponents; of his fits of brutal anger against his dearest friends, such as Melancthon, who says of himself, *ab ipso colaphos accepi*;* of his lust, which, after having ren-

dered him the violator of his vows and the seducer of a nun, led him, on a variety of occasions, to use the most shameful language that could sully the lips or the pen of a man, etc? Who does not know also the charge of dreadful immorality preferred against Calvin, and of which his friends could never satisfactorily clear him; his constant use of the most abusive terms, such as pig, ass, brute, big fool, and the like, against those who combated his doctrine; as also his cruel, vindictive, and tyrannical spirit which made some of his followers declare that they would rather be in hell with Beza than in heaven with Calvin? In fine, who has not heard or read of King Henry VIII's scandalous divorces and marriages, of his tyranny, and the cruelties which he exercised not only against several of his wives, but also against the most distinguished personages of his kingdom, even those who had rendered him the most important services? In a word, the principles which actuated those great reformers were no other than the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, *which is not of the Father, but of the world*. Is it possible to admit that men of this description were the instruments chosen by the God of all sanctity to reform the church, restore the purity of the gospel, and revive the days of the apostles? Can we believe that the Almighty, who had more than once declared that his grace and Spirit do not remain in persons given up to corruption, would have bestowed his spirit of light and understanding, together with the grace of apostleship, on persons thus employed in works of the flesh? In the mere supposition of this pretended fact, there is something inexpressibly shocking: it amounts to the assertion that Christ did at one time exactly the reverse of what he had always done in other like circumstances, and that he wished to demolish with one hand what he had built up with the other.

Let it not be alleged that there have been also bad popes; for not only were the bad popes comparatively very few, but there is, besides, a three-fold and vital difference between them and the authors of the Protestant reformation. 1. These disedifying pontiffs never attempted to justify their conduct upon principle; while the great reformers of the sixteenth century, besides doing wrong and

* Epist. ad Theodor.

scandalizing their followers, which was bad enough, maintained at the same time that they did right; which was still worse. 2. The popes never pretended to change the faith of the church, and retrieve the imaginary loss of the pure and holy doctrine of primitive times; this, however, was precisely the task assumed by the authors of Protestantism; a circumstance which obliged them, first of all, to show forth in their actions that purity of the evangelical and apostolical doctrine which it was their duty, they said, to re-establish among men. 3. The authority of a pope, whether he was good or vicious, did not depend upon his private conduct; it was sufficiently proved to the whole world, by the very fact of his being the canonical successor of St. Peter in the see of Rome: but the reality of a divine commission in Luther, Calvin, and their associates, not being sustained by the like or any other evidence, they ought at least to have compensated for their deficiency in this respect by the regularity and the sanctity of their lives; but the case was quite the contrary.

Nor can it be said by our separated brethren that, after all, it matters little whether the first reformers were immoral or not, provided they preached the truth and the pure word of God; for this, we repeat it, is precisely the question to be settled, and, therefore, cannot be taken for granted. On the contrary, from the facts just alleged, it should appear extremely doubtful to any upright mind that a divine commission could have belonged to those who were so little qualified for the sacred functions of the apostleship, and that the divine truth could have issued from the lips of those who were so little animated with the spirit of God.

Were this consideration, however, to pass for nothing more than a very strong probability against the pretensions of our opponents, we have still stronger and more manifestly undeniable proofs of our assertion, that their religious system, in those points in which it contradicts the Catholic faith, is any thing but apostolic doctrine. Let us test, for instance, their rejection of purgatory and of prayers for the dead. We take up this subject purposely, because this is, perhaps, of all the Catholic tenets, the most strenuously objected to by Protestants, and in reference to which they are most inclined to exercise their rido-

cule; terming it, on all occasions, a monkish fraud, a foolish error and superstition. Let us examine then whether the dreadful error and oversight, or, in other words, the real deviation from apostolic truth and prescription is not, per chance, to be found entirely on their side.

The first who opposed the utility of praying for the dead was Acrius, an Arian priest of the fourth century. Finding himself disappointed in the hope of being elected bishop, he endeavored to console himself by becoming the author of a new sect, which were called from his name *Acrians*; but no sooner had he broached his novel doctrine, than it was refuted by St. Epiphanius, who opposed to it *the consent and tradition of all the churches*.* Shortly after, St. Augustine wrote his book on heresies, in which he mentioned Acrius as the author of the fifty-third heresy, for saying that sacrifices ought not to be offered for the dead.† So did likewise St. Isidore of Seville, and St. John Damascene, in their catalogue of heresies.

Thus, it is certain that the tenet of Acrius about purgatory and prayers for the dead, was rejected and condemned, not only as false, but even as heretical, by the ancient church, by that church which, having been just favored with the most special protection of God against the fury of Julian the apostate and other pagan persecutors, could not possibly have set aside the true dogmas of Christianity; which, being so near the age of the apostles, could not have been ignorant of what they had taught; and whose judgments, in fine, are revered by the generality of our opponents. Consequently, it is the Protestant community itself that has deviated from the apostolic truth, by reviving the Acrian doctrine after the lapse of so many centuries. This conclusion is the more unavoidable, as we learn from several positive testimonies of the fathers, St. Isidore,‡ St. John Chrysostom,§ and others, that the practice of praying for the dead, particularly during the holy sacrifice, was instituted in the Christian church by the apostles themselves.

But, why should we advert to the times of the primitive church, in order to prove our

* In Panario adversus hereses.

† Lib de Hæresibus, cap. 53.

‡ De divinis officiis, lib. i, cap. 15.

§ Homil. 69 ad populum Antiochenum.

point against Protestants, while the mere novelty of their doctrine, and its manifest opposition to that of the whole church, when Luther and Calvin appeared, places it beyond the possibility of a doubt? Is it not an uncontested fact that Christ our Lord entrusted the whole deposit of his revealed truths to his apostles and their successors; that he commissioned them to go and teach all nations, with the positive assurance of his perpetual protection and of his being with them all days even to the consummation of the world; and that he also promised to give them another Paraclete, the Spirit of truth, who would abide with them and in them, not merely for a time, not for three or four centuries only, but for ever? * It is impossible, therefore, considering such guidance and protection, that the truth and the faithful preaching of it should have ever failed in the church; otherwise, Christ himself would have failed in his promises. Therefore again, every doctrine which is new in the church, and which begins at any time to be preached in opposition to its existing doctrines, is necessarily spurious and false.

This the most revered doctors of primitive ages, St. Ignatius, St. Polycarp, etc., continually inculcated upon the minds of the faithful, in order to guard them against the wiles of rising sectarians and the poison of their new-fangled doctrines. "In all things," says Tertullian, "the truth precedes the image, the resemblance comes after the reality. . . . Truth existed from the beginning, error came only afterwards. The good seed is first sown by God; it is but subsequently that cockle is sown over it by the devil, his enemy. This parable manifestly designates the difference of doctrines; for, in another place, the good seed is said to be the word of God. Thus, it is evident, from the very order of time, that what was taught first, is the true and divine doctrine, and that what has been subsequently superadded is profane and false."—*In omnibus veritas imaginem antecedit; post rem similitudo succedit. . . . Ita ex ipso ordine manifestatur, id esse dominicam et verum, quod sit prius traditum: id autem extraneum et falsum, quod sit posterius immisum.*†

Again: "To the authors of novel doctrines, the church has a right to say: Who are you?

when and whence did you come? what have you to do, foreigners, within my limits? what right have you, Marcion, to cut down my trees? who gave you leave, Valentine, to change the course of my streams? by what authority, Apelles, do you remove my boundaries? The possession is mine. . . . I held it first, I held it from the beginning, I descend from the first owners, I am the heir of the apostles."*

The celebrated Vincent of Lerins is not less explicit on this subject, when, explaining that passage of St. Paul to Timothy, *keep that which is committed to thy trust*,† he asks: "what mean those words, *committed to thy trust*? They signify that which has been delivered to you, not invented by you; what you have received, not what you have found out; the fruit of instruction, not of genius; of public tradition, not of private notions; the doctrine handed down to you, not set forth by you; in which you are not an author, but a guardian; not a discoverer, but a follower. . . . Be careful to teach the same things which you have learned, and, though you should propound them in a new manner, beware of not proposing new dogmas. . . . For, to hold that which has been every where, always and unanimously believed, this is truly and properly Catholic." *Eadem quæ didicisti, doce; ut cum dicas novè, non dicas nova. . . . Magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim verè proprièque catholicum.*‡

Conformably to these sound principles, whenever, in the course of ages posterior to the foundation of Christianity, there arose individuals pretending to be reformers of the existing faith of Christendom, and revivers of the pure doctrines of the gospel, the only question to be asked, was: What did the church believe when these men came? The simple fact of their contradicting that belief in any thing, rendered their defeat as notorious as it was inevitable; they were judged out of their own mouth, and condemned by their own judgment.§ It was in them the height of presumption as well as of ridicule, if they claimed to be heard on account of their eloquence, their literary acquirements, or their philosophical

* See Matth. xxviii. 20, and John xiv, 16, 17.

† Tertull. *De præscript.* cap. 29 et 31.

* Ibid. cap. 37.

† 1 Tim. vi, 20.

‡ Vincent. *Lirin. in Commonit.* Circa initium et medium.

§ Luke xix, 22; Titus iii, 11.

learning; as though these natural qualifications could not be blended with the grossest errors, as they really had been in the ancient pagan philosophers, and are still in many of our modern infidels. Nor did those pretended envoys of heaven deserve any more credit, because they forcibly inveighed against what they deemed superstition and against real or imaginary abuses, or because they boldly asserted that a true light, together with the pure word of God, was to be found among them alone; for these and the like boasted claims have always been assumed by innovators who wished to form a party; even by the worst sectarians, the Gnostics, the Manicheans, and others. Nor did it matter, in fine, whether they adduced, in support of their novel doctrines, a multitude of Scriptural texts understood in their own way; for the same thing was done by the evil spirit himself, when he argued against our Saviour;* and why were Arius, Pelagius, Nestorius, and others, condemned as heresiarchs, but because they also quoted the words of Scripture and obstinately attached to them a meaning different from that in which these sacred words actually were and had before been understood by the church?†

Thus, the whole of our dispute with Protestants concerning apostolicity of doctrine, is reduced to a question of fact, and of such a fact as can most easily be ascertained. We merely ask: What did the church believe when you came?‡ what were her tenets, when Luther, Zuinglius, Calvin and Henry VIII made their appearance in quality of reformers? These tenets were, as they are at present, the seven sacraments, the real presence and transubstantiation, the sacrifice of

the mass, the necessity of confession, the primacy of the pope, purgatory, and prayers for the dead, the utility of indulgences, the veneration and invocation of the saints, etc. This was the doctrine held and taught by the whole church, when the authors of the Protestant reformation made their appearance, and they themselves had believed and professed it, before they turned reformers. Therefore, it was their own subsequent doctrine, the whole religious system of Protestants, which was a novelty. Their boasted learning, real or pretended, was a mere snare; their assertion that the pure word of God belonged to them, a mere delusion; their appeal to the Scriptures, a pure artifice; and the Catholic church of the sixteenth century was fully authorized, with a slight change of names, to address them in the language which the Catholic church of the second and third centuries had used against the sectarians of those remote ages: "Who are you? when and whence did you come? what have you to do within my limits? what right have you, Luther, to cut down my forests? who gave you leave, Zuinglius, to change the course of my streams? by what authority, Calvin, do you remove my boundaries? The possession is mine; I held it first, I held it from the beginning, I descend from the primitive owners, I am the heir of the apostles."

These last words naturally lead us to inquire, in a more particular manner, into the claims of the Roman or Catholic church,* with regard to apostolicity of doctrine. We prove these claims, first, by the very same principle which we have hitherto urged against those of Protestants. As there stands against them an undeniable fact which they never will be able to conceal, the fact of their novelty as a religious sect, the fact of their separation from the parent church whose tenets they attacked, and consequently the fact of their having lost all right of pretension to an apostolic origin; so is it equally evident that the Roman church never separated herself from a more ancient society, never preached new

* *Matth. iv. 6.*

† See the same subject treated at greater length and well explained in the *Metropolitan Tract No. IV*, taken from the best works of Bossuet.

‡ When the pious and learned Dauphin of France, father of Kings Louis XVI, Louis XVIII and Charles X, was once conversing on this subject with the bishop of Verdun, he observed that the most simple rustic could refute the most subtle sectarian and subvert all his reasonings, by merely telling him: *You were not yesterday.* Equally remarkable was the hint given by the illustrious writer, Count Stolbert, after he had become a convert to the Catholic church, to a Protestant prince of Germany. That prince having said in his presence, with a rather sarcastic tone, that he did not like those who left their religion to embrace another: "Nor I," replied the count; "for, were it not for the fault which our ancestors committed, three hundred years ago, in changing their faith, I would not have been obliged to change mine at present."

* "Roman or Catholic church:" *Roman*, because her chief pastor and her centre of unity, is the bishop of Rome; *Catholic*, on account of her universal diffusion, and because she always was designated by that name. See the October and February numbers of this Magazine (1844), on the Unity and the Catholicity of the Church.

dogmas nor opposed the belief of a Christian church existing before herself, and consequently that she is the same society with that founded by the apostles, whose doctrines she invariably and faithfully preserved. Had the contrary ever happened, we would know, not only the precise time of the momentous change, but also the place where it commenced, its author and its chief adversaries, the course of its progress, together with the opposition which it met with, and many other circumstances unavoidably attending a religious innovation. These we know very well in reference to the different sects which arose during the course of ages. Thus, in the year 319, and in the great city of Alexandria, the Arian heresy, which attacked the divinity of the Son of God, was broached by a priest called Arius, against whom his bishop, St. Alexander, with a hundred other bishops, pronounced a solemn anathema, which was soon confirmed by the whole Christian world. It was towards the close of the year 428 that Nestorius, patriarch of Constantinople, began to publish his errors in regard to the mystery of the incarnation; errors which were indeed espoused by several persons, but still were immediately opposed by the generality of his own flock, and were shortly after condemned by the whole church in the general council of Ephesus. In a word, such was invariably the case with every innovator, at every period of the history of the church.

Now, where do we read of any such thing about the Roman church? Whilst we see all sects, ancient and modern, separating themselves from her, where do we see that she separated herself from a more ancient society? Is it not manifest, on the contrary, that she never did, from the mere circumstance that her most violent adversaries, notwithstanding their ardent desire and utmost efforts to detect some alterations in her constitution or in her belief, have never been able to agree among themselves about the epoch at which the pretended innovation took place? Merely to mention the chief opinions of Protestants on this subject; some have assigned the fifth century as the beginning of the reign of Antichrist; others have thought proper to refer it to the seventh, or even to the ninth and tenth centuries, which are so well known in their writings under the name of *dark ages*. Again,

some have marked out the fourth council of Lateran, in 1215, as the real epoch of the great *Romish errors*; while many others, more liberal, agree that the church of Rome did not cease to be the true church, until the time of the council of Trent, her last general council, held in the sixteenth century against the tenets of the reformation. Such are the numerous inconsistencies and contradictions into which those learned men have fallen, who attempted to point out the date of an event which never happened, that is to say, of an imaginary innovation in the doctrines and constitution of the Catholic church; for, if it had really taken place, how could there be the least doubt, disagreement and contradiction about the designation of the period in which it occurred?

Our opponents, it is true, maintain that this change was introduced gradually and in an imperceptible manner. But we do not admit such a gradual and imperceptible change; we deny altogether, not only its existence, but even its possibility, as implying both a moral and a historical absurdity, and opposed alike to constant experience and to the nature of the human heart. It is absolutely impossible that innovations should be introduced into a body of religious doctrines upon which the salvation of innumerable souls depends, without being perceived and noticed, not only by the pastors, but likewise by the faithful; without being opposed and contradicted by a great many persons, and without exciting considerable disturbances in the church. This invariably happened in the origin of religious novelties, even those which were far less important than many of the tenets which actually divide Protestants from Catholics: how much more then would the above mentioned consequences have followed, if the Roman church had attempted to broach and impose on her children that multitude of pretended errors and superstitions with which she is charged by her enemies! Since, therefore, nothing of the kind, not even the least vestiges of such a momentous event can be found in ecclesiastical annals, it is an evident sign that it never happened, and that the Roman church, far from attempting any innovation, always faithfully adhered to the doctrines of the apostles, and always kept inviolate both the faith and the mode of government which she had originally received.

It is true also that it has been the practice of this church to inculcate her doctrines more and more forcibly, and to express them more and more clearly, according as circumstances seemed to require it; but how this can be looked upon as a novelty we are utterly unable to conceive, when it was, on the contrary, the very means employed to guard the faithful against all innovation and the restlessness of men who ventured to impugn what had been, until their time, peaceably and unanimously believed: to shelter and secure, for instance, from the attacks of Arians, Nestorians, Berengarians, and of other dissenters, the apostolic dogmas of the consubstantiality of the Son of God, of the divine maternity in the Blessed Virgin, of the efficacy of the sacraments, of transubstantiation and the real presence of Christ in the eucharist, &c. Hence the Roman church, far from incurring the guilt of novelty, never ceased to exert her authority, her zeal, and her vigilance against the authors of novelties.

As to herself, the faith which she professes was not only at all times held unaltered and inviolate, it was even rendered unchangeable by her constantly avowed maxims, and by the very form of her constitution. Always adhering to the principle of perfect unity of belief, whilst a strict obligation was laid on every one of her numerous bishops to watch attentively for the preservation of the sacred deposit; no one could ever attempt to introduce a change into any part of her creed, without setting himself in open opposition with them, and incurring the necessary alternative of either retracting his novel opinion, or, in compliance with the injunction of our Lord, of being cut off like a heathen and a publican from the body of the faithful. In virtue of the same vital principle of unity and unchangeableness of faith, the pastors of the Catholic church constantly professed themselves to be bound, in forming their decisions, to hold what had been every where, always and unanimously believed, *quod ubique, quod semper, quod ab omnibus creditum est*. How, with such a principle and rule of conduct, could even the slightest religious innovation take place, and, if we join to this the promise of Christ's perpetual assistance, where could there be a surer means and a better guarantee of the preservation of apostolic doctrine?

To exemplify this by some obvious and striking fact, as we have done in alluding to the Protestant side of the question, let us view the grounds upon which the council of Trent based its decrees on the canon of Scripture, or catalogue of inspired writings which all Catholics admit. There is scarcely one of our opponents who does not seriously object to it, as to a profane novelty which blends the sacred books of Scripture with mere apocrypha; and yet we find it not only admitted by the whole church during ten or eleven hundred years before Luther's time, but likewise proposed to the faithful during the first ages by a council of seventy bishops held at Rome in the year 494, under Pope Gelasius I, by the third council of Carthage in 397, with which another African council, held twenty years later, and composed of two hundred and seventeen bishops, perfectly agreed; by a council of Hippo in 393; by Pope St. Innocent I; in his famous decretal of the year 405, and by St. Augustin in his second book on the Christian doctrine, written about the same time. These various authorities, so weighty and so respectable of themselves, and rendered still more so by the fact of their own express adhesion to the tradition of the more ancient fathers,* acknowledge and declare to be divinely inspired all the books which are enumerated in the Catholic vulgate and in the decree of the council of Trent. This same canon or catalogue was also found in the vulgate or Italic version of the whole Bible, which was used in most parts of the western church during the remotest period of Christian antiquity, as far back as the time or nearly the time of the apostles. Nay, it is the same with that admitted by the eastern societies of Christians, who like Catholics ground their admission of all these books as sacred and canonical Scripture, on ancient, primitive, and apostolic tradition, as may be seen in the authentic documents collected and published by the authors of *Perpétuité de la Foi*.†

Thus it is evident that the council of Trent,

* *A patribus ista accepimus in ecclesia legenda*, says the third council of Carthage with Pope Innocent I; and in fact there is not one of the books rejected by Protestants as apocrypha, which we do not find quoted as sacred Scripture by several fathers of those primitive times. See Jansen, *Hermes*. Sac. c. i, and Bellarm. *De Verbo Dei*, lib. i, cap. 7—16.

† Vol. iii, Paris, 1674, pp. 570, 578, 579, 582, 583, 734, 736, 756, 772, 773, 781, &c.

in determining the canon of Scripture, as it is admitted by all Catholics, did nothing else than follow the unanimous, constant, and perpetual tradition of the whole Christian church from the time of its origin. That the same may be said of all the other definitions of that council against the tenets of Luther, Zuinglius and Calvin, is equally evident, not only from the writings of Catholic controvertists, Bellarmine, Bossuet, Milner, &c., but even from the acts, decrees, and catechism of the council of Trent itself. Hence the claims of the Roman church are fully and superabundantly proved: it is quite as manifest that the code of her doctrines comes from the apostles, as it is incontestable that that of Protestants does not, and consists chiefly of mere novelties.

QUESTION 2. *In which of the two societies, the Catholic or the Protestant, do we find a perpetuation of the apostolic ministry?*

Although this question is intimately connected with the first, it is necessary, in order to answer it well, to premise a few distinct observations.

1. There cannot be the least doubt that Christ our Lord, in establishing the apostolic ministry, intended it to last without interruption to the end of ages. "Go ye," said he to his disciples, "and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."* What does this splendid text signify, but that the ecclesiastical ministry, which began in the apostles, is to persevere without interruption in their successors till the end of the world, and that there must be in the church one continued series of pastors, teaching and baptizing, and governing the faithful in the name and by the authority of Christ, with a positive assurance of his perpetual protection? In fact, as there will always be upon earth, until the great day of judgment, men to be taught, to be baptized, to be directed in the ways of salvation, must there not also be persons constantly empowered to exercise these sacred functions according to the form originally instituted? This is explained by St. Paul in the following words, which are themselves a proof of the con-

stant duration of the ecclesiastical ministry: "Some, he (Christ) gave to be apostles, and some prophets, and other evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God."*

2. This constant succession of pastors, however, though necessary, is not sufficient of itself to establish a society of Christians in the line of the true apostolic ministry; otherwise, the Arians, the Nestorians, the Eutychians, the Donatists, notwithstanding their errors and schism, could have claimed for their respective sects the title of apostolic, so long as they retained a valid ordination. But there is another condition absolutely required in order to be linked with the ministry of the apostles, viz: a lawful mission, or authoritative faculty given by one to whom this right belongs, of preaching, administering the sacraments, and performing the other sacred functions conducive to the sanctification and salvation of souls. Without this regular mission, which the very name of apostle (envoy) implies and presupposes, any one who presumes to exercise a part of the ecclesiastical duties of his own accord, is, both in the eyes of reason and of faith, a profane intruder, usurping a charge which does not belong to him, and he has no title, no right, no power, and no jurisdiction in the church. "How," says the Scripture, "shall they call on him (God) in whom they have not believed? Or how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how can they preach unless they be sent?"† Even in civil society, no one is allowed to thrust himself into a public employment unless he is called to it by lawful authority; how much less can any one be allowed to do this in the church of Christ, in that society whose author and founder is the Son of God? What an astonishing temerity would it not be to intrude one's self into the ministry of souls, and undertake to exercise its sublime functions without vocation, order or mission, especially when we learn from St. Paul that "neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to

* Matt. xxviii, 19, 20.

* Ephes. iv, 11—13.

† Rom. x, 14, 15.

be made a high priest : but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place : Thou art a priest for ever according to the order of Melchisedec.”* After this, it should not be a matter of surprise that God rebuked so severely the false prophets of old, who dared to preach in his name, though he had not sent them ; and that in the new law Christ gives the names of thieves and robbers to all such usurpers of the holy ministry.† It was but an act of justice also, that the Almighty inflicted the most awful punishment which has been recorded in the Scriptures, upon Core, Dathan and Abiron, who, for having attempted to usurp the priesthood of Aaron and the authority of Moses, were swallowed up alive by the earth, in presence of all the people.‡

3. It is the duty of him who calls himself an apostle or envoy of heaven, and wishes to be acknowledged as such, to exhibit the authentic proofs and credentials of his commission. If, in order to be invested with apostolic powers, it were enough to claim them and to give one's own bare word for it, every daring innovator would have reason on his side, and Mahomet himself, the famous impostor of Mecca, would have been justified in assuming the character of prophet and establishing a new religion. It is plain, therefore, that this cannot by any means be sanctioned by divine Providence ; nor will doubtful, equivocal, and questionable evidence be sufficient to show that a man is an ambassador of heaven, and to entitle him to confidence and belief. The Almighty does not wish that his church should rest upon doubts and uncertainties ; the more strictly he requires of us to hear and obey those who speak to us in his name, the more he owes it to himself, to his veracity, his sanctity, his wisdom, his goodness, and his justice, to furnish them with such authentic testimonials and evidences of their mission, that every one who sincerely searches after the truth may easily discover it and discern the real apostle from a mere impostor.§ And so,

* Heb. v, 4—6. † Jer. xxiii, 16—21—32—John x, 1.
‡ Numb. xvi, 24—31—33.

§ This was expressly acknowledged and even enforced with great strength by Luther against the Anabaptists, when they first arose in Germany. He counselled the magistrates to put these questions to them : “ Who confided to you the office of teaching ? and who commissioned you to preach ? If they answer, *God*, then let the magistrates say, *prove this to us* by some evident miracle : for so God makes known his will, when

in fact, has it always happened whenever the Almighty, by a special interposition of his providence, has deputed any individual as his minister and his ambassador to men. No one is ignorant of the splendid prodigies by which Moses proved his supernatural mission. The true prophets also all proved their authority, either by miracles or by the fulfilment of their prophecies, as well as by the eminent sanctity of their lives. The same was the case in the new law : the apostles exhibited in their persons and their ministry those heavenly qualifications, those numerous acts of miraculous power, which visibly showed that they were sent by God. It is written of them that their preaching was confirmed by signs, and wonders, and mighty deeds ;* and Christ himself appealed very particularly to his works, that is to say, to the continual miracles which he wrought among the Jews, in order to convince them that he was sent by the Father.† After these examples, who, that is not possessed of such credentials, will presume to call himself an apostle, and claim, upon no other proof than his bare assertion, to be considered as the envoy of heaven and the special minister of the Most High, divinely appointed to establish in his name a new form of religion !

4. When religion is once established, a lawful mission to teach and govern the faithful, may be received and exhibited in another way, viz : by regular communication of it from those to whom God originally granted that power. In this case (as well as in the first, when one proves his authority by miracles) there is a divine and well authenticated mission : it also comes from God, through a medium established by himself ; exactly as the fruits and the productions of the earth, though they come to us through the agency of secondary causes, are not less gifts of the divine goodness than those which replenished the

he changes the institutions which he had before established.” (Sleidan, *De statu Relig. lib. v.*) Also when his own disciple, Carlstadt, had begun to out-reform his master, he not only checked his insolence for so doing, but he loudly called upon him to produce the testimonials of his divine commission, as otherwise he was undeserving of any credit. These questions, it is true, were perfectly applicable to the great reformer himself ; nor could he give better proofs of his own pretended apostleship than others did of theirs ; yet his conduct towards them and his avowal of the principle just stated, are not less remarkable.

* Mark xvi, 20. Acts v, 12. 2 Corinth. xii, 12.
† John v, 36.

earthly paradise, because by him, and by him alone, were these secondary causes created and are they still maintained. Thus, among the Hebrews of old, the Almighty, after having established and vindicated the priesthood of Aaron by splendid prodigies, wished that it should afterwards be regularly transmitted, without new miracles, to his children and descendants, so as to oblige all the people to acknowledge them as priests from the mere exhibition of their genealogy. Thus, while it is certain that every lawful mission must come from God, and must be authorized by God, so as to make it easily discernible from imposture and usurpation; we should admit, also, that there are two kinds of divine mission, not different in substance, but in the mode of reception: one, which proceeds from God's immediate will and choice, and another, which is transmitted in regular or canonical succession by those who originally received it from God.* We see the first expressed in the gospel, when Christ said to his disciples, after his resurrection: "As the Father hath sent me, I also send you—Go ye, therefore, and teach all nations—preach the gospel to every creature;"† and also when, before his passion, having chosen the twelve whom he called apostles, he sent them to preach the kingdom of God, giving them at the same time "power over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sicknesses."‡ As to the second, we find it mentioned in the Acts, when the apostles, having already founded

* Here, also, we have the express acknowledgment of Luther, in the treatise which he wrote about the year 1534, on the authority of the magistrate. He says "that the magistrates ought not to suffer either private assemblies, or the preaching of any one who has not been lawfully called; that, if the Anabaptists had been repressed as soon as they began to spread their dogmas without any such call, Germany would have been spared many evils; that no man who is truly pious ought to undertake any thing without a vocation, and that not even an evangelist (meaning a Lutheran) should preach in a congregation of papists, without the consent of its pastor. "This I say," added he, "to warn the magistrates that they should discard preachers of this kind, unless they exhibit good and sure testimonials of their vocation, EITHER FROM GOD, OR FROM MEN; otherwise, let them not be admitted, though they should even preach the pure gospel, or be angels from heaven." (*In Ps. 82, De Magistr.*) All this amounts to the declaration that there must be either miracles to prove an extraordinary mission, or the call of the existing pastors, to establish a regular and ordinary mission.

† John xx, 21; Matth. xxviii, 19; Mark xvi, 15.

‡ Luke vi, 13, and ix, 1, 2; Mark iii, 13, 14, 15; Matth. x, 1, 5, etc.

many churches, e. g., those of Derbe, Lystra, Iconium, Antioch, "ordained for them priests in every church;"* and still more explicitly in the Epistles of St. Paul to Titus and to Timothy, where he tells the one "to ordain priests in every city," and recommends to the other not to impose hands lightly upon any man, but to choose faithful men who should be fit to teach others also.† The first of these two sorts of mission is called *extraordinary*, because it is seldom conferred, and because, too, its evidences are not drawn from the common and established order of things; the second is called *ordinary*, because it is commonly made use of by the Almighty to manifest his will to men, and is conferred according to certain rules originally established either by himself, or by the apostles and their successors in his name.

IN THE CATHOLIC CHURCH, these principles find a most obvious, easy and satisfactory application. As we have just seen, the apostles received their mission from Christ, the eternal and only Son of God; they proved it to the Jews and gentiles among whom they preached the gospel, by incontestable miracles; in proportion as they advanced in their apostolic career, they communicated it, in various degrees, to bishops whom they consecrated and to priests whom they ordained, and appointed pastors over the churches or congregations which they had founded. These bishops, in their turn, transmitted the same to their successors, and so invariably did this communication of the sacred title continue to take place, that there cannot be adduced, in reference to the Catholic church, the example of a single authorized pastor having been appointed in a different way, that is, without the previous imposition of hands and the form of institution admitted or prescribed by the existing ministry. Hence, the pastors of that church are invested with a divine commission which was authenticated in its first possessors by the miraculous gifts which they received, and is equally so in its actual possessors by an uninterrupted and canonical succession. The words of Christ and of his disciples, concerning the necessity of being deputed to the work of the ministry and the mode of deputation, are daily verified among Catholics, and the

* Acts xiv, 22.

† Tit. i, 5; 1 Tim. v, 22; and 2 Tim. ii, 2.

divine commission once delivered to the apostles, still remains in their society.

Nor does it require much investigation to be convinced of this unbroken chain of the pastorate in the Catholic church, and to perceive that it began with the apostles themselves. As the particular churches of which it is composed, are all united in a common centre, the church of Rome, whose bishop is acknowledged to be, of divine right, their visible head and chief pastor, from whom the inferior bishops receive their bulls of institution for their respective dioceses, it is easy to show that all of them are included in the line of the apostolic ministry; for this purpose we have only to exhibit the magnificent series of the successors of St. Peter, the glorious founder of the Roman church, and the chosen apostle to whom Christ, after his resurrection, intrusted the care of his whole flock.* This mode of argument should be the more acceptable to all, as, in pursuing it, we merely follow the example of the ancient fathers, St. Irenæus, St. Optatus, St. Epiphanius, and St. Augustine, all of whom thought that they could not better refute the schismatical societies of their age, and prove against them the exclusive claims of the Catholic church to an apostolic origin, than by placing before their eyes the catalogue of its chief pastors in the see of Rome, including St. Peter himself. The fact of that uninterrupted succession is conclusively established by these holy doctors; by St. Irenæus† and St. Epiphanius,‡ with Eusebius the historian,§ for the first two ages of Christianity, and by St. Optatus|| and St. Augustine,¶ for two hundred years more, down to the close of the fourth century. The series of the Roman pontiffs from this last period, when the whole civilized world professed Christianity, is so well attested by various writings and documents, that we know not only the name, and the order, but even the precise duration of the reign of each succeeding pope. Now, if the ancient fathers just mentioned presented the list of St. Peter's successors as a triumphant evidence of the truth of the Catholic church, at a time when that series of chief pastors

comprised no more than two, or, at the most, four centuries; how much more triumphant and convincing should it appear at present, when, having continued unbroken and unimpaired during the long lapse of ages, it boasts of a duration of eighteen hundred years!

It is but a miserable cavil on the part of our separated brethren to object against it the vices of certain popes, or the pretensions of others who endeavored to usurp the papacy: the vices of the former were no more a hindrance to their lawful authority, than were those of the scribes and Pharisees of old, of whom our Saviour said: "The Scribes and the Pharisees have sitten on the chair of Moses. *All, therefore, whatsoever they shall say to you, observe and do:* but according to their works do ye not."* As to anti-popes or mere pretend-ers to the papacy, we have nothing to do with them, since they are excluded from the regular succession of the Roman pontiffs, which, in their time as at every other period, was kept up by those who had been canonically elected, duly ordained, and acknowledged by the generality or the far greater portion of the church. In either case, therefore, the fact of this regular and uninterrupted succession of chief pastors remains incontestable.†

From these remarks we may infer that nothing is more easy for a Catholic, in whatever diocese and congregation he may be, than to be assured of his being a member of the church of Christ, of that only true society which was established "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone!"* He knows with certainty that his immediate pastor is sent by his bishop, and that his bishop was appointed by the pope, in whose communion he continues, as likewise in that of all the other Catholic bishops throughout the world; finally, he knows with equal certainty, by a mere glance at the tree of apostolical succession, that the pope is the only true successor of St. Peter the prince of the apostles (thus called by all Christian antiquity, Eusebius, St. Jerom,

* Matth. xxiii, 2, 3.

† We think it quite unnecessary to refute here the ridiculous tale of the pretended popess Joan, which is now exploded and rejected by all learned critics, whether Catholic or Protestant. See Milner, *End of Relig. Controv.* part ii, lett. xxx; — Bergier, *Diction de Theol.*, art. *Papesse Jeanne*; — *Esprit de Leibnitz*, vol. ii, p. 30; — Blondel, Casanbon, etc.

‡ Ephes. ii, 20.

* John xxi, 16, 17.

† *Adversus hæreses*, lib. iii, c. 3.

‡ *Adversus hæreses*, lib. i, hæc. xxvii, n. 6.

§ *Eccles. Hist.* lib. ii—vii.

|| *De schism. Donatist.* lib. ii, c. 3.

¶ *Epist.* 53, alias 165, n. 2.

St. Augustine, etc.), to whom the keys of the kingdom of heaven were given, and the immoveable rock upon which the church was built by the hands of God himself! * What more could be desired by an individual for his perfect satisfaction and security? "What a subject of consolation for the children of God!" exclaims Bossuet. "What conviction of truth in every one of them, when he sees that, from Innocent XI (now Gregory XVI), who at present so worthily occupies the first see in the church, we ascend without interruption to St. Peter, whom Christ our Lord appointed prince of the apostles; whence, tracing up the line of the pontiffs who ministered under the law, we reach the time of Aaron and Moses; thence we pass to the age of the patriarchs, and to the very beginning of the world! What a succession! what a tradition! what a wonderful concatenation! If our mind, naturally uncertain, and rendered by that uncertainty the sport of its own reasonings, requires a sure authority to guide and determine it in those questions where salvation is concerned, what greater authority than that of the Catholic church, which embraces within itself all the authority of past ages, and the ancient traditions of mankind up to their first origin!"†

Can Protestants show any thing like this? Maintaining as they do, and, as was stated at the opening of this article, that their ministry or form of ecclesiastical government is in perfect accordance with that of the primitive and apostolic times, let them show the origin of their churches; let them unfold the order of their bishops, in a constant and regular succession, so as to make it appear well that their first bishop was preceded and appointed in his see by some of the apostles, or some of the apostolic men who persevered unto the end in the communion of the apostles. For it is in this way that the apostolic churches exhibit and make good their title.‡ But, which of the

Protestant communities will undertake to do this? Were any one of them to undertake it, would not the attempt immediately turn to its own confusion?

We are free to say that this would undoubtedly be the case, for the very plain reason that no one can change the past and create for himself predecessors that never existed.

Nor do we consider our Anglican or Episcopalian brethren as forming any exception to these remarks, notwithstanding their great desire and continual effort to convince both themselves and others, that their ministry comes through a regular succession from the apostles. It is a vain desire and fruitless effort; for, were it even granted, which however we do not, that they possess a valid priesthood and a valid episcopacy, the unanswerable difficulty proposed by Tertullian to the dissenters of his age, would always recur: "Let them show the origin of their church. Let them exhibit the series of their pastors," etc. Were Cranmer and Parker, their first archbishops, appointed to the see of Canterbury by one of the apostles or canonical successors of the apostles? Did they persevere in the communion of the episcopal body spread throughout the world, and particularly in the communion of the successor of St. Peter in the see of Rome? Did they continue, with the members of the more ancient church, in the profession of the same articles of faith, in the participation of the same sacred rites, and in the unity of the same government? If they failed in all this, as they evidently did, of what avail is it to the Episcopalians of the present day to set forth a catalogue of the archbishops of Canterbury, from St. Augustine whom Pope Gregory the great sent to England, down to Cranmer and Parker, the authors of the present Anglican hierarchy, and from Cranmer and Parker down to our own time? What has this second series to do with the first? How can it be said to be in any way connected with it, whilst it is so different from it in discipline and belief, and all that was held and taught and practised by the former, has been discarded by the latter? Again, how can the Anglican and Episcopalian prelates, who acknowledge a temporal king or queen for the head of their church, or acknowledge no head at all, be called and considered the successors of the ancient Catholic bishops of their once Catholic

* Matth. xv, 18, 19.

† Discourse on Univers. Hist., part ii, c. 30.

‡ These questions are the very same that Tertullian formerly put to the disciples of Marcion and Valentine, in these words: "Conflagrant tale aliquid hæretici. . . Si qui audent interserere se statim apostolicæ . . . edant origines ecclesiarum suarum; evolvant ordinem episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis, vel apostolicis viris, qui tamen cum apostolis perseveraverit, habuerit auctorem vel antecessorem. Hoc enim modo ecclesiæ apostolicæ celsus suos deferunt. — *De præscript.* c. 32.

country, which uniformly revered the Roman pontiff as the chief pastor under Christ and the visible head of the church upon earth? Does not this fact alone manifestly show that the line of apostolic succession is entirely broken, not only among all those Protestant denominations that admit no episcopacy, but among Episcopalians also, and that, as long as they do not reunite themselves to it by a sincere return to the centre of Catholic unity, their situation, despite a certain show of ecclesiastical hierarchy and discipline, is fully as deplorable as that of the eastern schismatic Christians, who, notwithstanding the valid ordination of their ministers which they may have preserved, are not less heterodox societies, and branches completely cut off from the apostolical tree of the church of Christ?

Let us again hear Bossuet: "The society," says he, "which Christ has founded upon the rock, and over which he has appointed St. Peter and his successors to preside, is made manifest by its own perpetuity, and shows in its everlasting duration the stamp of its divine origin. This is the succession which no other society than the true church, no heresy, no sect whatever can possess. It may be that the innovators who established the various sects of dissenters among Christians, have rendered faith easier, and at the same time less humble and less submissive, by denying mysteries which cannot be reached by the senses. They could dazzle men indeed by their eloquence and seeming piety, attract them by the love of novelty, gain them over by flattering their passions, their cupidity, and giving even license to pride and to the senses; in a word, they could easily deceive themselves or deceive others; for nothing is more consistent with human frailty. But they could not boast of having wrought any miracle whatsoever in public, nor did they ground their religion upon positive facts to which their followers could bear testimony; moreover, their case involves a perplexing and obvious circumstance which they never will be able to conceal, viz., the circumstance of their novelty. It will ever appear manifest to the whole world, that both themselves and the sects to which they gave rise, once withdrew from that numerous body and ancient church which was founded by Jesus Christ, and in which St. Peter and his successors held the first place, as every new

sect was compelled to admit. The moment of the separation will always remain so well known, that the innovators themselves will never be able to deny it, nor attempt so much as to refer their origin to an apostolic source through an unbroken succession. This is the inevitable defect of all sects of merely human institution; no one can change the past, or give himself predecessors, or produce the retroactive effect of placing in their hands a charter which they never received. The Catholic church alone shows this undeniable series of pastors throughout all preceding ages. . . . To her has always and exclusively belonged the uninterrupted succession, the chair of unity, the universal diffusion of the name of Catholic and apostolical church, the authority of primitive times; nor has it ever been possible to show that she had any other primitive pastors than the apostles, or any other author than Jesus Christ himself."

The want of a regular and constant succession of pastors as far back as the apostolic times, is not however the only unanswerable difficulty to which all Protestant churches are liable; the want of a lawful mission is equally chargeable against every one of them. The simple question, "who gave authority to your founders, and who gives it to your present ministers," has always been sufficient to throw them into a state of inevitable confusion. Some of their party have endeavored to answer the difficulty, by asserting that the authors of Protestantism had an ordinary mission, derived from the Roman church, in which many of them had been ordained priests before the separation took place. Others have claimed an extraordinary mission. According to another system, the reformers derived all necessary authority to preach, to reform, to establish separate congregations, and the like, from the supreme will of kings, magistrates, or the people, or at least from the stern necessity of circumstances.

Before we undertake to examine successively those different modes resorted to by Protestants for explaining the mission of their pastors, it will not be amiss to observe, in general, that the variety, or even the contrariety of their opinions on this most important subject, affords a strong reason to doubt the validity of their claims; it shows that the ground upon which they stand is so insecure,

that they cannot trust to it, and that the basis of their religious system is so precarious and uncertain, that they have no knowledge of it themselves. If the authors and ministers of the Protestant reformation had been invested with a real authority to perform the above mentioned offices, would not that authority be easily discernible? Would not the Almighty have attached to the mission of these new envoys the same authoritative evidence which he gave to that of his former apostles? is it possible that he would have neglected so important a point, upon which the salvation of millions depended, and permitted it to be a matter of mere opinion, of endless disputes and inevitable uncertainty? From the mere fact, therefore, that the grounds of the mission claimed by Protestants for their pastors, are not clearly and uniformly ascertained, even among themselves, we are at liberty to conclude that they possess no divine mission at all.

This will appear still plainer from the examination of their various systems. In the first place, how can it be seriously asserted or presupposed by some among them, chiefly Lutherans and Episcopalians,* that their founders and first pastors held the necessary ecclesiastical powers from the Roman church, from whose pastors they had previously received or derived the sacred rite of priestly or episcopal ordination? Nothing could be more singular than a pretension of this kind, whatever view may be taken of it. 1. Were its validity admitted, the inevitable consequence would be to justify the schism of the Nestorians, the Pelagians, the Donatists, and other ancient sects, whose original leaders had no less right than those of Protestants to allege that they had been ordained within the pale of the Roman church, from which they afterwards separated. 2. It confounds *ordination* with *mission* or *jurisdiction*, two things very distinct, both of which are necessary, and have always been required by the church to constitute a true pastor of the Christian flock, and the former of which, even supposing it to be validly received, can never make up for the deficiency of the latter. 3. It betrays the cause of many other Protestant societies, where mere

laymen were taken from among the congregation, and appointed ministers without any further ceremony. 4. It shows the inconsistency of our opponents in reference to the Roman church, which they sometimes consider as the real heir and preserver of the divine authority confided by Christ to his apostles, and which they represent at other times (namely, when they wish to justify their separation from her) as buried in corruption, superstition and idolatry.

But, whatever way our adversaries may adopt in order to reconcile these opposite ideas and explain this whole subject, we propose to them to choose between the two parts of the following dilemma:—Either at the rise of Protestantism, the Roman church was the true church of Christ, or it was not; if she was, Protestants are quite unjustifiable in having departed from her, since there can never be a just reason to depart from the true church of Christ; if she was not, it is impossible that a lawful and divine mission could have been derived from her, since she did not possess it herself. Again, either the Roman church could confer such a mission, or she could not; if she could not, vain and illusory must be the pretensions of our separated brethren which we are actually discussing; if she could confer it, *hers* also was the power to take it away, because it is an undeniable principle in the delegation of authority, that it can be withdrawn by the same power that granted it. As to the fact of its being really withdrawn from the reformers, it must appear evident to every one who knows that Luther, Cranmer, Calvin, and their associates, were cut off by a solemn act of excommunication, not only from the body of Catholic pastors, but even from that of the faithful; and this proceeding, in conjunction with their own previous separation and desperate obstinacy in schism, was more than sufficient to deprive them of all jurisdiction, unless it be absurdly supposed that, notwithstanding all this, the Roman church agreed to continue them in the exercise of their former powers, in order that they might preach every where against herself, her dogmas, her practices, and her existing ministry!

It is plain that the idea of deriving a *Protestant mission from the Roman church* is utterly indefensible. Hence many of our adversaries have thought it less inconsistent and more pru-

* See the volume placed at the head of this article, *Original History of the Religious Denominations*, etc. pp. 400 and 270.

dent to assert that the founders of their religious system had received their delegation from God himself, who sent them with full power to reform the church and revive Christianity upon earth. This was the kind of mission which Luther and Calvin modestly attributed to themselves;* with how much justice and truth will presently be seen, after we have premised an important remark.

Were we to grant for a moment that these two great patriarchs of the reformation were originally invested with any share of an extraordinary commission, it would only follow that they turned the talent entrusted to them to a very bad account indeed, and abused the heavenly gift in carrying out purposes diametrically opposite to those intended by the Almighty. In fact the regular line of pastors and successors of the apostles having been instituted by God himself, to continue without interruption till the end of the world, it is as utterly impossible that he should ever intend to establish a new ministry hostile and contrary to the first, as that he should contradict himself. Consequently when he calls any one in an extraordinary manner to the sublime office of preaching his divine word, or when he grants to those who have already been appointed to it in the usual way, the gift of prophecy or miracles, it is his express and unchangeable will that these individuals go hand in hand with the other and ordinary pastors of his church, preach the same doctrine with them, participate with them in the same sacred rites, and be united with them under the same government. There appeared among the ancient people of God a long series of prophets, whose immediate and extraordinary commission from heaven was evidenced by a variety of signs: can a single instance be adduced in which they separated themselves from the body of their church, preached a doctrine contrary to the ancient doctrine, or raised altar against altar, even in the most depraved times? Did not St. Paul likewise, whose divine vocation to the apostleship was so manifestly proved by all sorts of prodigies, unite with the other apostles in preaching exactly the same gospel, "lest perhaps," says he himself, "he should run in vain?"† Did he not visit the different

cities and churches "commanding them to keep the precepts and the decrees of the apostles and ancients?"* But did Luther and Zuinglius, Cranmer and Calvin, act thus in reference to the ministry which they found established in the church? Did they not follow precisely the opposite course, and consequently deviate as far as possible from the conduct of true envoys of heaven?

If we have for a moment considered them such, it has been merely for the sake of argument. The truth is that, as reformers, they never possessed an extraordinary mission any more than an ordinary one; for we have seen that the Almighty never confides such a mission to an individual without manifesting it by plain and satisfactory evidence, and it is moreover certain that Luther and his associates did not furnish the least sign or proof that they were possessed of it. So far indeed were they from proving their assumed apostleship by prophecies or miracles, by raising the dead to life, healing obstinate diseases by a mere gesture or word, or displaying other evident effects of a divine power, that they were not able, says Erasmus, even to cure a lame horse.

But it may be asked, did not Christ show his approbation of Luther's design and efforts, by the wonderful rapidity with which Protestantism was spread and established throughout the north of Europe? We answer, most assuredly not. Arianism and especially Mahometanism were marked in their time by a still more rapid and extensive progress in Asia and Africa; they are not, however, on that account less heterodox in their character. To speak merely of the establishment of Protestantism, how can this be called a wonder or a prodigy which was entirely owing to human causes and contrivances? or how can an approval of the God of sanctity be argued from facts which were merely the result of human passions? What induced so many friars and priests in Switzerland and Germany to become reformers but the desire of exchanging the restraints of celibacy for the marriage state, despite the sacred engagements by which they had bound themselves. What attracted such multitudes to their sermons and rendered them docile to the lessons which they heard, but a disposition to throw off the painful yoke of confession,

* Luth. Epist. ad falso nominat. ordin. episcop.—Calv. in Epist. 190 et in tract. de vera Eccl. reform.

† Acts ix, 26, 27. Galat. i, 18, and ii, 1, 2, 9.

* Acts xv, 41, and xvi, 4.

penance, fasting, self-denial, the obligation of performing good works, &c.? What gained over to their party several kings and princes of northern Europe, but the opportunity thus afforded the latter of seizing upon ecclesiastical property and despoiling monasteries and churches? What bound the landgrave of Hesse in particular to the ranks of Luther's followers, but the formal permission which this great reformer and his associates gave him to have two wives at the same time? Similar effects were produced by similar causes in England, Scotland, France, &c. Such is the great wonder of which Protestantism boasts; but who can discover in all this any thing like a miracle or a special interposition of heaven? Who would not rather pronounce it the work of the very worst passions, and the eternal disgrace of the pretended reformation?

Defeated on this ground, many Protestants have had recourse to a more obvious and apparently easier mode of accounting for the mission of their pastors, viz: the will and choice of the people, or the appointment made by the temporal prince or magistrate. This new system seems to be practically followed more than any other in the principal Protestant countries, though in reality it is attended with as many difficulties as any of the preceding. For the church is not a human institution depending for its existence and government on the will of men, but an establishment of a supernatural order, and the regulation of which depends exclusively on the will of God. It is not a civil community which, forming a constitution for itself, may adopt any form of government that best suits its political purposes, and any method of appointing its rulers, but it is a society founded by the Son of God, and purchased with his own blood, and which he alone had a right to organize according to the rules of his wisdom.

Now, whether we consult the holy Scriptures, or the tradition and practice of the church, we no where see that the power of establishing pastors over the Christian flock was ever vested in the community at large or in the temporal sovereign in particular; but we every where find that Christ reserved this power to himself in the first instance, and then delegated it to his apostles and their successors.*

* This is not denying to Cæsar or the people any just privilege, because that which we withhold never

It was he alone who "chose and called unto him those *whom he would himself*;"* who sent them to preach, to teach, to baptize, &c.;† who "gave some to be apostles, and some prophets, and other evangelists, and others pastors and teachers," &c.‡ These expressions, far from supposing in the secular power or in the community a right to appoint their own pastors, manifestly intimate the contrary by declaring that it was Christ himself who gave pastors and teachers to his people.

What Christ did first was done afterwards by his apostles and their successors, but always in his name, and in virtue of their commission implied in these solemn words: "As the Father hath sent me, I also send you."§ It was the apostles and not the faithful who ordained the seven deacons, and appointed them to their particular office in the church.|| It was St. Paul and St. Barnabas, and not the congregation of the faithful, that established priests in every city through which they passed.¶ It was St. Timothy, bishop of Ephesus, and not the laymen of that city, that St. Paul furnished with rules and instructions for a prudent choice and ordination of the ministers of the gospel.** In short, it was St. Titus, another bishop, and not the people of Crete, that was charged to ordain priests in every city of that island.†† In subsequent times the appointment of pastors always took place in the same way, and invariably proceeded from the same source, the existing ministry. Frequently, it is true, the consent and the suffrages of the people were asked for the election of the person to be ordained; this was an act of condescension on the part of the bishops, and a wise precaution (the use of which, with some modification, is still retained in the Catholic church) in order to ascertain with greater certainty the qualifications of candidates for the priesthood, and render them more acceptable to the faithful: but this previous choice or consent of the people was never deemed either essentially requisite or sufficient of itself, without the imposition of hands and the approval of the bishop or bish-

belonged to them; it is only complying with Christ's divine injunction, to "render to God the things that are God's." Matt. xxii, 21.

* Mark iii. Luke vi. John xv.

† Matt. xxviii. Mark xvi. John xv.

‡ Eph. iv. § John xx. || Acts vi.

¶ Acts xiv. ** 1 Tim. v, and 2 Tim. ii.

†† Tit. i.

ops, to confer pastoral authority on any individual; nor can a single instance be adduced to the contrary.

Even in the ancient law, the law of figures, the sacerdotal dignity and the right to exercise its functions were both entirely independent of the prince and the people. None but the sons and descendants of Aaron were to be reckoned among the priests; this line of succession had been settled by the Almighty himself, and it was not to be changed. "Thou shalt," he said to Moses, "appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister shall be put to death."* The awful punishment inflicted on Core, Dathan, Abiron, and their partisans among the people, for attempting to resist this law;† as also the severe chastisement of King Ozias for invading the priestly office,‡ show still more plainly how irrevocably binding was this injunction of the Almighty; and can we believe that less importance is to be attached to the new law, whose priesthood and sacerdotal functions are so superior in excellence and dignity to those of the ancient synagogue? Can we believe too that Christ has not reserved, in an irrevocable manner, the appointment of his ministers or pastors of the Christian flock, to himself and to those alone whom he has invested with authority for the government of his church, viz: the apostles and their lawful successors to the end of the world? One thing is certain, that Christian antiquity never entertained the slightest doubt on this subject, and the contrary idea never suggested itself to Catholics, nor even to the Novatians, the Lucifarians, the Donatists, and other sectarians of old, whose interest, however, it would have been to maintain it, or at least to follow it in practice, for the honor or support of their party. Protestants, therefore, by adhering to a system which allows the appointment of pastors to be made by the secular power or the laity, have set themselves in direct opposition to the written word of God, both in the Old and New Testament, as well as to the constant practice of the church and the unanimous voice of tradition.

We have now to examine the last reason by which some of our dissenting brethren endeavor to support the mission of their pastors.

* Numb. iii, 10, and xviii, 7.

† Numb. xvi, and xxvi. ‡ 2 Paral. xxvi.

They maintain that a stern necessity, occasioned by the wretched and corrupt state of the Roman church at the time of the reformation, obliged them to set up a new ministry. But who were the men that preferred this awful charge against the Roman church? Luther, Zuinglius, Calvin, and the like, whose novel doctrines she had condemned. Who came forward to prove the charge? The same men. Who decided against her? Again it was the same individuals, that is, inferiors against their lawful superiors, private individuals against the society in which they had been baptized and educated, unnatural children against their mother, a part against the whole, a branch against the tree, a member against the body. And what were the moral qualities as well as the real motives of these men? The worst that can be imagined: pride, self-conceit, animosity, cupidity and lust. Could any credit be deservedly given to characters of this description; to men who, besides their manifest incompetency to decide on that momentous affair, undertook, in opposition to every divine and human law, to be at the same time, and in reference to the same case, the accusers, the witnesses, and the judges!

Necessity and corrupt state of the church! This too was the plea alleged by the Arians, the Manicheans, and other sectarians of ancient times, in support of their attempt to remodel the church; the Mahometans, likewise, pleaded the corrupt state of Christianity, to establish a new religion. Can it be said, will it be said that all these were in the right? Assuredly not; yet they did at one time merely what the reformers did some centuries later; they proceeded in the same way, and gave the same proofs of their mission, that is to say, their own assertion, their bold invectives, and a presumptuous declaration they were more enlightened and understood the doctrines of Christianity better than the Christian church itself.

Necessity of setting up a new ministry! But where is it written in the authentic records of divine revelation, that necessity can found a divine mission? We read in the Scripture: "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was."* Where do we read "neither

* Hebr. v.

doth any man take the honor to himself, but he that is called to it by necessity?" We learn also from St. Paul that no one can preach, unless he be sent.* But where is it said, "except in the case of necessity?" Necessity, therefore, is in this case an unmeaning word. God alone has the right to appoint his ministers, his ambassadors, the preachers of his word, the dispensers of his mysteries. If any necessity arose for deviating from his laws, he alone could provide for the emergency. If the ministry originally instituted had fallen and become invalid at the time of the reformation, no one but Christ in person could have restored it, or set up a new one in its place. If it was still existing and valid, it was a crime to reject it, because it is always a crime to reject the injunctions and ordinances of the Almighty.

Necessity and corrupt state of the church! What becomes, in this supposition, of our Lord's unconditional promises, according to which the gates of hell shall never prevail *against it*, and he himself will be with its pastors all days even to the consummation of the world? Is it not evident that Christ could neither be deceived, nor deceive us by violating his own promises; consequently, that the society which he has founded can never cease to be his true church, and that the succession of its lawful ministers will never fail? Is it not further manifest that there never was and never will be, we do not say any necessity, but even the slightest pretence whatever to alter its doctrines and raise a new ministry against it? The mere attempt at one or the other of these, or both, must necessarily be a sacrilege, and prove the ruin of its author; whoever

* Rom. x.

runs against this rock, instead of breaking it, will himself be dashed to pieces. "Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder."†

Such is the situation in which all Protestant societies have placed themselves. Besides their want of unity and infallible certainty of faith, they are also devoid of the ordinary means of salvation and channels of divine grace. They possess no valid and divinely authorized ministry to preach the word of God, no consecration of the true and life-giving body of his Son,‡ no absolution from sin,§ no anointing of the sick,§ no merit of obedience during life, no real consolation at the hour of death. They are not the society founded by the apostles; they are not, they cannot be the true church of Christ.

"Let us," as Fenelon says, "pray with fervor for those wandering flocks scattered over the mountains, that they may hear the voice of the true successors of the apostles, and return to the one fold *under one shepherd*."¶ "Let them," also says Bossuet, "listen to charity itself, to unity itself, and to the Catholic church, which thus addresses them by the mouth of St. Cyprian: '*Do not think, dear brethren, that you can defend the gospel of Jesus Christ by separating yourselves from his only flock. Since ecclesiastical unity must be kept, and we cannot leave the church to go to you, return, return to us and to the church your mother. This is the happy step which we exhort you to take with all the feelings of truly fraternal affection. Amen, amen.*'"‡

* Matt. xxi, 44. † John vi, 54. ‡ John xx, 23.

§ Js. v, 14, 15.

¶ Traité du ministère des pasteurs, c. xvi.

‡ Reflexions sur un écrit de Mr. Claude, 13me. et dernière reflexion.

DR. SPALDING'S SKETCHES OF KENTUCKY.

Sketches of the early Catholic missions of Kentucky, from their commencement, in 1787, to the Jubilee of 1826—7. By M. J. Spalding, D. D. "*Colligite fragmenta quæ manent, ne pereant.*" Webb & Brother: Louisville. Baltimore: John Murphy. 12mo, pp. 408.

UNEXPLORED and pressed by no footsteps save the red hunter's and those of the scarcely less wild white ranger, the noble territory which now comprises several large and populous states, but a few years before the war of the revolution extended its rich and luxuriant plains, its rolling hills and its valleys ready to be fruitful beyond hope and almost beyond desire. It was the common hunting ground and battle-field of the western tribes. No human being made his home within its limits: its sole inhabitants were the bear, the wolf, the buffalo, and the bounding deer. Mighty forests covered its surface and overhung the banks of its beautiful rivers. For a thousand years, and perhaps a thousand years beyond that, the sturdy children of the forest—the strong oak, the wide spreading beech, the lofty sycamore, and the graceful pine, had sprung up and grown old, had withered and had fallen, affording nourishment, in their decay, to the generation that was to succeed. Never yet, perhaps, had the hand of man, save the casual wandering Indian, warred upon the glories of the forest. It was destined for the white pioneer, the hardy settler with his sounding axe, to fell the growth of ages, and let in, for the first time, the full rays of the warm sun upon the damp and shaded yet luxuriant soil. Glorious must have been the spectacle that burst upon the astonished view of the first white man who had toiled to the summit of the Cumberland mountains in his daring and dangerous exploration. Far behind him lay the outskirts of the settlements, the pale of safety to the ranger; around him the rugged steeps, and beyond and before, as far as the eye could reach, the unexplored and apparently boundless re-

gions of Kentucky. The descent perhaps was easy, but no human foresight could foretell the issue of the undertaking. The wild beasts of the forest, the rushing torrents, and the trackless wilderness, might have daunted the courage of a resolute man; but in addition to the dangers of the flood and field, and the hardships of the trackless wilds, the cunning savage, skilful and unsparing, might perhaps be upon his yearly hunt or scout within the borders of "the dark and bloody ground." The first step into the forest might lead the daring ranger into the midst of a hidden foe. With all these dangers and a thousand more, which in our peaceful days are scarcely known, with toil and suffering and countless difficulties in their path, a party of bold Virginians, "as early as the year 1747, had penetrated to the Cumberland river, and twenty years later, another band of gallant North Carolinians made their way into the unfrequented wilds. The wonderous stories which the adventurers brought back excited universal curiosity. But no man had yet been found bold enough to meditate a settlement within its borders.

There was one fearless spirit who never shrank from any peril, and whom danger only lured onward in his course. Fascinated by the expectation of adventure in this new field of enterprise, Daniel Boone, on the 1st of May, 1769, set forth from his home upon the Yadkin with a hardy band of hunters to explore Kentucky.

"On the 7th of June he reached Red river, a branch of the Kentucky river. From an eminence he descried the beautiful level of Kentucky about Lexington, and his soul was charmed with the prospect."

The whole land was swarming with game of the noblest kind, the deer, the elk, the buffalo, and the fiercer and more dangerous beasts of prey. To the gallant hunter it was a joyous spectacle; it went to his heart at once. Henceforth Kentucky was the land of his adoption. That glance, as it were to him, of paradise, was ever before his eyes. It haunted him, pointing afterwards in fancy to-

wards the setting sun, and inspiring him, perhaps, with the noble design of becoming the first settler and the founder of a great and powerful state. In 1773, he attempted to put this design into execution, but his party were waylaid and compelled to return to their houses, "with the loss of six men killed and one wounded." The first partially successful attempt was reserved for another. In the year 1774, James Harrod built the first log cabin within the borders of Kentucky, on the present site of Harrodsburg. Yet this colony was dispersed, although soon after more firmly re-established. But the honor of building the first fort and thus forming the fixed and lasting nucleus of the growing colony, was reserved for Boone.

It is not our purpose, nor is it necessary, to tell of all the dangers which beset and the difficulties which surrounded the young but gallant colony; nor to recount its rise and progress, and the changes which befell it in its rapid growth, its sudden upspringing from weakness to strength and power, from infancy to bold and fearless and unflinching manhood. Those who would wish to peruse a rapid and succinct and yet deeply interesting narrative of its early struggles and vicissitudes, we would refer to the pages of Dr. Spalding's work. Through war and suffering and trial had the colony gone on increasing, until in the seventh year of her settlement, instead of being cooped up in her straggling forts and block-houses, at thirty days' notice she could send a thousand mounted men into the field, carrying death and desolation into the enemy's country; and in ten years more could make a successful claim to be received, the first new state, into the union. But our business is more particularly with the Catholic history of Kentucky—with the rise, the progress, the difficulties, struggles and final glorious success of its early missions. If Kentucky was young Virginia in one sense, she was young Maryland in another. If the great body of her hardy settlers came from the borders of the old dominion, the first pioneers who bore the true faith of Christ into the far wilderness were the children, of Maryland. Maryland had been the first to unfurl to the world the banner of universal equality, not toleration only, but equality and protection to all men and to all creeds. In the midst of her tears and sighs for the home she had left be-

yond the wild Atlantic, for the land which had once reared high the standard of the cross, which had been among the truest champions of the faith, and had produced some of the noblest children of the church, and yet which, in the inscrutable wisdom of divine Providence, had been permitted to fall from her glorious stand, to become recreant to her faith and to renounce the communion which she had adorned—Maryland, still fondly turning back her eyes to the land that had cast her children forth, threw open her arms to receive and to embrace every exile from her shores. She had sanctified the soil of the new land by the august sacrifice first offered by her people on the shores of St. Mary's,* by the broad waters of the noble Potomac, with the distant roaring of the heaving billows accompanying the solemn chant, with the sky and the green earth and the untrodden forest for their temple, and the red Indian looking on. There, in that awful moment, prostrate before the cross of the crucified, thus reared for the first time upon these shores, appealing to nature's God, and calling nature's grandeur to witness the glorious scene, they gave forth the first principle of right and justice and equal liberty for all men, which afterwards, nursed and grown great, spread its beneficent influence over the wide extent of this free, and great, and independent people.

When the history of the Catholic church in the United States shall be written, and the day is well nigh at hand when this great work must be undertaken, prominent upon the page, glowing and glorious with undying fame, will that wondrous scene stand forth. When that history shall be written, it shall be but the history of Maryland to the days of the revolution, and from the days of the revolution it will be but the story of the benefits, the protecting and the fostering influence of Maryland. True to their faith in every danger, and in all trials, in spite of persecution and oppression, in defiance of the will of an upstart and ungrateful government which had wrested from them their rights and their liberties, the Catholics of Maryland toiled and suffered on until the day-star of the revolution broke amid storm and battle and darkness, yet pouring down, even amid the gloom of war, the light and blessings of liberty upon all men. Maryland beheld one of her

* Mass was offered on the island called St. Clement by the early settlers.

sons raised to the first bishopric in the new nation, and when that vast see was divided into others which sprang from her bosom and under her protection, she beheld that son promoted to fill the chair of the first archdiocese in the union, and she may be destined to see another son, no less worthy and honorable, become the first primate of the United States.

Her sons went forth to the far west, bearing with them, into its wilds, the faith and the pious practices which their fathers ages before had brought from old England, where she would no longer afford them shelter, and had handed down to their children, bidding them to cherish and preserve them as their dearest and most precious legacy. Maryland thus became the Catholic mother of Kentucky, and Kentucky became in time the mother of ten sees, each extending, in jurisdiction, over a territory far greater than that of Maryland. The sons of Erin, too, were not wanting in the work, and, indeed, seldom has the cross of Christ been planted in a new soil or among a strange people in this western world, and no Irishman been there to bear his portion of the burden, and to endure and suffer in the cause.

Dr. Spalding thus describes the settlement of the first Catholics in Kentucky: his account is graphic, pleasing and elegant.

"The Catholic population of Kentucky emigrated almost entirely from Maryland, chiefly from St. Mary's, Charles' and Prince George's counties. They were descendants of the good old colonists of Lord Baltimore. Maryland was, in every respect, the great *alma mater* of the Catholics of Kentucky. She supplied them with people from her superabundant population; and she, too, sent out the first missionaries who broke to them the bread of life.

"The first Catholics who are known to have emigrated to our state were William Coomes and family, and Dr. Hart. They both came out in the spring of 1775, among the very first white people who removed to Kentucky. They settled in Harrod's station, at that time the only place in Kentucky, except Boonesborough and perhaps Logan's station, where emigrants could enjoy any degree of security from the attacks of the Indians.

"Dr. Hart was an exemplary Irish Catholic. He was one of the first physicians, if not the very first of the profession, who settled in Kentucky. He lived for many years in Harrod's town, where he was engaged in the practice of medicine. After the great body of the Catholics had located themselves in the vicinity of Bardstown, he too removed thither, in order to enjoy the blessings of his

religion. He purchased a farm about a mile from Bardstown, embracing the site of the present burial ground of St. Joseph's congregation. It was he who made a present to the church of this lot of ground, upon which old St. Joseph's church was erected. Towards the building of this, one among the oldest Catholic churches of Kentucky, he also liberally contributed. He was the first Catholic who died in Kentucky, and the first that was buried in the cemetery which himself had bestowed.

"William Coomes was originally from Charles county, Maryland, whence he had removed to the south branch of the Potomac river in Virginia. He emigrated to Kentucky, with his family, together with Abraham and Isaac Hite. On their way through Kentucky to Harrod's station, the party encamped for seven weeks at Drilling's lick, in the neighborhood of the present city of Frankfort. Here Mrs. Coomes, aided by those of the party who were not engaged in hunting, employed herself in making salt—for the first time, perhaps, that this article was manufactured in our state.

"Some time after the party had reached Harrod's town, the men of the station being all otherwise busily engaged, Mrs. Coomes, at the urgent request of the citizens, opened a school for the education of children. This was, in all probability, the first elementary school established in Kentucky. Thus the first school teacher, and probably the first physician of our commonwealth, were both Catholics.

"The first Catholic colony which emigrated to Kentucky, after those already named, was the one which accompanied the Haydens and Lancasters. They reached the new country some time in the year 1785, and located themselves chiefly on Pottinger's creek, at the distance of from ten to fifteen miles from Bardstown. A few of them, however, settled in the more immediate vicinity of Bardstown. The selection of Pottinger's creek as the location of the new Catholic colony, was unfortunate. The land was poor, and the situation uninviting. Yet the nucleus of the new colony having been formed, these disadvantages were subsequently disregarded. The new Catholic emigrants from Maryland continued to flock to the same neighborhood. They preferred being near their brethren, and enjoying with them the advantages of their holy religion, to all mere worldly considerations. They could not brook the idea of straggling off in different directions, where, though they might better their earthly condition, they and their children, would, in all probability, be deprived of the consolations of religion."—P. 2-5.

We have extracted thus at length, because we really could not cut through the interesting course of the narrative, and because it contained the account of the first Catholic settlers in

the great mother-state of the western church. These families were rapidly followed by others. If we had space we would gladly quote at greater length from the lucid and vigorous narrative of the dangers and struggles of the succeeding colonies that arrived in Kentucky; but, interesting as these are, still more interesting matter lies beyond them. Many an exciting scene and thrilling adventure delineated in this agreeable work we are obliged to pass by, and leaving to our readers the enjoyment of those incidents in the perusal of the book itself, we hurry on to matters of more general importance.

After the peace of 1795, which followed the disastrous defeat of the Indians on the banks of the Miami, by the gallant Wayne, the tide of emigration into Kentucky swelled rapidly, and the number of Catholic settlers increased in proportion. To us, in the old states, surrounded by the safety, the comforts, and the refinements of civilization, the usual life of those bold pioneers would seem hard and painful and wretched; yet doubtless they were happier in the midst of their stern struggles than the most refined and capricious idler reclining in luxurious splendor.

"The new colonists resided in log cabins, rudely constructed, with no glass in the windows, with floors of dirt, or in the better sort of dwellings, of puncheons of split timber roughly hewn with the axe. After they had worn out the clothing brought with them from the old settlements, both men and women were under the necessity of wearing buckskin or homespun apparel.

"Such a thing as a stove was not known in Kentucky for many years; and the names of broad cloth, gingham and calicoes, were never even so much as breathed. Moccasins, made of buckskin, supplied the place of our modern shoes; blankets, thrown over the shoulder, answered the purpose of our present fashionable coats and cloaks, and handkerchiefs, tied around the head, served instead of hats and bonnets. A modern fashionable bonnet would have been a matter of real wonderment in those days of unaffected simplicity.

"The furniture of the cabins was of the same primitive character. Stools were used instead of chairs; the table was made of slabs of timber, rudely put together; wooden vessels and platters supplied the place of our modern plates and china ware, and a tin cup was an article of delicate furniture, almost as rare as an iron fork. The beds were either placed on the floor, or on bedsteads of puncheons, supported by forked pieces of timber, driven in the ground, or resting on pins let

into *sugar holes* in the sides of the cabin. Blankets, and bear and buffalo skins, constituted often the principal bed covering."—P. 33.

Such, then, was the condition of the colonists, as far as bodily comforts were concerned. They were no better provided with spiritual consolations. They could bear up manfully under temporal disadvantages.

"But the privation they felt most keenly was, that they were without the consolations of their holy religion. They formed a flock without a shepherd. No Catholic priest had as yet penetrated these remote wilds; the clean oblation of the new law had never yet been offered upon the dark and bloody ground. Ireland had the honor of sending one of her sons as the first missionary to Kentucky."—P. 41.

At the earnest solicitation of one of the principal settlers, then on a visit to Maryland, the Very Rev. John Carroll, who had the spiritual charge of the American church,* looked around for a priest to whom he might confide this extended and sparsely settled mission. No common qualifications were requisite in the man who was to undertake and sustain to the end, the laborious and important duties of a distant and disconnected colony. The communication between Kentucky and the Atlantic states was still difficult and doubtful; therefore it required a man of firmness and self-reliance, of clear judgment, and calm and subdued temper. The mission was almost apostolic. There were but fifty Catholic families then in the territory, but they formed almost as many nuclei of future congregations, and were already constantly increasing in number by the arrival of new bodies of emigrants. It was a vast field for toil; the harvest was ripening, and a strong and active laborer was required. The eye of the good pastor rested on the Rev. Mr. Whelan, an Irish Franciscan, then residing with the Jesuits at New Town, Maryland. Although past the flower of his age, Father Whelan did not hesitate to obey the wishes of his superior; and we soon find him toiling in his weary and dangerous path to the distant field of his arduous duties. He started with a body of Catholic emigrants, in the spring of 1787, and in the fall of the same year the party, after many perils, safely ended their long and tedious journey. Yet painful as that journey had

* Mr. Carroll was at this time not vicar-general of the bishop of London as the *Sketches* state, but spiritual superior, having been appointed such by the authorities at Rome in 1784. See June No. of this Mag. vol. iii.

been, its close brought no rest to the good priest. His life was one of toil and suffering, but he did not shrink from the trial.

"He was assiduous in the discharge of his duties. He was never known to miss an appointment, no matter how inclement the season, or how greatly he had been exhausted by previous labors. Often was he known to swim rivers, even in the dead of winter, in order to reach a distant station on the appointed day. On these occasions, the vestments, Missal, and ornaments of the altar, which he was compelled always to carry with him, were immersed in the water; and he was under the necessity of delaying divine service until they could be dried at the fire."—P. 44.

The first Catholic priest who had ever appeared in Kentucky, the first to offer up the divine sacrifice at the altar, he did not escape the hatred and persecution of bitter sectarians. He was sometimes annoyed by their obtrusive curiosity, yet he never failed to seize upon circumstances of this kind, and turn them to his advantage. After two years and a half of severe labor, Father Whelan returned to Maryland by way of New Orleans.

There was as yet no Catholic church within the borders of Kentucky; no altar had yet been consecrated to the worship of the true God, and the destitute flock, scattered over the wilds of the new state, for it had now reached that dignity, were tended by no pastor and directed by no guide. For a time they had been left to sorrow over their destitution. They had many trials to endure and many privations to undergo. But a brighter day was about to dawn upon them.

In the last months of the year 1792, there sailed from Bordeaux a vessel richly freighted with the dearest hopes of the western church. Without any concert, without unity of design, by different routes, and from widely distant parts of France, three men of zeal and piety, and learning, had met and sailed together in that one frail bark. Two were priests ordained, but the third and youngest was not yet bound to the altar by any solemn vow. Each, in the land to which they sped, was destined to be raised in like degree—the priests to receive the mitre, and the youthful seminarian the holy order of the priesthood, the "first ordained" within the United States. Few friends stood on the shore to wave their last adieu. Behind them they left kindred and home, and native land, before them stretched

a thousand leagues of ocean, and beyond that a strange land in which an untried lot awaited them. Around them were danger and dismay. They were flying from the spirit of disorganization and massacre, from the dark deeds of civilized savages to bear the light of Catholicity to the newly organized republic, and to preach the gospel to the *milder* savage who dwelt in the western wilds. It seemed as if the providence of God had permitted the storm of the French revolution to arise and scatter the pastors of his flock, that they might bear into strange lands the tidings of the faith, and fulfil even in the wilderness the mission confided to the apostles. The wrecks of the Gallic church cast up by the waters upon every distant shore, afforded the materials to build up new churches where the voice of the Catholic missionary had never before been heard. The efforts which the insane revolutionists of France made to destroy Catholicity but served to spread wider and wider the knowledge of her faith and the belief in her doctrine. How solemn an instance of the blindness of human reason! How shall man struggle against God, how shall human foresight contend with the foresight of Omnipotence, the wisdom of the creature with the wisdom of the Creator? The church, it seemed, had fallen before the uprising of infidelity. The army of the republic had swept like a torrent over principalities, kingdoms, empires. The fairest provinces of the Catholic world seemed wrested for ever from the communion of the church: the rest seemed already tottering to their fall. Bishops and priests, and holy servants of the church were daily sinking under the sharp edge of the guillotine, or escaping naked and penniless from the grasp of the destroyer. Churches and colleges, and monasteries had been changed into barracks and stables, and the lofty cathedral, even in the very precincts of the altar, had been turned to halls of unseemly revel. The spirit of infidelity, the spirit of ultra-Protestantism, seemed every where triumphant. Pius trembled in the vatican. And yet it was no mere human fear for the final result of all this that agitated the breast of the pontiff; for the succession of St. Peter could not doubt of the guardianship of Providence. But it seemed doubtful where the tide of devastation would stay its course.

A generation has scarcely passed and France

is once more Catholic. The spiritual sway of the vatican is extended over numberless sees, larger in extent than the regions which had been swept by the storm, and these sees too erected and maintained by the men who had been driven forth before the tempest that had seemed to threaten the existence of the papacy itself. That storm was the whirlwind, bearing on its wings the seeds of the rich plants it had swept over in its fierce passage, to cast them upon new lands, in time to spring up and bloom, and fructify. No sooner had the tempest lulled than the parent stems reared up their heads again, and flourished with renewed vigor. The priests who yielded to the force of circumstances, and fled from their native land, found in the lands where they sought refuge, fruitful fields for their charitable labors. No blind chance governed them in their choice, but the workings of that will which doeth all things for the best.

Strange and providential indeed was the meeting of these three holy men, who were destined again, after years of stern toil, to meet in the boundless forests of Kentucky, and there to enter together into the vale of declining years. One of them, and he the youngest, to be the apostle, the forerunner to prepare the way, and to erect the see in which his two companions were in time to govern together as bishop and coadjutor. The three exiles who thus fled from their native land, to become useful and renowned in that of their adoption, were the Rev. Mr. Flaget, Rev. Mr. David and Mr. Badin. Two of them are yet living—the one looked up to as the patriarch of the western church, and both venerable and venerated. The third and oldest has already closed his eyes in the calm sleep of death, after he had seen the heavenly fruits of their united labors ripening around him, and when in the fullness of his heart he might have exclaimed, like one of old, "*nunc dimittis servum tuum, Domine.*" "Now thou dost dismiss thy servant, O Lord!" Bishop David has been called to the reward of his saintly life, and his ceaseless labors for the love of God and his neighbor. He left behind him to his weeping friends no legacy, but the rich fruits of his good works and the remembrance of his virtues.

But before this consummation of the sacrifice, there was much of toil and suffering to be undergone. With no thought of the future

except that of obedience and love, the three pious strangers laid down the proffer of their learning, their zeal, their lives perhaps, at the feet of their superior in the church.

In connection with one of these three favored men there is an incident to which we must again allude before we hasten to the missions of Kentucky. On the 25th of May, in the year 1793, in the old cathedral of St. Peter's, was ordained, by the hands of Bishop Carroll, the first priest in the United States. That priest was M. Badin. Thus each of these three strangers seemed destined by the providence which brought them together, for high distinction, as they were destined for long and painful, and unceasing labor.

We have already described the forlorn and destitute condition of the scattered missions of Kentucky. The good bishop's heart yearned towards his far off children, and perhaps his bosom did not beat less warmly for them because they were mostly children of the same mother, and sons of the same state which had given him birth. To him had they again and again appealed as their father for the spiritual assistance without which they might perish. Again and again had they prayed for that help which it was as difficult for him to bestow as it was necessary for them to receive. At length he selected M. Badin. Zealous and learned, "in the blush of youth," with all the vivacity and endurance under suffering which are the attributes of his people, yet indefatigable, persevering, and gifted with a mind of no ordinary powers, able "to be all things to all men," he was the very man to labor with success in that distant, painful, yet important mission.

"M. Badin manifested great reluctance to undertake so difficult a task; he represented his youth—he was but twenty-five years of age—his slight acquaintance with the English language, and his inexperience. He earnestly requested that some one of more mature age and better qualified, might be appointed. Bishop Carroll listened to his reasons with great meekness; and finally proposed that no decisive step should be taken for nine days, during which both should unite in prayer, and recommend the matter to God by performing a novena in unison. M. Badin acceded to the proposal, and departed. On the ninth day he returned, according to appointment, when the following characteristic conversation took place.

"*Bishop Carroll.* 'Well, M. Badin, I have prayed, and I continue still in the same mind.'

"M. Badin, smiling: 'I have also prayed; and I am likewise of the same mind as before. Of what utility then has been our nine days' prayer?'"

"Bishop Carroll smiled too; and after a pause, resumed with great dignity and sweetness: 'I lay no command, but I think it is the will of God that you should go.'"

"M. Badin instantly answered with great earnestness: 'I will go then,' and he immediately set about making the necessary preparations for the journey."

Such was the pious and auspicious commencement of the undertaking which was crowned with such eminent success. "In consideration of his youth, the Rev. Mr. Barriere was assigned him as a companion, and constituted vicar general in the distant missionary district." If the inception of the design, was marked by piety and self-devotion, the first step was truly Catholic and apostolic. On the 6th of September, 1793, the two missionaries left Baltimore on foot, and, as it were, with staff and scrip, and by almost impassable roads through a rugged wilderness, travelled to Pittsburg, where they embarked in a flat boat with a company of emigrants for Kentucky. Their passage was full of adventure; and, after landing at Maysville, they set out again on foot to Lexington, a distance of sixty-five miles.

"They passed their first night in an open mill, six miles from Maysville, lodging on the mill bags, without any covering during a cold night late in November."—P. 62.

Such was the first reception of our two missionaries in the new field of their labors. Mr. Barriere took charge of the Catholic families in the vicinity of Bardstown, where he remained until he left Kentucky, about four months after his arrival. M. Badin took up his residence near the only church which had yet been erected.

"This was a temporary hut, covered with clap-boards, and was unprovided with glass in the windows. A slab of wood roughly hewed served for an altar. Such was the first Catholic church in Kentucky."—P. 66.

We cannot here pass on without making several extracts, to lay before our readers, in Dr. Spalding's own words, the condition of the young and ardent missionary, the annoyances to which he was subjected, the difficulties under which he labored, and the means which he devised to enliven and render fruitful the faith of his flock.

"M. Badin was indefatigable in his efforts to awaken piety, and restore a proper discipline among his flock. He insisted particularly on having servants and children taught the catechism. At every station he had regular catechists, whose duty it was to teach them the elements of the faith. He displayed on all occasions particular zeal in the instruction of poor servants of color. Whenever he visited a Catholic family it was his invariable custom to have public prayers, followed by catechetical instructions. He every where inculcated by word and example the pious practice of having morning and evening prayer in families."—P. 67.

"On reaching a station, M. Badin would generally hear confessions till about one o'clock. Meantime the people recited the rosary at intervals, and the boys and girls, and servants were taught catechism by the regular catechists. Hearing confessions was the most burdensome duty he had to discharge, and he was fully aware of its deep and awful responsibility. He spared no labor nor pains to impart full instructions to his penitents, who thronged his confessional from an early hour." P. 68.

Dr. Spalding presents us with a striking account of the singular curiosity which pervaded some portions of the Protestants to see "the priest," and their wonder that he resembled other men. It would be amusing, were it not too sad a proof of the ignorance and degradation to which humanity is liable. We have heard of instances of a like scrutinizing prejudice, even in the present decade of the nineteenth century, and no farther from the centre of civilization and enlightenment than the banks of the Ohio. Let us return to the contemplation of a more grateful and ennobling theme, the labors of our unshrinking missionary.

"He was frequently called to a distance of fifty, and even eighty miles, to visit the sick, on which occasions he had often to strain every nerve, and to ride day and night, in order to meet his other pressing engagements. He made it an invariable rule never to miss an appointment, no matter what obstacles interposed.

"He often missed his way, and was compelled to pass the night in the woods, where he kindled a fire, by the light of which he said his office. On one of these occasions, a heavy rain set in and continued during the whole night; the leaves were so wet, that his companion had to climb some neighboring tree in order to collect dry fuel for lighting the fire, an operation which consumed three hours. Yet they passed the night merrily, singing and praying alternately; and at break of day had

the satisfaction to find that they were but a few feet from the road."—*P.* 72.

"His strength seemed even to increase with the hardships he had to endure, and he was consoled by the abundant fruits with which God was pleased to bless his ministry."

Alone, without assistant, or confidant or comforter, with no one into whose ear he might pour out his heart, with none to counsel him, and none to guide but God, to whom he offered up incessantly his prayers, Father Badin toiled on for three long years in his desolate mission. Thus long his history is the Catholic history of Kentucky. But at length other laborers were on their way to aid him in gathering the rapidly increasing harvest. Frenchmen, like himself, though older and less robust, they came to die, the first priests who perished in the rugged missions of Kentucky. Scarcely had Father Fournier, the first of these, closed his eyes upon all earthly things, before Father Salmon, his old friend and companion, was on his way to replace his loss, although yet ignorant of his death. And in nine months after his arrival in the state, he too died—a martyr to his own zeal, and a victim to the inhumanity of uncharitable bigots.

It is not our intention to write a sketch of the early missionary history of Kentucky; those who wish to be informed upon the subject must turn to the pages of Dr. Spalding's very interesting work. We have dwelt thus long upon the first struggles of the early missionaries, that by a single glance at the present we may show the glorious results of all this toil and suffering. Passing over many scenes of deep interest, we proceed to note a few events in the history of the missions. For a short time Mr. Badin was assisted in his laborious duties by the Rev. Mr. Thayer, but after the departure of that excellent and pious priest,

"For more than two years he was again left alone in charge of the extensive and laborious missions of Kentucky. To his persevering zeal and indomitable energy of character, these missions were, in a great measure, indebted under Providence for their establishment and progress. And he has been justly styled by a venerable personage,* 'the founder of this diocese and of the several congregations of this immense region.'"—*P.* 130.

The next missionary who appeared upon the scene was one of a truly pious and saint-

* Bishop Flaget.

like character—the Rev. Charles Nerinckx. "In the annals of missionary life in the west, few names are brighter," and perhaps never did a more humble and sincere priest go forth to preach the gospel. For nearly twenty years he labored with ardent, yet untiring and unassuming zeal, seeking no reward here, but turning his eyes upon those which are promised to the faithful servant hereafter. His early life was full of incident; for he too was a victim of the French revolution, to which this country has owed so many of her best and most effective missionaries. No one can rise from the perusal of his saintly life and ardent labors without gratitude and admiration. All his efforts tended to but one object, and that object was the salvation of his neighbor. No difficulty could dampen his zeal, no obstacle was too great to be surmounted, when the end to be obtained was the glory of God. Life had no ties for him, save the holy ties of the priesthood, which bound him on earth to labor for the salvation of souls. He was dead to the world and the flesh. Pride and every earthly passion he had long taught himself to control and despise. A deeply learned man, he was content to bury himself and all his lore in the wilderness, and among men who knew not what learning is. An author, he committed to the flames, before the eye of man had seen them, huge piles of his own manuscripts, the value of which none can tell, but those who knew his vast knowledge, his clear and discerning and powerful mind. Unaspiring, yet ardent, mild, patient, and enduring, yet resolute at proper times, earnest in season and out of season, charitable and lenient to others, whilst he was unrelenting to himself, he was a glorious exemplar of the true priest and missionary of the church.

"God blessed his labors with fruits so abundant and permanent, as to console him for all his toils and privations."

The period upon which we now enter is one of more extended and enlarged success—the beginning of the harvest that sprang from the rich soil cultivated by such ardent laborers. A few zealous men had sown the seeds broadcast upon the earth, but many were the hands required to gather up and garner the rich fruits which sprang up.

"The white mantle of St. Dominic had appeared in the midst of many a dreary wil-

derness, which it had been the means of converting into a blooming garden of Christian civilization. Clad in this emblem of purity, the sons of St. Dominic had tamed the fierceness of the savage; had enlightened his understanding, and had moved his heart to embrace the religion of Christ."—P. 149.

When their college at Boonheim, in 1805, was broken up by the French revolutionary troops, the members of the province, with the consent of their general, removed to America. Father Fenwick was appointed superior. Twenty years before he had gone forth from Maryland, and now, at the age of thirty-six, he once more trod the soil of his native land, a missionary with his people, on their way to the far west. His zeal was only equalled by his patience and endurance, and his labors by the success with which they were crowned. He founded colleges, made new stations, and established new congregations. He was the father of the Ohio missions, the founder and first bishop of the see of Cincinnati. We cannot pause to trace out the history of the Dominicans in Kentucky, nor to depict their fervent and successful labors.

There was still another body of holy men, dispersed by the French revolution, and cast upon our shores to wend their way, in time, to the western missions. No order has been more celebrated for piety and rigorous self-mortification than the Trappists. Driven from their silent cloisters, a number of the order removed to America, and after a series of wanderings, settled in Kentucky. Three years and a half they remained in this mission, when they determined to remove still farther into the depths of the solitudes. They left behind them the graves of eight of their brethren.

Dr. Spalding takes occasion, in his brief account of the Trappists in America, to castigate Mr. Dickens "for the libellous passage in the *'American Notes,'* in which he speaks of them as gloomy and self-destroying fanatics, and seems even to rejoice over the death of many of their number."

That the well paid slanderer of American institutions should have poured forth the vials of his wrath upon every thing great and good within our limits, to us is not surprising. Mr. Dickens may be a very tolerable novelist, but he is a very poor philosopher. He takes but a narrow view of things. He wrote to suit the market, and perhaps thought that a little

abuse of Catholics would be an excellent ingredient to mingle with his wholesale abuse of all Americans. We would scorn to accept a tribute of praise from the man who had so grossly libelled our country. The "*American Notes,*" and the chapters of his last trashy swill, which are devoted to absurd ridicule of the manners, customs and people of this land, in which he was so kindly and courteously received, have secured for him the contempt of all sensible and reflecting men.

We are about entering upon the second era of the American church. Hitherto but one bishop had held extended sway throughout the union. The time had arrived when the burden could no longer be sustained by one man, and he in the decline of age. Four new sees were erected, and four new bishops were appointed; and in 1808, the venerable Bishop Carroll became the first archbishop. Mr. Flaget was nominated first bishop of Bardonia, but his humility would not permit him to accept the honor of which it seemed to him he was undeserving. He fled to France to escape the appointment; but he had no sooner landed than a letter from Pope Pius VII, commanding him to submit, was placed in his hands. M. Flaget resisted no longer. He was consecrated in Baltimore on the 4th day of November, 1810. His old friend, M. David, was already at his side, the superior of the embryo seminary which was to sustain his diocese. But a singular difficulty lay in their path. The bishop and his seminary had not the means of transporting themselves to the new see, and at one time he meditated following the example of M. Badin, and traversing the long and difficult route on foot. A collection was commenced in his diocese, but such was the poverty of the people, that M. Badin was compelled to suspend it. Thus writes the bishop to his friend:

"Be pleased to take notice, that we are seven or eight persons, and have but one horse among us. I intend to let M. David, as being the slowest of foot, have the use of him; I and my other companions will perform the journey on foot, with the greatest pleasure, and without the least difficulty.

"May the will of God be done! I would prefer a thousand times to walk, rather than create the slightest murmur; on this account, I approve of your having suspended the collection which had been commenced for us."

A subscription was raised in Baltimore,

which enabled the pious and amiable prelate to reach his episcopal see. What a noble spectacle it was to see a Catholic bishop, a successor of the apostles, like the apostles of old, about to start forth on foot, in the midst of his self-denying, voluntary poverty, to carry blessings and consolations to his distant flock; zealous, humble, and uncomplaining, a true follower of the mild and merciful Saviour. Thus writes Bishop Flaget, in describing his entrance into his new see:

"It was on the 9th of June, 1811, that I made my entrance into this little village (Bardstown), accompanied by two priests, and three young students for the ecclesiastical state. Not only had I not a cent in my purse, but I was even compelled to borrow nearly two thousand francs (about \$380), in order to be able to reach my destination. Thus, without money, without a house, without property, almost without any acquaintances, I found myself in the midst of a diocese, two or three times larger than all France, containing five large states and two immense territories, and myself speaking the language, too, very imperfectly. Add to all this, that almost all the Catholics were emigrants, but newly settled, and poorly furnished."

Yet amidst all this poverty and destitution there was heart-felt joy. It is among the poor and the humble that the blessings of religion are most truly valued. What a gratifying reception awaited him!

"The bishops there (at St. Stephen's) found the faithful kneeling on the grass, and singing canticles in English; the country women were nearly all dressed in white, and many of them were still fasting, though it was then four o'clock in the evening; they having indulged the hope to be able on that day to assist at his mass, and to receive the holy communion from his hands. An altar had been prepared at the entrance of the first court, under a bower composed of four small trees, which overshadowed it with their foliage. Here the bishop put on his pontifical robes. After the aspersion of the holy water, he was conducted to the chapel in procession with the singing of the litany of the Blessed Virgin, and the whole function closed with the prayers and ceremonies prescribed for the occasion in the Roman Pontifical."—P. 19.

Dr. Spalding also quotes from the same source a graphic description of the bishop's residence and manner of life.

"M. Badin had for his lodging but one poor log house, and, in consequence of the expenses he had lately incurred in building a house for a monastery, which was burned down ere it had been completed, it was with great diffi-

culty that he was enabled to build and prepare, for the residence of his illustrious friend, and the ecclesiastics who accompanied him, two miserable log cabins, sixteen feet square; and one of the missionaries was even compelled to sleep on a mattress in the garret of this strange episcopal palace, which was whitewashed with lime, and contained no other furniture than a bed, six chairs, two tables, and a few planks for a library. Here the bishop resided for a year, esteeming himself happy to live thus in the midst of apostolical poverty."—Page 191.

At the time of the bishop's arrival, in 1811, there were in Kentucky about six thousand Catholics, divided into thirty congregations, and attended by six priests besides the vicar general. Ten churches or chapels had already been erected, and six more were already progressing. One convent of Dominicans, several residences for the clergy, and six plantations, besides uncultivated lands, completed the enumeration of the property and resources of the church.

The first priest ordained by Bishop Flaget in the new diocese was the Rev. M. Chabrat, his present coadjutor. He too was a Frenchman, and, like his brethren, was indefatigable in his mission. The diocese was now in a state of rapidly increasing prosperity. Under the fostering care of its pious bishop it received a new impulse, the piety of its people was quickened and renewed, new institutions sprang up, additional congregations were formed, and temples rude and poor, perhaps, to human eyes, but glowing and splendid with the noblest ornaments of God's houses, true worshippers and zealous priests arose throughout the broad limits of the extended see. The church increased in the numbers of her children. She was blessed with their piety and zeal and filial attachment. Ten years rolled on, giving birth in their course to new institutions of piety, of learning, and of true Catholic charity—institutions such as can only spring up in Catholic soil, founded, nurtured, and protected by the ever-acting and practical spirit of Catholic faith. All of these are well worthy of our notice; all of them, even the least, would afford subject for deep contemplation and for gratitude to those who conceived, and thankfulness to Him who smiled upon the work. Yet we cannot dwell upon them all; some there are of which we are compelled to treat. We have already spoken

of M. David: he was the founder of the Sisters of Charity in Kentucky. Humble and lowly was their beginning, rapid their rise and progress, and truly wonderful their final success. Yet, perhaps, to the eye of the Catholic, their final success was not to be wondered at. Meek and humble, pious, patient and resigned, shrinking from no labor and fearing no suffering, it would have been strange indeed if the most complete success had not crowned their efforts. They planted and watered; but God gave the increase.

In November, 1812, two pious ladies of mature age, Sister Theresa Carico and Miss Elizabeth Wells, took possession of a small log house contiguous to the church of St. Thomas. Their residence boasted one room above and one below, and a cabin adjoining, which served for a kitchen. On the 21st of January, 1813, they were joined by Sister Catharine Spalding. The community was organized provisionally, and in June of the same year, having been increased to six in number, proceeded, after a spiritual retreat, to the election of its officers. Sister Catharine Spalding was chosen first mother superior. In the presence of their bishop and two of his clergy, these six sisters held their election. It was an interesting spectacle, full of hope, joy, and pious consolation to those who took part in, and to those who witnessed it. Little could these six resigned and self-denying women tell of the sufferings and trials which were in store for them, and the good which they were to perform. Sufferings and trials they did not dread; their confidence was placed in God. It was the object of their lives to do good. Through many struggles this institution grew steadily onward, spreading its refreshing influences throughout the west. It now numbers seventy-six sisters, and has charge of nearly five hundred pupils. It supports about forty orphans whom it has rescued from destitution and degradation.

Coeval in the date of its foundation with the Sisters of Charity, the society of the Loretines owed its existence to the zeal and pious energy of the Rev. M. Nerinckx. Their commencement was as humble and their success as decided and complete. Their history is deeply interesting; we can only give its results. It spread over the whole west, doing good in its path and gathering rich fruits wheresoever it labored. It has now ten dif-

ferent establishments, and numbers one hundred and seventy-nine members.

M. Nerinckx was an unceasing laborer in his mission; he founded six convents of nuns and as many oratories, and erected solely by his own exertions no less than ten churches. Kentucky owes to him a debt of gratitude, as the instrument under God of great and extensive good. He died as he had lived, in the exercise of his duties as a priest—a martyr to his zeal for the salvation of souls.

The seminary was rapidly progressing, and other institutions were springing up, and about to spring up, to aid in the good work that was going on.

We have heretofore seen the diocese of Kentucky passing through the struggles and dangers attendant on its infancy, and growing into strong and healthy and vigorous youth. We are about to enter on the period of its manhood.

On the feast of the assumption, in the year 1819, a novel spectacle was presented to the people of Kentucky. It was on the octave of the consecration, and within the walls of the new cathedral of St. Joseph's. Never before had its like been witnessed west of the Alleghanies—and never again shall its earnest solemnity be equalled or surpassed. The chief actors in this scene were men in whom the prime of life was fast verging into age. The stern toil of arduous years of missionary life, more than the hand of time, had marked their brows and furrowed over their cheeks. Eight years before had the two most prominent actors in that scene entered together upon the diocese over which henceforth they were to rule jointly, and been received upon its threshold by its father and its founder, the third of the illustrious trio which nearly twenty years before had set sail from France together. Then they were in the bloom of youth, now they were in the ripeness and maturity of years. Many scenes had they gone through in that long interval: changes and trials, and sufferings had been their lot. Twenty-seven years of toil and vicissitude had rolled on since they had landed together on our shores—many of them years of separation to be followed by a union which death alone was destined to sever. And yet this quarter of a century of labor had not been without consolation: it had carried with it its own requital.

In the presence of his assembled clergy in the new cathedral, with the anxious crowds of his children looking on and sending up their prayers for the blessing of the Holy Spirit, Bishop Flaget was consecrating M. David bishop coadjutor of his diocese. If there were any earthly feeling beaming from the quivering eye of the venerable consecrator, or any human recollection throbbing in his bosom, as with extended hands he invoked the spirit of the Holy Ghost to descend on him who knelt before him, perhaps it was the memory of days that had long passed, of the sad departure from Bordeaux, the silent farewell to their native shores, the long and weary voyage, the mutual kindness and consolations of the friends so providentially brought together, and the changing scenes of the twenty-seven toilsome years which had intervened since that painful flight. Now they knelt there together, the consecrator and the consecrated, never again to be disunited in their labors and their lives till the hand of death should cut short for one the career of usefulness. It was a moment of holy triumph for the two prelates: it was a joyous spectacle for their people. The two exiles were the spiritual fathers of an extensive flock which had grown up in the wilderness where thirty-four years before but a single Catholic family had penetrated. Now they numbered many thousands, with churches and convents and seminaries. Many then living had hailed with joy the advent of a single missionary toiling on foot, and bearing with him the ornaments and the utensils of the sacrifice wheresoever he was about to celebrate its holy mysteries, perhaps upon some rude table on the earthen floor of a rough log cabin. Now they looked upon two bishops kneeling before the splendid altar of a lofty cathedral, their mitres and their croziers sparkling in the torches' light, while throngs of priests and many acolytes were gathering round them, and thousands of entranced spectators gazing on. It was a triumph for the pastors and their flock. It was the triumph of patience over difficulty, of perseverance over toil and opposition, of humility and long endurance. It was a triumph over the dangers of the wilderness, over the savage, over envy, malice and sectarian prejudice. It was the triumph of the church.

There is much to please and interest in the

subsequent history of the diocese of Kentucky: we have narrated enough to make every lover of such themes turn with pleasure to Dr. Spalding's "Sketches" for full and varied and agreeable information. Perhaps we ought not to have passed over the great jubilee of "26" without notice: yet to notice it as it would deserve, would occupy more space than we can bestow. The interesting matter of the book has already led us beyond our limits. The lives and labors of the Rev. William Byrne and the Rev. G. A. M. Elder, the institutions which they founded, and their pious and heroic deaths, we must permit the reader to peruse in the work itself. Their history is full of instances of noble zeal, endurance in adversity, and final perseverance until success had crowned their efforts. The chapter containing the account of their lives and labors is one of the most interesting in the book.

After the numerous and lengthy extracts which we have made from the work, and the hasty sketch we have given of its contents, it is altogether unnecessary to enter into any examination of its merits. Dr. Spalding's reputation is too firmly established to need any commendations of ours. Of the thousands of books which are constantly flowing from the press, there are but few that strike public attention for more than a moment, or that win for themselves a lasting reputation; and it still less frequently occurs that an author, whose first production has thus succeeded, has been fortunate enough by his second to sustain and increase his reputation. Dr. Spalding, however, has certainly succeeded in doing so. His style is clear, lucid, and vigorous, and he seeks rather to rivet attention by marked depth of thought than by beauty and gaudiness of dress. The object of the author in the present work

"Has been to collect together, and to record, in a series of sketches, such facts as might prove interesting to the general reader, and serve as materials for the future church historian of the United States, and especially of the west, to which Kentucky has been, in a religious if not in a political point of view, the great pioneer and *alma mater*."

This object Dr. Spalding has effected, and he has not only deserved the praise "of industry and patient research," but has presented to the public a work which will be perused with deep interest by all. He has in-

corporated with his sketches of the Catholic missions a succinct account of the early Protestant sects in Kentucky. Throughout the work many agreeable and pointed anecdotes are scattered; it abounds in incident and contains much local and statistical information.

Dr. Spalding's style of narrative is, as we have already said, clear and manly, presenting a plain unvarnished tale of dangers and escapes, and many trials. It has the merit of embodying facts and historical incidents which are new to most readers, and which are of deep interest to all.

Dr. Spalding has earned the merit not only of suggesting the necessity, but of having

gathered the first materials for a great and important work, the history of the Catholic church in the United States. Indeed he has presented in these "Sketches" a full and almost complete, though informal, history of a portion of the church, the diocese of Kentucky, and whilst merely proposing to collect the materials for, *perhaps*, another hand, has himself sketched out a chapter of the work. In the present production he has not only sustained the reputation which his "Review of D'Aubigne" had earned him, but he has won for himself the gratitude of every Catholic who is interested in the recording and preservation of the early history of his church in the United States.

J. McS.

PASTORAL LETTER OF THE LATE GENERAL CONVENTION.

A Pastoral Letter to the clergy and other members of the Protestant Episcopal church in the United States of America; from the bishops of said church assembled in general convention in the city of Philadelphia, October, 1844.
New York Churchman, November, 1844.

WE feel reluctantly compelled to notice this closing act of the late general convention of the Protestant Episcopal church in the United States. The spirit of intolerance and uncharitableness which concentrated itself, as it were in a focus, in the bosoms of the right reverend prelates, to burst upon the professors of the ancient creed, cannot be witnessed but with regret. We have no design to look into the private concerns of other denominations, to meddle with their petty differences, or to inquire into their peculiar administration, because we deem all this little calculated to throw light upon the doctrinal points of those churches; we shall, therefore, abstain from any remarks on these topics, though they would furnish ample matter for criticism. But to remain altogether silent under actual circumstances, might justly be considered as a betrayal of truth, or the effect of timidity on our part, considering the high source from which the pastoral letter above mentioned has emanated, the wide cir-

culatum it is likely to have, and the unwarrantable attack or rather the false charges which it contains against a church spread throughout the whole world, having Rome for its centre, and over whose limits it may be truly said that the sun never sets.

We are not aware that it is customary with the dignitaries of the Episcopal church, at the issue of their triennial convention, to pounce upon "papal Rome," to use the language of the document before us; there must of course have been some extraordinary reason for such an act at their recent meeting; there must have been some unusual incentive to bigoted feeling; some great excitement or explosion that called for an uncommon display of vigor and zeal. The following is an unvarnished statement of the circumstances which led to the extraordinary document which we have undertaken to examine. It seems to us that, if this statement had been appended to the pastoral letter, as a historical appendix, it would have thrown considerable light upon its contents. It is well known that the Anglican church, during the short period of its duration, has generally exhibited among its prominent members men who leaned towards the crude doctrine of Calvinism, and a total rejection of every tenet and practice that savored in the least of the tenets and practices of the ancient church; as well as

other men of equal standing among them who expressed themselves in a tone so favorable to the tenets of the Roman Catholic church, that they might easily be supposed to hold its doctrines. These two divisions of the church are called the low and the high church, and the latter has lately received, in the followers of Dr. Pusey and other members of the celebrated university of Oxford, such an increase in point of number and talent that it has threatened to engulf the Protestant Episcopal church; a result which the members of the low church deprecate as the ruin of genuine Protestantism and the triumph of popery. The tracts published by the Oxford divines have been widely circulated, and they are very remarkable, at least in as much as they exhibit as it were a Protestant subscription to the arguments which Catholic divines have long made use of, to defend the articles of faith denied by the reformers. This is no more than what might be expected from men who make but a superficial investigation of the true constitution of the church, of the promises given to it by Christ, and of the way in which Christian antiquity has understood these matters. This involuntary homage paid to truth has found subscribers and admirers not only in Oxford, but over all England, and it cannot appear extraordinary that such a movement should have found an echo in the minds and convictions of many on this side of the Atlantic. Hence at the late general convention the tractarian party was respectably represented, it is said, and the Puseyite tendency of many sufficient to create a panic among the Calvinistic members, who appeared to be the more numerous. Accusations of heresy and corruption were preferred against those, who had committed the unpardonable crime of yielding their assent to arguments which seemed to them unanswerable: but as the latter appeared disposed and sufficiently powerful to offer an effectual resistance, the matter was squashed, and something like a compromise verdict became the bond of a perfect union and harmony which are said to prevail among the clergy and laity of the episcopal church. The terms of the compromise were, that the bishops in their pastoral letter would raise a hue and cry against the corruptions of popery; in this way did the pastoral letter come into existence, the ill-fated offspring of jarring and conflicting in-

terests, and a sorry pledge of reconciliation between wrangling parents. It seems to be well understood, therefore, that if the high and low church get to quarrelling, the poor papist must come in for a share of the knocks and hard words:

Quidquid delirant reges, plectantur Achivi.

The bishops, or at least a majority of them, have faithfully complied with their duty in this respect, as imposed on them by the convention, and they have assailed the ancient church with a virulence which would surprise us, were we not accustomed to hear such intemperate language, and with a weakness of argument which forms a strange counterpart to their serious denunciations. We only regret that a sense of decorum did not teach the prelates a little more moderation. In the city of Philadelphia, amid the ruins of Catholic churches, in the midst of a population already guilty of arson and murder, and with the recollection, still fresh in their minds, of riotous scenes that have endangered the stability of our republican institutions, and committed our character, as a nation, before the whole world, the bishops should have deemed it inopportune to fall into the common slang about popery, and select as the object of their abuse and invective, those whose churches had been reduced to ashes. What conclusion would the exasperated mind draw from the pathetic exhortation of the prelates, who after having charged us with "deadly error," after having told their readers of the "blasphemous doctrines of transubstantiation, and the abominable idolatries of the mass," and employed other genteel epithets of the same import, call upon true Christians, in the most charitable tone, to imitate the conduct of Abraham, who was commanded by the Almighty to leave his native country, to quit his relations buried in idolatry, and to seek the land of promise?

"Let us," they say, "leave behind us our idolatrous relations, the Romanists, as he did his wicked kindred in Chaldea!" Few of the bishops' hearers will feel inclined to quit their country as Abraham did, in order to keep clear of papists, but many, no doubt, adhering to the letter that killeth, and neglecting the spirit that quickeneth, would, in the event of a necessary separation, go much further than Abraham, and drive their Catholic brethren

from the country. We do not attribute these motives to the prelates; but we think that the tone of their denunciations is such as to afford them ample reason for regretting its imprudence and rashness in the midst of an excited community.

The issue of the pastoral letter has one feature which does not a little surprise us. The reader has been led to suppose that it is the joint address of the dignitaries of the Protestant Episcopal church. But we know that many among them do not harbor the bitter anti-catholic feelings which are expressed in the pastoral; we know that many of them *do not* consider us as in "deadly error," but willingly and publicly *teach* that we are in the way of salvation; we know that some among them boast of their forming one church with us; an admission that must certainly remove very far from the Catholic church the charge of blasphemy and abominable idolatry; for no one ever dreamed that heathens and Christians formed one church. To mention one fact in proof of what we assert, we will refer to the bishop of the Protestant Episcopal church in Maryland, who encouraged the publication in Baltimore of a work entitled, "What is the Church of Christ," and recommended the same to his people in a pastoral address. This book gives a catalogue of the principal churches throughout the world that are bound together in unity, and in that catalogue the church of the United States (Protestant) and the church of Rome stand side by side! Here then we see one of the bishops solemnly declaring that the Roman Catholic church is a branch of the true church, and again we find him sitting in a convention which teaches in its pastoral letter that the Roman Catholic church is in "deadly error, and infected with abominable idolatry!" We ask, then, did the bishop of Maryland sign this document? Did his associates, who coincided with him in opinion (and several of them do), subscribe, with their eyes shut, to charges against us which they believe to be false? Why did they not protest against this iniquitous proceeding? If, for the sake of peace, they remained silent, they should consider what kind of peace that is which is bought at the expense of truth; as for us, we see in it an exact resemblance of that peace which Pilate and Herod concocted, by uniting in the condemnation of Christ.

After these general remarks, we would willingly refrain from entering into the details suggested by the pastoral; but we think it a duty to examine the assertions of this document, that we may apply, at least to some extent, an antidote to the poison that has been spread abroad, and that the public may know what degree of credit is to be given to the charges of the Rt. Rev. prelates against the Catholic church. The points, on which they have pronounced, it will be observed, are those by which the Puseyite clergy have drawn nearer to the Catholic communion, and have cast from it the censure which it received so liberally at the hands of the reformers; such as the merit of good works, the sacrifice of the eucharist, and the reverence of ecclesiastical antiquity. Before we enter upon these topics, however, we shall make an observation, by way of setting in its true light the inconsistency, the contradiction, nay, the palpable absurdity of a Protestant's censuring any point of doctrine which either a Catholic or his fellow religionists may believe. What is the fundamental principle of Protestantism? What is the tenet to which all, without exception, adhere, and which is their constituent element as Protestants? What was the grand axiom of the religious revolution of the sixteenth century? Was it not that any individual may set aside the authority of men, be they who they may, popes or bishops, of the present day or of ancient times, and is at liberty, after a conscientious reading of the Bible, to determine what he is to believe, and what he is to reject, without any regard to the interpretations of Augustine, of Thomas, of Luther, or of Calvin? Now, if the reading of the Bible and the consultation of Christian antiquity lead Dr. Pusey, Dr. Newman, and others, to the conclusion that there is a sacrifice in the Christian church, or that good works are meritorious, what right has any Protestant to find fault with them? What right have a few American prelates to say to them: "You err; you do not understand the Bible correctly; the Bible rejects the merit of good works and the doctrine of a sacrifice?" Those gentlemen may reply: "We have the Bible as well as you, and we read it as well as you, and we find the merit of good works and the notion of a sacrifice in the Christian church clearly established in the Bible, and so admit-

ted by all Christian antiquity ;" and should the American prelates expostulate, and hurl against their opponents the accusation of "deadly error," of "complete delusion," of "abominable idolatry," of "blasphemy," and other delicate charges of this description, what would such a proceeding be considered, but a flagrant dereliction of the Protestant rule of faith, and the overthrow of the whole Protestant edifice? Have Protestants rejected the authority of all councils, of all ages, of all popes, of all doctors and fathers of the church, to submit tamely to the dictates of a handful of American bishops, who constitute themselves the infallible interpreters of the word of God, after having denied that infallibility in the whole body of the church? Hence it is supremely inconsistent in any Protestant to censure another Protestant on any point of faith. It is not less inconsistent in a Protestant to censure a Catholic, because the Catholic also finds in the Bible the doctrines which he believes; he considers its testimony convincing, and far outweighing the arguments of his opponents; and consequently he cannot be assailed and censured by Protestants without a flagrant dereliction, on the part of the latter, of the fundamental principle of Protestantism, that every one may understand and explain the Bible in that sense which he deems the most reasonable.

To come now to the principal points in the pastoral. The prelates begin with some remarks on the covenant of God with Abraham, which they call a gospel covenant, and in alluding to it they borrow largely from the reasoning and language of St. Paul. On the first perusal of these remarks we almost thought that the authors of the pastoral were addressing a body of Jews recently converted to the Episcopalian church. A further examination of them, however, has convinced us that they furnish an exemplification of what occurs every day, in quoting the Scripture "in season and out of season." St. Paul was obliged to explain the covenant of Abraham at length. He was surrounded by Jews who told him that the promises of God were made to the Jews, and as the Jews reject the Christian religion or faith in Christ, this faith in Christ or the Christian religion cannot be the blessing promised to Abraham. The apostle throughout his epistles answered this objec-

tion, contending that the promises were made, not to the Jews the carnal descendants of Abraham, but to Christians, whether sprung from Jews or gentiles, who imitate the faith and obedience of Abraham, and are thus spiritually descended from him. This view of St. Paul's doctrine would prevent many blunders which are committed in reading his declarations relative to faith and good works. These topics, however, are not for present consideration, and we have seldom to argue with Jews. But we cannot refrain from proposing to the attention of the Episcopalian bishops of America, the following argument, which is plainly conclusive. The promise made to Abraham of a posterity which shall be as numerous as the stars of heaven, and the sands on the sea shore, and of a benediction which was to extend in him and his seed to all nations, is a reality, and, according to the prelates themselves, cannot be made void. All agree that the true posterity of Abraham, as here described, consists of those who profess the true religion of Christ, and hence the faithful are to be as numerous as the stars of heaven, and as the sands on the sea shore. Moreover, this posterity is to endure for ever, and never to be extinguished; and the kingdom of Christ is to be without end. But we ask the Rt. Rev. prelates where this spiritual posterity of Abraham was before the birth of the Protestant Episcopal church in the sixteenth century? Was not the English church, before Henry VIII and Cranmer's time, *papistical*, and as much so as France or Italy is now? and had it not been so from time immemorial? If popery then is idolatry, and no better than the ancient errors of paganism, the promises made to Abraham were void and null during a long lapse of ages; and, since the rise of Episcopalianism, the promises have not been much better fulfilled; for who can discover in a few individuals of jarring and conflicting creeds, calling themselves Anglicans, that posterity which is described to be as numerous as the stars of heaven and the sands on the sea shore, when these individuals are found only in the British islands and a part of North America?

One main object of the pastoral is to deny the merit of good works, though good works themselves are admitted to be necessary. "Faith in Christ as distinct from merit in

man," is stated to be the true principle of religion, and thus do they pretend to guard their followers "from the errors of Rome on the one hand, and those of the Antinomians and Solofidians on the other." The Episcopal church, they tell us, condemns not works of faith as in Abraham; but "she condemns such works as the Jews relied on; such works as the deluded church of Rome relies on as meritorious, and saving by their own operation; works as a cause, not condition of salvation; and such works also the apostle condemns; such works every true Christian condemns." These words of the bishops remind us of the text so often quoted by Christ and St. Paul against the Jews: "Hearing, they hear not, and seeing, they do not understand." They impute to us the belief that good works are meritorious of themselves, independently of the grace of God, whereas it is most obviously the doctrine of our church that a good work should originate in and proceed from the grace of God; if, when performed in a state of grace, and with the aid of grace, it deserves a reward, it is owing to the liberality and infinite mercy of God, who has thought fit to promise this reward to such a work. This is Catholic doctrine, and we wonder, not that a few members of the Anglican church should adopt it, but that others do not admit a doctrine which is evidently conformable to the dictates of reason and wisdom, as well as the authority of Scripture. In any other hypothesis, how can we admit that the rewards of the elect will be different in heaven, as St. Paul so plainly teaches in the Epistle to the Corinthians, comparing them to the unequal glories of the heavenly bodies? "There is one glory of the sun, another glory of the moon, and another glory of the stars; for star differeth from star in glory: so also is the resurrection of the dead." Now if some are to receive a greater glory than others, the difference must come from their having performed a greater number of good works, and having become more eminent in virtue. Any other mode of proportioning the recompence would seem to conflict with the rules of wisdom, order, and justice, which even common sense dictates. This view of the question, independently of innumerable reasons and authorities, is at all events much more in accordance with republican principles, and if any one

believes that God will make no account of our efforts in the practice of virtue, but reward us only according to his will and without any regard to the good works we have performed, he had better cross over to the other side of the Atlantic, where he can maintain these views on more aristocratical ground.

But lest one should imagine that we do not represent fairly the doctrine of the Catholic church on the merit of good works, we will here transcribe from the council of Trent the explanation which it gives of the point under consideration, that our opponents may at once see a part of the Scriptural evidence in its favor, and witness the solution of the difficulties which that doctrine may have presented to their mind. Nothing more precise, more satisfactory, or more admirable could be said on this subject. Let the reader determine where the *delusion* lies in relation to the merit of good works.

"To justified persons the following words of the apostle are to be proposed: 'Abound in all good works, knowing that your labor is not in vain in the Lord.'* 'For God is not unjust that he should forget your work and the love which you have shown in his name.† And again: 'Do not lose your confidence which hath a great reward.‡ Hence to those who work well till the end, and hope in God, life everlasting is to be proposed, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward to be faithfully given to their good works and merits according to the promise of God. This is the crown of justice which after his fight and course the apostle said was laid up for him to be rendered to him by a just Judge, and not to him only, but also to all them who love his coming.§ And thus we do not establish our own justice as coming from us, neither do we deny or repudiate the justice of God. For the justice which we call ours, because it becomes inherent in us when we are justified, is also the justice of God, because it is poured into us by God through the merits of Christ. Indeed this should not be omitted, that, though so much efficacy is attributed in holy writ to good works, that Christ promises not to leave without reward even the one that will have given a cup of cold water to one of his little

* 1 Cor. 15, 58.

† Heb. 6, 10.

‡ Heb. 10, 35.

§ 2 Tim. 4, 8.

ones, and the apostle asserts that our present tribulation, which is momentary and light, works for us above measure exceedingly an eternal weight of glory; still we are far from saying that a Christian is to trust or glory in himself and not in the Lord, whose goodness towards all men is such, that he is willing to account merit in them what is a gift of his. And because we all offend in many things, every one is to have before his eyes not only the mercy and goodness of God, but also his severity and judgment, and none, though he be not conscious to himself of any thing, should judge himself."*—Ses. vi, cap. 16.

But the point which seems to have mainly enlisted the zeal of the Anglican prelates, is the Catholic doctrine regarding the propitiatory character of the mass.

"How widely spread among the Romanists is a similar (to that of the Jews) opinion, that the sacrifices of the Christian altar atone for sin? Yea, not only in the Roman church, but in some who pretend to have rejected her errors, the same dreadful perversion of the truth seems to prevail; and will not God visit his gentile church as he did Jerusalem of old, for this sin?"

Here we have denunciation enough, not only against Rome, but also against all tractarians who have been so unfortunate as to find no way of answering the arguments from Scripture and tradition, which prove that there is a true sacrifice among Christians, and that this sacrifice is a propitiation for sin, as well as an act of thanksgiving for favors received, and a petition for blessings to be obtained. We cannot enter upon the development of these arguments; we refer the bishops to our theologians, and particularly to a work which can easily be obtained; we allude to Bishop Kenrick's *Dogmatical Theology*.† We shall simply remark that the admission of an atoning power in the mass derogates not in the slightest degree from the excellency and infinite value of the sacrifice of the cross, the assertion of the right reverend bishops to the contrary notwithstanding. So plain and reasonable is the Catholic doctrine on this subject, that in order to assail it with any thing like plausibility, it is necessary to distort and misrepresent it. But the Catholic church no where says that the sacrifice of the cross did not satisfy God fully for the sins of men, and that a new sacrifice was necessary

in order to complete the atonement. She no where says that the blood of Christ shed upon Calvary had the virtue of obtaining forgiveness only for one-half or one-third of man's transgressions, and that the mass is the means of cancelling the remainder. Such a doctrine would be considered impious and blasphemous among Catholics, as well as among the prelates of the late convention; but this is altogether a distorted view of the mass; so much so, indeed, that no one ever dreamed of defending it. It is a mere creation of Protestant fancy. Our opponents are so very pugilistic that they do not hesitate to conjure up monsters for the purpose of combating and destroying an imaginary foe.

The Catholic doctrine teaches that Christ, by his death and the effusion of his sacred blood, offered a full and complete ransom for the sins of the world; and no language is in more common use amongst us, than to affirm that one drop of his sacred blood would have been sufficient to redeem not *one* only, but a million of worlds. But we believe also that Christ did not *apply* to all indifferently the fruits of his redemption; otherwise, we would all, whether good or bad, belong to the number of the elect; and it would be an easy matter to put an end to religious controversies; even religion itself would be superfluous. But Christ himself instituted the means by which the fruits of his redemption are to be applied to every individual, and those means are the sacrifice of the mass, and the sacraments; not indeed when they are resorted to in a mere outward manner, but with sentiments of faith, piety and devotion; otherwise, far from being a means of sanctification, they become an occasion of sacrilege. Such being our doctrine, is it not strange indeed that certain men should discover idolatry, blasphemy and abomination, in what would appear so reasonable to any reflecting mind?

But what arguments do our Rt. Rev. censors urge against us? As they have not deemed it beneath their dignity to enter the controversial arena, we have an opportunity of placing before our readers a specimen of their logic.

Mosaical and gospel ordinances "are both shadows on the dial of time, during the day of probation allotted to the church of God. Jesus Christ himself is the true and the only *Gnomon* marking every moment by his ordi-

* 1 Cor. iv, 4.

† Vol. iii, p. 251—251.

nances, from the creation to the end of time. On this dial, at high noon, emphatically styled 'the fullness of time,' when the Sun of righteousness was at his own meridian, no shadow was cast on the dial; all, all was fulfilled. 'It is finished,' said the spotless Lamb of God, as he poured out his life-blood for sinners. 'It is finished,' the atonement is made, which nothing else could or can make from the beginning to the end of time."

We shall say nothing of the astronomical-theological jargon of this passage, further than to state our opinion that the writer seems to have had clearer ideas on the subject of dialling than on Catholic doctrine and the council of Trent. The argument contained in this passage is clearly and palpably reducible to this overwhelming enthymeme: "Christ on the cross declared 'It is finished;' therefore there is no atonement in the mass." It is plain that our right reverend accusers lay great stress on this demonstration; for the words "it is finished" form the burden of their proof. We should like to know then what they would reply to a libertine who would argue in this manner: Christ on the cross declared, 'It is finished,' therefore I need not be solicitous about my sins; they are all fully atoned for. "Come then, let us enjoy the good things of this world; let us fill ourselves with costly wines; let us crown ourselves with roses; let no meadow escape our riot."* The bishops would probably answer with the inspired writer, a few verses below, "these things they thought, and were deceived, for their own malice blinded them, and they knew not the secrets of God." Now let them apply this answer to the point under consideration. If all is finished according to the singular interpretation they give to the words of our dying Saviour, how can baptism be necessary, as they themselves teach in their pastoral? We little expected to hear this doctrine maintained by them, after having informed us that these ordinances are only shadows, like those of the old law. Again, if all is finished, in the sense of our opponents, why does St. Paul tell us so positively that Christ is "always living to make intercession for us"?† Would not the bishops have had more reason to charge St. Paul with blasphemy for saying that Christ interceded yet for us, after all has been "finished," than to condemn the Catho-

lic church for her doctrine respecting the mass? But the words of St. Paul, and those of Christ, "all is finished," are explained in a very natural and satisfactory manner, when understood according to the council of Trent, to mean that Christ offered his death as the price of our ransom, and a full price it was; but he has remained in a permanent state of sacrifice, being always, as the Scriptures have represented him, "the Lamb standing as it were slain,"* to make intercession for us, and apply to us the merits of his death. It appears to us that nothing could be more puerile and insignificant than the argument which the bishops have drawn from the words "all is finished." A child just taught the elements of the Christian faith would deserve a severe reprimand for such an incongruous interpretation; and no one, who has read the Oxford tracts, could refrain from smiling at the shallowness and simplicity of a writer who would undertake to subvert the testimonies of Scripture and tradition by such paltry mysticism as we have just exposed in the interpretation of the words "all is finished."

We shall examine another passage in the pastoral before us, to acquaint our readers with the strange position to which Protestants have been reduced. This passage refers to human authority, or to authoritative interpretation in religious matters. The bishops discard the authority of the fathers, and substitute in its place the authority of those who framed the thirty-nine articles of the church of England. We will give the words of the pastoral letter itself, on this singular doctrine, which makes human reason supreme in matters of faith.

"The articles of our church afford us stable ground on which to stand in guarding you from these errors of the church of Rome. Take these articles in the sense of their framers, and as set forth and investigated by the most distinguished divines, and there can be no mistake. These articles thus interpreted, we hold in great reverence, and entreat you to consider them in the same light, listening to no interpretation that will draw you from the Protestant faith. Besides the articles, we commend to your serious consideration the homilies of our church; and next to these, the pastoral letters unanimously adopted by this house of bishops, and set forth to the whole church. Examine these pastoral let-

* Wis. ii, 6.

† Heb. vii, 25.

* Apoc. c. v, 6.

ters, and you will see how decidedly they condemn all leaning to papal Rome on the one hand, and antinomian errors on the other. How they warned you against the over-valuation of the fathers, so as to rank with the holy Scriptures as a joint rule of faith, and at the same time how they freely admit their authority as evidence in matters of fact when determining what are the books of holy Scripture, and what was the primitive worship of the church. Nothing can be more decided than the testimony of disapprobation borne by these pastoral letters against the Romish doctrine of purgatory, the invocation of saints, the supremacy of the pope, and the idolatries involved in the doctrine of transubstantiation."

In plain English, this would run as follows: Care not for the fathers of the church, no matter what they may have taught; you are to set no value on their interpretation of the Bible, and the interpretation admitted in their time. But, instead of this, you are to adopt the interpretation of Scripture, as furnished by Cranmer, and approved, revised and amended by the English parliament, and constituting the thirty-nine articles of the church of England. Now the question which presents itself for consideration is simply this: Who were the fathers whose authority is thus set aside, and what are the men whose doctrine is substituted in the place of their teaching?

The fathers, it will at once be admitted by all, were men of eminent sanctity and learning, who lived in such times and places as rendered the teaching and observances of the apostles easily discoverable. They were men who devoted their attention and their whole life to the meditation and preaching of gospel truths; they were men who sacrificed every thing on earth for Christ's sake, and many of them laid down their life in testimony of the faith which they taught. They were men who practised to the letter all the lessons of perfection which had been delivered by the Saviour; and hence they were venerated in their own and in following ages, as men who had been raised by the Spirit of God, not for the purpose of inventing and proclaiming new dogmas, but to expound the true doctrine of the church, and vindicate it from the attacks of its adversaries. Common sense, therefore, tells us that, if any authority is venerable, it is the authority of those holy fathers and doctors, who speak not in their own name, but merely as the expounders of the doctrines taught by the church, and as witnesses of the

belief held by the Christians of their time. It would be idle to object that their authority cannot prevail against the Scripture; for they never set their authority in opposition to that of Scripture, nor did any Catholic ever prefer them to the Scriptures. Did not the fathers possess and study the same Scriptures that we have? What was their chief occupation but to read and meditate their sacred contents, according to the advice of St. Jerom, "*tenenti codicem somnus obrepat, et cadentem faciem pagina seneta suscipiat?*" If any man say then, for instance, I reject the invocation of saints, as taught by the fathers, because the Scripture rejects that invocation, he manifestly blinds himself; for how could the Scripture condemn this invocation, and the fathers, who read it continually, not have perceived it? They were well acquainted with the scriptural passages that are adduced against this invocation, and the very fact, that with this knowledge they still maintained the doctrine to which we have alluded, is a clear proof that a different interpretation of the Scriptures is erroneous; for no man of sense will ever prefer his individual judgment to the concordant opinion of men who are eminent in wisdom and knowledge, particularly when they are well aware of the difficulties which are urged against their view, and yet make no account of them. We have taken the invocation of saints for the purpose of illustration, but our remarks may easily be applied to the other points of doctrine taught by the fathers.

Who are now the men that we are told to follow instead of the fathers, and to whose authority and interpretation, correctly understood, all the members of the Episcopal church are required to bow down with due subjection and humility? They are the framers of the thirty-nine articles. Now we beg the reader's attention to the following short account of these articles, which we extract from a Protestant encyclopedia.* The article is written, we believe, by an English churchman.

"The articles of the English church are thirty-nine in number, the substance of which was first promulgated in forty-two articles by Edward VI in 1553. Under Henry VIII a committee was appointed for the formation of ecclesiastical laws, which was renewed under his successor, and in 1551, according to Style, 'the archbishop (Cranmer) was directed to

* Brander's Encyclopedia, *Art. of Faith*.

draw up a book of articles for preserving and maintaining peace and unity of doctrine in the church, that, being finished, they might be set forth by public authority.* From this and the details that follow, it seems that Cranmer composed the articles in their original form. . . . On the accession of Elizabeth these articles were REMODELLED by Archbishop Parker, who OMITTED four of them, INTRODUCING four NEW ones, and ALTERING seventeen. These were again REVISED by convocation in 1563, some ALTERATIONS made and the number reduced to thirty-eight. The thirty-ninth was RESTORED on a final REVIEW by Parker, in 1571, and then imposed on the clergy for subscription."

It appears then that Cranmer, Parker, Edward VI, Elizabeth, and the eminent divines of the upper and lower houses of parliament, were the framers of the thirty-nine articles; these are the individuals whom the pastoral letter would substitute in place of the fathers, as far superior to them in learning, in piety, and in knowledge of evangelical doctrine. Could there be a greater mockery of things, or a more serious insult offered to the good sense of a sincere inquirer after truth? Let any one read the life of an Augustine, a Jerom, an Ambrose, whose authority our opponents wish to set aside, to make room for that of Cranmer, who was the first compiler and the real author of the thirty-nine articles, and he will not be at a loss to determine on which side lies the greater probability of a right interpretation of Scripture. Such personages as Augustine, Ambrose, and a host of others, will appear in the light of godly men, while Cranmer will appear as a hypocritical and ambitious spirit, who obtained an ascendancy in the court of a dissolute prince by his vile flattery; who perjured himself on many occasions in order to obtain and secure the station he enjoyed; who solemnly pronounced the marriage tie valid or null, at the pleasure of his royal master; and who performed acts of meanness and cruelty that would be disgraceful even in the vilest wretch.* This man was the framer of the thirty-nine articles, and this is the man, we are told, who possessed the gift of evangelical knowledge in a greater degree than all the fathers of ancient and primitive times. This is the man whose articles of belief are held in such great vene-

ration by the writers of the *Pastoral Letter*: "Take these articles in the sense of their framers, and there can be no mistake."

Crushing logic, indeed! If we take the articles in the sense of the fathers, and of the whole body of Christians, *there would be a mistake*, but if we take them as remodelled, enlarged, contracted, revised, altered, and finally reviewed, and imposed on the clergy for subscription, *there can be no mistake!!* We know not what others may think, but we cannot but view all this as a farce profoundly humiliating to the human mind. How can bishops propose to the reverence of reasonable men articles which, considering their historical growth, look much more like the fluctuating announcements, in the newspapers, of the Parisian and London fashions, than the immutable tenets of revealed religion?

There is another flagrant contradiction in the above quoted passage of the pastoral letter, which calls for some notice; after this we shall have done. The bishops admit the authority of the holy fathers, "as evidence in matters of fact, when determining what are the books of holy Scripture, and what was the primitive worship of the church." If the bishops admit the authority of the fathers in determining what are the genuine books of Scripture, why do they not admit as Scripture all the books which the Christian church admitted at the time of the apparition of the reformed doctrines? The books of Esther, Tobias, Judith, Wisdom, &c., were then admitted as a part of Scripture, by the oriental and occidental churches, and this general agreement could never have occurred, if the fathers had discarded these books from the catalogue of inspired writings. St. Jerom tells us that the fathers of the council of Nice, admitted by Anglicans, we believe, rank the book of Judith among the Scriptures. This book, however, is rejected by our Episcopalian brethren. It follows, therefore, that in determining the scriptural books, they did not follow the Christians, but the Jews; not the holy fathers, but the rabbins, or rather only a portion of the latter; for though the Jews of Palestine did not place these books among the inspired writings, those of Alexandria did; these books being found in the edition of the Scriptures which they used, called the Septuagint, and the apostles, who quote the

* See *Macaulay's Miscellanies*, vol. i, p. 206 and seq., where Cranmer is proved to have been devoid of the most essential qualification of a Christian minister.

Septuagint, gave them an unquestionable authority, or rather removed all doubt that might have remained on this subject. The bishops, in their pastoral, admit likewise the authority of the fathers for determining the primitive worship of the church. If so, they are bound, despite their gratuitous assertion to the contrary, to admit a purgatory, the invocation of saints, the supremacy of the pope, and transubstantiation. But, not to imitate the example of our right reverend opponents, who advance assertions without proof, we will take the liberty of transcribing here a passage upon each of these points, showing from the fathers what was the worship of the primitive Christians.

In relation to purgatory, Tertullian says: "Let widows pray for the souls of their departed husbands, and ask rest and peace for them. Let them also offer annual sacrifices for their repose. For those who neglect these pious duties have renounced all love and affection for their departed husbands."* On the invocation of saints, St. Chrysostom has these words: "The tombs of the servants (Peter and Paul) of him that was crucified, are more magnificent than the palaces of kings, not so much by the beauty of their structure, which however is not wanting, as by the concourse of people that visit them. For even he who wears the purple draws near to these tombs, and laying aside his pageantry and pomp, appeals in a standing posture to the saints that they may assist him by their prayers. He who wears the diadem, selects the fisherman and the maker of tents, even after their death, to be his patrons before God."† St. Irenæus thus speaks of the Roman pontiff: "As it would be tedious to enumerate the whole list of successions, I shall confine myself

to that of Rome, the greatest and most ancient and most illustrious church, founded by the glorious apostles Peter and Paul, receiving from them her doctrine which was announced to all men, and which, through the succession of her bishops, is come down to us; to this church, on account of its superior authority, every other must have recourse, that is, the faithful of all countries."* In fine, on transubstantiation, St. Ignatius, bishop of Antioch, in the first century, speaks as follows: "These Gnostic heretics abstain from the eucharist and from prayer, because they do not acknowledge the eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father by his goodness resuscitated; rejecting, therefore, the gift of God, they die in their disputes."†

In conclusion, we may ask whether the blow aimed at the Catholics in the pastoral will produce the effect intended by the writers of it? We confidently say no. It is not by mere words and assertions destitute of proofs, that the convictions of men can be changed. The prelates have aimed at eradicating Puseyism from this country, and thus establishing harmony and concord in their church; but in this they have failed, and they must fail, as long as they do not give a learned and lucid refutation of the *tracts*. The reasons and arguments of the *tracts* will weigh more with Puseyites than the assertions and declamations of the prelates. The Puseyites will then look upon the document published by the bishops as the last gasp of superannuated Calvinism, which a new and more equitable generation will eventually drive out of the pale of the Anglican church, as it has already been driven out of the field of controversy.

* De Monog. c. 10.

† Hom. 26, 2 Cor.
69*

* Adv. Hær., l. 3, c. 3.

† Ad. Smyr.

DAVID AND BATHSHEBA.

BY MRS. A. E. DORSEY.

THE golden hues of eve, now richly blent
With purple tinge and crimson glow, hung bright
O'er Israel. The rose of Sharon heard
The bulbul's plaintive tale of love, and breathed
A luscious sweetness on the evening air,
While on the pomegranate's ripe red lip
The dew distilled its transitory gems.
Low sang the fountain in the olive's shade,
And chimed so softly with the fragrant winds
That wrestled with the dark bright leaves above,
That as the weary sentinel passed forth
And back again across the king's broad court,
He paused, and, leaning on his javelin,
Dashed his rough hands athwart his moistened brow,
And bared his head in sweet refreshment there,
And uttered thanks.

Upon the palace roof,
Beneath the shadow of the broad-leaved palm
Which fringed the terraces, King David sat
Beside his harp, upon whose golden strings
One hand fell lightly, making, with the breeze
That gently whispered there, low melodies,
While ever and anon the other paused
And fondly smoothed Bathsheba's burning brow,
Who, with her white arms clasped upon his knees
Whereon her head reposed, sat at his feet,
Enduring with a silent agony
The death of her first born.

Her ebon hair
In graceful waves hung like a mourning veil
Around her sad recumbent form, and swept
In glossy rings the marble floor, while back
With careless haste the broad phylactery
And jewelled signet of her queenly state
Were thrown, as if the brilliance of each gem
Were bitter mockery on that high brow
So pale and stricken.

From her half closed eyes
Tear after tear gushed o'er her pallid cheeks,
And fell unheeded on the costly pearls
That decked her purple robes and sandalled feet.
The beauty of her ripened lips had paled,
The quivering of their rosy pulses ceased,
As if the white wing of the mighty one
Who froze the warm blood in her darling's heart
Had rested there.

Words inarticulate

At first, the echoes of her wounded heart,
 Were spoken sadly now, and then the king,
 Who read her troubled thoughts, clasped tenderly
 Her folded hands in his, and upward gazed
 With heavenward prayers upon his silent lips,
 While she in accents low bewailed her child,
 And stretching forth her hands, called on his name,
 As if the boy had risen from the dust,
 And stood with life's full glory in his smile
 Beside her knee, then pressing her hot brow,
 Remembered 'twas a vision which her love's
 Wild agony had conjured up, and wept
 Again the lava tears of bitterness,
 While from the turbid fountains of her heart
 Came burning words, which, like the siroc's breath,
 Were laden with despair.

"No more, oh king!

Will his soft cheek press thine, or his dark eye
 Flash brightness into thine, cold, cold and dim;
 The darkness of the lonely sepulchre,
 With its damp chill, rests on thy darling's brow!
 Oh! why did not the hand that laid thee low,
 My child, crush me! why do I live to feel
 That thou art not, thou, once so bright and fair,
 So like a dream of some fair heavenly thing?
 I miss thy footfall where the fountains play,
 And hear no more thy laughing bird-like tones
 Which with the rosy morn brought joy to me.
 I feel not on my cheek thy fragrant breath,
 Or on my brow thy dewy lips!

"They're cold—

They're stilled for aye, yet thou, oh! king, canst smile
 As when the soft curls of thy boy's fair head
 Lay on thy royal breast, like shreds of gold,
 And sweet caresses from his dimpled hands
 Lit up thy forehead's majesty with bliss.
Smile, though the altar where was garnered up
 Thy heart's best, purest gem in ruin lies,
 While the refulgent rays that beamed thereon
 With an unearthly joy——"

A flush of pain,

A pallid agony—one hallowed tear
 Passed o'er King David's face, but this was all.
 As at his feet Bathsheba sank again,
 Helpless, and throbbing like a wounded bird,
 He swept his fingers o'er the golden strings
 That tuned his harp to melody, and soon
 Upon the hushed still air of eventide,
 A plaintive thrill of music came, which fell
 Upon that stricken mother's fainting heart
 Like heavenly dews upon a withering leaf.
 With eyes upraised in peace ineffable,
 And holy brow, whose rapt expression lent
 A softened glory to the waving hair,
 Whose shining masses o'er his shoulders fell,
 The king with voice attuned to cadences
 Of melting richness sang:

Weep not Bathsheba !
Lo ! the God of Israel called him
To his palaces of light :
Wouldst thou like a cloud enfold him,
Hide him from the Lord of might ?

While he lingered,
And the warm blood slowly quivered
Though each fair and rounded limb,
Prayers that he might be delivered,
Mingled with my evening hymn.

Sackcloth and ashes !
Tears of anguish, days of fasting,
Minutes doled by grief's decay,
Hope and fear alternate lasting,
Humbly marked my grief-worn way.

'Twas vain, Bathsheba !
All my weeping—all my anguish,
Could not raise him from the dust ;
And while here in grief we languish,
He can never come to us.

Jehovah loved him !
And the white winged seraphs bore him
To the shelter of his breast ;
Prayers and tears can ne'er restore him
From that long eternal rest.

Calmly, Bathsheba !
Wait until life's grief-worn story,
With its dreams, grow cold and dim,
Then high o'er yon arch of glory
We will gladly soar to him.

Triumph, O Israel !
For the Lord Jehovah reigneth ;
We his chosen people are :
All of peace and all that paineth
Springeth from our Father's care !

And thus the king in sweet triumphant strains
Threw angel halos o'er the boy's fair dust,
And yielded him without a murmuring thought
Into the hands of Him who gave him life ;
And though the victim seemed the conqueror
In all his warlike victories—in all
His kingly deeds and high triumphant state,
He ne'er had honored so his royal race
As when he bowed with meek submission down
To the great God who thus had stricken him.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 734.

THE Rev. Mr. Carroll, after having concluded the controversy with Rev. Mr. Wharton, retired to his maternal home in Montgomery county, where he resumed his sacred duties as a missionary priest. Attached to the domestic mansion was a room fitted up as a chapel and library, and here he offered the holy sacrifice daily, and in the intervals between his active labors, throughout the country for many miles around, employed himself in the studies of a Christian scholar. At the distance of half a mile from his residence was the church in which he officiated on Sundays and holidays, an humble frame building of about thirty feet square, which still remains, though often patched and seldom painted, a frail and tottering memorial of its saintly pastor, and an evidence of the humble condition of Catholics sixty years ago. His correspondence with his ancient brethren in Europe continued during the whole time of his abode at Rock creek, and was a source of great pleasure as well as of useful information to him. Although the letters of himself and his correspondents were only intended for the eye of the friend to whom they were respectively addressed, and were written without the careful preparation which would have been bestowed on writings for the public; many of them are admirable for their style of composition and their judicious views, and sound reasoning, while they are edifying testimonies of their author's pious resignation to the divine will, and of unabated confidence in the goodness, wisdom and power of Almighty God.

Letters from his former brethren in Europe gave him information of the course of events there in which religion was interested, and he was cheered by the extraordinary intelligence, conveyed to him by some of his correspondents, of the preservation of a portion of the late So-

ciety of Jesus in Russia, and the flattering hopes which the protection of the empress, with the approbation of the pope, authorized of its future usefulness.

Writing from Rock creek in 1783, he thus replies to one of his correspondents: "God grant that the little beginning in White Russia may prove a foundation for erecting the society upon once again; but I cannot help wishing that the protectress of it were a more respectable character than she has been often represented." And in 1784: "Your intelligence from Russia, though not quite new to me, is truly comfortable. What a wonderful display of the power of Divine Providence over the wily politics of wicked and oppressive tyranny of powerful men would a general restoration of the society exhibit! I say a restoration, for with all my penetration I cannot discover the argument made use of to evince that it was never totally destroyed; and I do not choose to surrender the clearest principles of reasoning for the sake of supporting the credit of some pious prophecies and visions."

He was often advised of the movements of the Catholic nobility and gentlemen in England, and especially of the progress of measures directed to obtain some ameliorations of the laws then in force in that country against Catholics. In a letter to F. Plowdin, September 18th, 1784, he thus expresses himself: "You appear to me to be in the strangest situation I ever knew a civilized government in my life. You blame Lords Stourton and Petre for interfering in elections; if they have done so to the prejudice of their fortunes, they are censurable: but if they took part no otherwise than as independent men, openly avowing their sentiments, I cannot see why they are to blame, or why the king should be displeased with the Roman Catholics because a few of that body

opposed some of his minister's favorites. We should not deserve the countenance of any government if we were never to dare to act from the impulse of our reason, and as men having an interest in the common concerns of our country. To be candid, I must think it betrays a littleness of mind in the king to which a man, as knowing and well read as he is said to be, ought to be superior."

Among the deep forests that still crown the high banks of Rock creek he found recreation and repose, and in the occasional society of a friend was happy in being removed from the turmoils of the world, and from those scenes which had been marked by the disasters of his beloved society. But a more active career awaited him. On the 8th of November, 1784, he received from De Marbois, then minister from France to the United States, the following courteous letter, dated

"NEW YORK, October 27, 1784.

"SIR:—I have the honor to transmit to you a letter which I have received with the despatches of M. le Comte de Vergennes. I judge by the address of that letter that his holiness has concluded his choice in regard to the head of the Catholic church on this continent. I congratulate myself in being one of the first to assure you that this choice will give general satisfaction. I am about to set out for Trenton, and desire earnestly that Maryland may be represented in congress by one of your relations. If your nomination should produce any other communications between our court and the holy see, I will exert myself to contribute to your service.

"I am with respect, M. L'Abbé,

"Your very humble and very

"Obedient servant,

"DE MARBOIS."

"To Rev. John Carroll."

The letter of the French minister enclosed a packet addressed to the "Rev. Dr. John Carroll, superior of the mission in the thirteen United States of America;" but it contained only an authority to publish the general jubilee of 1775, and was of course evidence of his previous appointment of superior, and the formal testimonial of which had not yet been delivered, without which he was not competent to act. This was received, however, about three weeks later, on 26th of November, 1784, and was in accordance with the request of the Catholic

clergy in this country, which had been laid before the holy see by their agent, the Rev. Mr. Thorpe. The decree was in the following words:

"The sacred congregation, on the report of the Rev. Stephen Borgia, its secretary, declared superior of the missions in the thirteen United States of North America, the Rev. John Carroll, secular priest, with authority to exercise the functions which regard the government of the missions, according to the tenor of the decrees of the sacred congregation and of the faculties granted to him, and not otherwise nor in a different manner.

"Given at Rome the 9th day of June, 1784.

"L. CARDINAL ANTONELLI, *prefect*."

"S. BORGIA, *secretary*."

Accompanying the above were the following:

"Audience of the most holy father, held June 6th, 1784.

"Our most holy father, by Divine Providence, Pope Pius VI, on the report of the undersigned, secretary of the sacred Congregation de Propaganda Fide, granted to the Rev. John Carroll, superior of the mission in the thirteen United States of North America, the faculty of administering the sacrament of confirmation in the said provinces during his superiorship—the said faculty to be exercised in accordance with the rules prescribed in the instruction published by order of this congregation on the 4th May, 1774.

"Given at Rome, in the house of the congregation, on the day and in the year mentioned above.

"STEPHEN BORGIA, *secretary*
of the sacred congregation de prop. fide."

"ROME, June 9th, 1784.

"VERY REV. SIR:—In order to preserve and defend Catholicism in the thirteen United States of North America, the supreme pontiff of the church, Pius VI, and this sacred congregation, have thought it extremely proper to designate a pastor who should, permanently and independently of any ecclesiastical power, except the same sacred congregation, attend to the spiritual necessities of the Catholic flock. In the appointment of such a pastor, the sacred congregation would have readily cast its eyes on the Rev. John Lewis, if his advanced age and the labors he has already undergone

in the vineyard of the Lord, had not deterred it from imposing on him a new and very heavy burden ; for he seems to require repose rather than arduous labor. As then, Rev. Sir, you have given conspicuous proofs of piety and zeal, and it is known that your appointment will please and gratify many members of that republic, and especially Mr. Franklin, the eminent individual who represents the same republic at the court of the Most Christian king, the sacred congregation, with the approbation of his holiness, has appointed you superior of the mission in the thirteen United States of North America, and has communicated to you the faculties which are necessary to the discharge of that office : faculties which are also communicated to the other priests of the same states, except the administration of confirmation, which is reserved for you alone ; as the enclosed documents will show. These arrangements are meant to be only temporary.

"For it is the intention of his holiness soon to charge a vicar apostolic, invested with the title and character of bishop, with the care of those states, that he may attend to ordinations and other episcopal functions. But, to accomplish this design, it is of great importance that we should be made acquainted with the state of the orthodox religion in those thirteen states. Therefore we request you to forward to us as soon as possible a correct report, stating carefully the number of Catholics in each state ; what is their condition, their piety, and what abuses exist ; also how many missionary priests labor now in this vineyard of the Lord ; what are their qualifications, their zeal, their mode of support. For, though the sacred congregation wish not to meddle with temporal things, it is important for the establishment of laborers that we should know what are the ecclesiastical revenues, if any there are, (and it is believed there are some.) In the meantime for fear the want of missionaries should deprive the Catholics of spiritual assistance, it has been resolved to invite hither two youths from the states of Maryland and Pennsylvania, to educate them at the expense of the sacred congregation in the Urban college : they will afterwards, on returning to their country, be substitutes in the mission. We leave to your solicitude the care of selecting and sending them. You will make choice of those who have more promising talents and a good constitution, who are

not less than twelve, nor more than fifteen years of age ; who by their proficiency in the sanctuary may give great hopes of themselves. You may address them to the excellent archbishop of Sileucia, apostolic nuncio at Paris, who is informed of their coming. If the young men selected are unable to defray the expenses of the voyage, the sacred congregation will provide for them ; we even wish to be informed by you frankly and accurately of the necessary travelling expenses, to serve as a rule for the future. Such are the things I had to signify to you ; and whilst I am confident you will discharge the office committed to you with all zeal, solicitude and fidelity, and more than answer the high opinion we have formed of you, I pray God that he may grant you all peace and happiness.

"L. CARD. ANTONELLI, *prefect.*"

"STEPHEN BORGIA, *secretary.*"

These documents were accompanied by a very kind letter from the nuncio dated

"PARIS, *July 5th, 1783.*

"I have the honor, Sir, to send you the packet herewith which the congregation of the propaganda have committed to me. I am much gratified at the confidence which his holiness places in you, and the esteem in which he holds your merit. You will see by the letter which that congregation writes you, that it empowers you to send two young Americans to Rome, there to be raised to the ecclesiastical state, and to fill one day the functions of missionaries in your country. I do not doubt but you will give all attention in their choice, because they should be competent to the object for which they are destined. I beg you will procure their passage with the least possible delay, and to accompany them with an open letter in Latin or French. This letter will serve to make them known to the bishop or other ecclesiastical superior of any port of France in which they may arrive, to whom they can have recourse in case of need. If they arrive in the port of L'Orient, or that of Nantes, or any other near Paris, they can present themselves in that capital, where I will assume the care of forwarding them to Rome. If it be at Bayonne or Bordeaux, they can take the route to Marseilles, and there present themselves to Mr. Ranzoni, consul of his holiness, whom I shall previously instruct to facilitate their passage to their destination. Nothing

can be added to the sentiments of esteem and consideration with which I have the honor to be,

"Sir, your very humble servant,

"† J. DORIA PAMPHILI, *archbishop of Seleucia, nuncio of the pope.*"

"To M. L'Abbé Carroll of Maryland, apostolic missionary."

It has been seen that our minister at the court of France had been consulted by the pope's nuncio about the appointment of a chief pastor for the Catholic church in the United States, and it will also appear that great deference was paid to his designation of the individual whom he thought most eligible for that important station.

The following extract from the private journal kept by Dr. Franklin, while in France, belongs to the history of this transaction.

"1784. July 1st.—The pope's nuncio called and acquainted me that the pope had, on my recommendation, appointed Mr. John Carroll superior of the Catholic clergy in America, with many of the powers of a bishop, and that probably he would be made a bishop *in partibus* before the end of the year. He asked which would be most convenient for him, to come to France, or go to St. Domingo, for ordination by another bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our government might not take offence at his going thither? I thought not, unless the ordination by that bishop should give him some authority over our bishop. He said, not in the least; that when our bishop was once ordained, he would be independent of the others, and even of the pope—which I did not clearly understand. He said the Congregation *de Propaganda Fide* had agreed to receive and maintain and instruct two young Americans in the languages and sciences at Rome; (he had formerly told me that more would be educated *gratis* in France.) He added, they had written from America that there are twenty priests, but that they are not sufficient, as the new settlements near the Mississippi have need of some.

"The nuncio said we should find that the Catholics were not so intolerant as they had been represented; that the inquisition in Rome had not now so much power as that in Spain, and that in Spain it was used chiefly as a

prison of state. That the congregation would have undertaken the education of more American youths, and may hereafter, but that at present they are overburdened, having some from all parts of the world. He spoke lightly of their new Bostonian convert (Thayer's conversion); that he had advised him not to go to America, but to settle in France. That he wanted to go to convert his countrymen, but he knew nothing yet of his new religion himself," &c.*

The appointment of Rev. Mr. Carroll to the important office of superior gave universal satisfaction; but the intimation from Rome of the pope's intention to appoint a bishop was not so favorably received by a portion of the clergy. At the meeting of the five delegates of the clergy in November, 1783,† the sentiments of those present were expressed on this subject, and one of them had prepared a letter to Rome, stating their objections, which, he declared, if not adopted by the delegates, he would send in his own name. Without approving the style of that letter, his colleagues agreed to send it in their joint names to the Rev. Mr. Thorpe, their agent in Rome, to be presented or withheld, as he should think proper; and he very judiciously declined presenting the letter. The repugnance to the appointment of a bishop seems to have sprung from some hope entertained of a restoration of the Society of Jesus in this country, in which

* Sparks' Life and Writings of Dr. Franklin, vol. i, p. 581. The venerable Franklin seems to have had other ecclesiastical business to attend to in France, while devoting himself to the great political interests of his country. The following extracts from his private journal are curious and amusing.

Friday, July 16, 1784.—Received a letter from two young gentlemen in London, who are come from America for ecclesiastical orders, and complain they have been delayed there a year, and that the archbishop will not permit them to be ordained, unless they will take the oath of allegiance, and desiring to know if they may be ordained here. Inquired, and learned that, if ordained here, they must vow obedience to the archbishop of Paris. Directed my grand-son to ask the nuncio if their bishop in America might not be instructed to do it literally?

Saturday, 17th.—The nuncio says the thing is impossible unless the gentlemen become Roman Catholics. Wrote them an answer.

Sunday, 18th.—A good abbe brings me a large manuscript containing a scheme of reformation of all churches and states, religion, commerce, laws, &c. which he has planned in his closet, without much knowledge of the world. I have promised to look it over, and he is to call next Thursday. It is amazing, the number of legislators that kindly bring me new plans for governing the United States.—Sparks' Franklin, vol. i, p. 585.

† See page 374.

event it would have been desirable, as it would have been but just, to restore to the society the property which had belonged to it, and was now held by the former members in trust for the service of religion in this country, and which it was feared would come under the control, in some measure, of a bishop, and thus be lost to the future society. The members who entertained these views, and were most active in opposition to a bishop, were probably few in number, and they were those whose stations as missionaries in the lower counties of Maryland, confined them to a limited circle, where, occupied with the laborious duties of the mission, they had but little opportunity of consultation with persons of more extended views than their own, and better informed on the subjects in question.

Extracts from Rev. Mr. Carroll's letters and those of some of his brethren, on whose judgment he most relied, will be both interesting in themselves, and the best history of the subjects to which they refer.

Soon after the arrival of Rev. Mr. Carroll's faculties as superior, a letter to the pope was prepared in the name of the chapter, by the committee of three,* a copy of which was enclosed to Rev. Mr. Carroll in the following letter:

"PORT TOBACCO, December 9, 1784.

"REV. SIR: We send you a copy of the letter we have drawn up to send to Rome. We hope it will not be disagreeable to you, as your intended promotion seemed to give you much uneasiness. We should be happy, in case of a bishop's being appointed here, that you should be the person, as we have not any objection to your person and qualities; But as we look upon it to be unnecessary, and hurtful to the good of religion, we have sent this letter according to what was determined in chapter.

"We are, with due respect, Rev. Sir,

"Your most obed't and humble servants,

"BERNARD DIDERICK,

"IGNATIUS MATTHEWS."

The following is a translation of the letter to the pope:

"Most Holy Father:

"Of the twenty-two secular priests living in the thirteen United States of North America,

six were appointed a few months ago to deliberate together upon the welfare of the Catholics in this part of the world. Having assembled for this purpose, they expressed the opinion that there is not the least necessity for a bishop in this country, because there is no institution as yet for the education of youth and their subsequent preparation for holy orders. I, Bernard Diderick, have been requested by the committee to notify your holiness of this sentiment, and to acquaint you also with the following circumstances:

"1. The majority of the Protestant population here are averse to a Roman Catholic prelate, and for this reason the episcopal office if introduced would most likely awaken their jealousy against us.

"2. We are not able to support a bishop in a manner becoming his station, and at the same time to supply the necessary wants of our fellow laborers in the ministry; moreover the Catholics cannot be induced to aid us with their means in effecting this object.

"3. Were it even admitted that the two points just mentioned would present no difficulty, we are entirely at a loss to see how the greater number of missionaries, whose co-operation would be so very desirable in this immense region, could be furnished with the means of passing to this country.

"We therefore humbly entreat your holiness not to persist in the design of conferring the episcopal dignity upon any individual in these parts, unless the necessary provision be made in some other quarter for his support. Should your holiness entertain a different view, it would be a source of much affliction to us, while at the same time we are convinced that it will be much more detrimental than otherwise to the interests of religion: for, as it has pleased your holiness to appoint one of our body to administer confirmation, consecrate altar-stones, bless the holy oils, and grant dispensations in the prohibited degrees, this appointment is equally advantageous for the good of religion."

In the faculties received by Mr. Carroll from Rome, there was a clause which, construed literally, authorized him to employ only such clergymen as had been approved by the Propaganda. It appeared afterwards that this clause was by mistake accidentally included, but in the meantime it caused some embarrassment in

* See before, p. 373.

one or two instances where priests arrived in this country after his nomination.

Although the committee above referred to, and perhaps some others of the clergy, took too contracted a view of the proposed plan of the holy see for appointing a bishop, there were others of more enlarged minds, and better opportunities for judging, who, regarding the general interests of religion, took a more extensive prospect. Among these were two venerable and learned Jesuits, Rev. F. F. Farmer and Molyneux, then the faithful pastors of Philadelphia, of whose lives and character some notice will be given hereafter. Rev. Mr. Carroll, who felt embarrassed by the restrictions contained in his powers, and was not satisfied with the prospect of vicar apostolic instead of an ordinary bishop, corresponded with his brethren to obtain their sentiments as to the course he ought to pursue. He gave his own opinions frankly on their affairs generally; and suggested a plan for securing their property for the support of religion according to its original destination, which he thought could be effected best by a legal conveyance of it to trustees. He solicited their opinions, and desired the unanimous concurrence of all the members of the late Society of Jesus, then on this mission, in some plan which would place the property beyond the reach of alienation by accident or otherwise.

Upon the first intimation from Rev. Mr. Thorpe of the desire of the holy see to appoint a bishop, Rev. Mr. Molyneux thus wrote to Rev. Mr. Carroll on the 18th of September, 1784:

"The intelligence from Mr. Thorpe has given us great joy, and it is our humble opinion that you should not hesitate one moment in giving your consent. *In negotio tanti momenti digitus Dei, haud dubium est.* We shall henceforth esteem it our duty daily to remember you, *ad altare*. May God grant us all grace to be for ever thankful, and by our lives and conversation show that we are not undeserving. It has been my uniform opinion that no one was so fit for the sacred character.

"As for holding a chapter at this juncture I see no great necessity; let the proposed form of the petition to invest our estates, &c. be drawn up and sent round to all our gentlemen to be signed and approved by them. If one is deputed to do this business, let all equally

share the expense; I think much of our chapter business might be done in this way, and would be the most pleasing to those who are at a distance—but this I leave to others' better judgment.

"Mr. Farmer's kindest respects, hearty felicitations, and urgent solicitations not to decline what is of such importance to the good of religion here. *Ad majorem Dei gloriam. Vive, vale et gregem pascere.*"

The Venerable Father Farmer, who was vicar general, and then in his 64th year, thus addressed Mr. Carroll on his presumed appointment:

"PHILADELPHIA, Oct. 9, 1784.

"You may be assured that nothing has happened this long time so agreeable to me as your appointment to the office of prefect apostolic. I will not congratulate with you, but with ourselves, that so reasonable an establishment was made, of which I may truly say, *magno me liberasti metu*. Allow me to express my sentiments. Let us rely on the goodness of Divine Providence, and fear nothing.

"*Commendo me impense in O. S. S.*"

"Rev. Sir, your most humble
and obedient servant,

"FERDINAND FARMER."

And Rev. Mr. Molyneux, after the fact of the appointment was known, thus expresses himself in reference to the opposition of some to the appointment of a bishop:

"PHILADELPHIA, Nov. 18, 1784.

"It bears strongly on my mind and Mr. Farmer's, and not less on Mr. Lewis' [the late superior], to judge by the conversation I had with him on the subject, that a refusal on your part, or an objection on that of any of our gentlemen [the ex-Jesuits] might prove fatal to their fortune and existence in this country, and perhaps so to the cause of religion. I am willing to think, and have grounds to suppose that no objections were started with the least reference to any on the side of your person or character, but arose from a certain ill-founded timidity, et finit d'une suffisante connoissance de la nature des choses. Besides, the expectation of restoring the property to the society is so distant, so far beyond probability, that the cause of religion ought not by its zealous votaries be set in competition. Thus far of my sentiments I have delivered to you impartially, desiring no favor and wishing for

none but that of being considered as the least deserving of any. The same are the sentiments of my colleague, Mr. Farmer, and my friend, Mr. Lewis.

"I am, once more, sincerely yours,

" ROBERT MOLYNEUX.

"After reading the above to Mr. Farmer, who gives his full and entire sanction to the same, he desires me to add that, as the packet will sail in less time than a month, your answers to Rome ought to be remitted to Philadelphia within a fortnight from the date hereof. If the season and other matters will allow, he would be glad to see you at Philadelphia. If his health permitted, he would have been much tempted to come and wait on you in Maryland, so much does he think religion interested in these circumstances, which require the nicest prudence and discretion. R. M."

In a subsequent letter of 25th of November, 1784, he thus further expresses his views:

"As to any thing you may think prudent to do concerning our property, you have my entire consent and full concurrence. I felt an inclination to approve the present scheme from its first proposal, as I look upon the present tenure rather to be deficient. Mr. Lewis is of the same mind, and told me, when I returned from the Marsh, that he wished our property could be on a good footing, invested in trustees, &c. By this time you will have seen all the papers sent you from Rome, and by the perusal enabled to judge better than I can advise, of what is best to be done in that affair. It is a nice and delicate point, and could not fall to the decision of a more proper person than yourself."

Referring more particularly to the opposition of the committee of three to an episcopal appointment, he writes on the 7th of December, 1784:

"You know something of my sentiments respecting the famous triumvirate chosen to write to Rome. It is a measure I opposed, and the opposition I made I had the pleasure, as I mentioned before, to find approved by others, equal in sense and judgment with that triumvirate and the junto by which they were appointed. If they attempt any thing of the sort, depend upon it they will rue it. That matter rests with you, and no one can have better materials to work on than those you are possessed of."

Referring to the restrictions making it necessary that missionaries for this country should first be approved by the Propaganda, and to the propriety of having an ordinary bishop, rather than a vicar, he says:

"For my part, I coincide with your ideas of representing the matter to Rome, in the light you and our European friends have conceived it, and entertain hopes of its success. No person is so proper as yourself to make such a representation, and if backed by our unanimous approbation, must be attended to. I think this plan far preferable to any that — and his junto can contrive, and essentially necessary in the present circumstances, both to avoid giving umbrage to the secular power, preserving our property, and maintaining union and harmony among the American clergy."

Mr. Farmer says:

"What if your reverence did write immediately (by the Marquis de la Fayette) to the nuncio at Paris, requesting an explanation of that limitation, I mean the approbation of missionaries by the Propaganda?" &c.

The following extract of a letter from the Rev. Leonard Neale, who lived to be the coadjutor of Archbishop Carroll, and his successor, is expressive of the humility which was a conspicuous trait of his character through life. It is in reply to the circular addressed to the clergy, above referred to.

"ST. THOMAS' MANOR, Jan. 11, 1785.

"In case we establish ourselves into a national clergy in the eye of Rome, as well as in the eye of the law, what form will our property assume? Will it contract any extraordinary burthens? or will it be revertible to its first proprietors, in case of a *restitution*? These are points which, if you had touched upon in that masterly manner which you are accustomed to do in the treating of your subjects, I think you would have removed many a stumbling-block, and happily have reconciled to unanimity and harmony each of our loving brethren. Do not, however, imagine from this, that I have the slightest intention of sowing the seeds of discord, or breaking through that golden chain of harmony so pressingly recommended to us by our friends. No, sir; my constant aim shall be to preserve it entire, as far as lies in my power, which you know extends but a little way. I am here alone, and

have seen none of our gentlemen to discourse with upon this topic. I have consulted none of them, but simply have taken the liberty of proposing my private thoughts to you, and to you alone, acknowledging the insufficiency of my parts to determine on the subject in question. I shall speedily forward your information and proposals to the other gentlemen of this district.

"As to the scheme of the proposed college, the great deficiency of education amongst the nothing better has been, or probably can be, Catholic youth speaks loudly in its favor, as proposed; and consequently, being appointed to solicit subscriptions, I shall do my duty on that point. As to the measure of erecting and conducting a seminary, that may become a subject of a future discussion. These are my own private thoughts, not an official answer to yours. The gentlemen below I suppose will answer."

Father Farmer's letter is in the same spirit of humility and deference to the judgment of Rev. Mr. Carroll:

"PHILADELPHIA, January 19, 1785.

"PLURIMUM REVERENDE DNE: Having read the circular letter of your reverence, I thought it my duty to communicate, with due respect and submission, some objections which occurred to me, being, notwithstanding, determined to be united, and to stand by your reverence's resolution. The first objection is, that the communication of the circular letter will cause a delay, in our district, of some months, we being all far separated from one another, and some deprived of the benefit of the post. This delay must be extended to a year, or years, if we are to receive no supplies till the affair or subject of the letter is finished; for the court of Rome moves exceedingly slow. Another objection I cannot help making to the idea of our being a body of clergy, and no more missionaries. For I cannot conceive how we could be a body, without a bishop for a head. We may have a voluntary union among ourselves, I allow; but as in worldly matters we were heretofore united by the bands of the society, yet never made a corporation or body politic, not being declared so by the government; in a similar manner, I suppose, our voluntary union in *spiritualibus* cannot constitute us a canonical body of clergy, unless declared and appointed as such, either by the supreme pastor, or rather by a bishop set over us by

him. Our association, even in *temporalibus* I am afraid, will be looked upon rather as a combination. These are my thoughts; but as you are appointed to preside over us, it is to your reverence the Giver of all gifts will bestow the gift of discernment and discretion. Commendo me impense in Oa. Sta.

"I am, very reverend sir,

"Your most humble and obed't serv't,

"FERDINAND FARMER."

Mr. Thorpe, who had announced in June, 1784, the appointment of Rev. Mr. Carroll with all the necessary faculties, was much surprised on being informed that he was restricted in his powers, and wrote, immediately, the following letter to Mr. Carroll, on the subject. By his letter an instance of Mr. Carroll's humility is exhibited. Although it was the wish of his brethren that he should be their superior, he had placed his own name last upon the memorial which the chapter addressed to the holy see, and it was by the agency of Dr. Franklin he was preferred to the place which was intended for him.

"ROME, July 2, 1785.

"Your letters of 20th August, '84, and of February 17th, '85, are before me. We have been deluded in a manner that I did not apprehend. What you have received is far from what you were bidden to expect. Indeed I wrote to you in the jubilee of my heart; but I wrote not a word more than what I had from apparently the best authority. The affair was certainly in agitation before the petition made in the name of the five missionaries was here presented. I do not know by what means it was introduced. The nuncio at Paris, by a compliment to Dr. Franklin, gained his good will, and secured it also by the ready acceptance of the person whom he recommended as a fit chief superior in that country. Cardinal Borghese made an excuse for the person first named in the petition not being (as is commonly done) appointed for the dignity; to which I replied that, if the congregation had left the choice to me, Mr. John Carroll certainly was the man whom I should have named without any hesitation, and that his name being put in the last place of the five was solely owing to his own modesty, which had there written it in the original paper, from whence I did not think myself qualified, as a mere copyist, to remove it.

"I think you ought to lay before his holiness a complete account of your present situation, with your own remarks, drawn from your experience and knowledge of the laws and humors of government, thereby to show what system of ecclesiastical jurisdiction can be most conducive to maintain and propagate religion in the present circumstances of North America. In the meantime, I will have something to the same purpose in readiness to join with yours, unless you will rather choose to come hither, and in person manage the most interesting and the most important concern that can ever be in your hands. . . . This affair has most agreeably refreshed the remembrance of you among your friends, some of whom are yet at the Gesu," &c.

The following letter from Rev. Mr. Carroll explains his own views on the subject of the ecclesiastical organization for this country, and intimates his plans, which he afterwards carried into successful execution, for the benefit of religious and literary education. It is addressed to his friend, F. Plowden.

"Your sentiments concerning our rights as a national clergy coincide entirely with my own. I am so happy as to find these sentiments adopted by our gentlemen here, I have written to Cardinal Antonelli, that the dependence of the Roman Catholics of this country on any foreign tribunal or office, as to the appointment of their ecclesiastical superior, will not be tolerated by our jealous governments; that if the clergy here are not allowed to choose, and present for approbation, the person whom in their judgment they approve as best qualified, the consequences to religion may be fatal. I have written very fully to our common friend, Mr. Thorpe, on all these matters, and, agreeably to your recommendation, have sent him every needful information.

"To you, my dear sir, I am infinitely obliged for your excellent advices, and I can truly say that I have that value for your correspondence which it deserves, and this is saying very much. . . .

"The official communication from Rome, of my new powers, came to hand only on the 26th of last November. I have before told you that nothing, since the dissolution of our poor society, ever gave me so much uneasiness as the first account of my being to be appointed a bishop. Luckily, the despatches from Rome

only mention that the pope's intention is, hereafter, to appoint a vicar apostolic; but no intimation is given of time or person."

After stating that he had written to Rome that "a vicar apostolic was unsuitable to our situation, geographical and political," he continues:

"The want of a bishop will not be felt amongst us for some few years. Two colleges are now erecting in this state, by public contribution and private endowment. They are established on a liberal plan, open to masters and scholars of every denomination. Similar foundations exist in other states. Notwithstanding the danger for morals in these mixed colleges, I still think much advantage will be derived from them. I hope that as we Roman Catholics are unable to raise or support one ourselves, Providence has ordained these as a resource for the exigencies of religion. For in these colleges I trust there will, amongst the Catholic youth trained in them, be some, from time to time, inclined to an ecclesiastical state. For these we propose, what I hope our abilities will enable us to execute, a small seminary, where they may be formed to the virtues of that state, and receive a theological education; such is the plan now in my mind, and on which I beg Almighty God to grant his assistance—to which your prayers will greatly contribute. How much I wish that some young men of talents were now here from Liege, to offer themselves to fill the places of professors, &c. in these rising colleges; the salaries will be liberal, and if I knew any of my countrymen in England and Liege likely to discharge these offices with reputation, I would earnestly solicit their return.

"Messrs. Semmes and Mattingly are, I doubt, engaged in employments which forbid their revisiting this country."

A letter of June 29th, of the same year, proves that he had entered fully upon the great work confided to him.

"Your advice and observations on our religious situation here are always received with pleasure and gratitude. The prospect before us is immense, but the want of cultivators to enter into the field and improve it is a dreadful and discouraging circumstance. I receive applications from every part of the United States, north, south, and west, for clergymen, and considerable property is offered for their main-

tenance; but it is impossible and cruel to abandon the congregations already formed to go in quest of people who wish to be established into new ones. I have written, in a pressing manner, to all whom I conceive likely to come to our assistance, and I hope you will urge the return hither of Charles and Francis Neale, Leonard Brooke, and Thompson, if his health will allow it. Messrs. Mattingly and Semmes would be sterling acquisitions, but I fear you will retain them in Europe. Encourage all you can meet with, Europeans or Americans, to come among us. We hope soon to have a sum of money lodged in London to pay the passages of six at least, and your charitable gentlemen and ladies will not fail in aiding so good a work."

In another letter to the same friend he says :

"I have lately written to Mr. Thorpe, and therefore shall request you to inform him that the interval between this and the appointment of a bishop, shall be employed in bringing matters to such a state, that we may have an ordinary instead of a vicar apostolic; that I can certainly have this point recommended by some branches of the civil power; that I am ready to enter into a correspondence on this subject with the cardinal secretary," &c. &c.

The following are extracts from a letter written by Mr. Thorpe, and dated

"ROME, August 31, 1785.

"M. Borgia" (the cardinal secretary to the Propaganda Fide) "is eager to serve you. He highly commended whatever you had written, and said that your letters had convinced both Cardinal Antonelli and himself that you are eminently qualified for the dignity to which Dr. Franklin has recommended you; he added that your authority would be extended, and your written faculties, in respect of particular cases, would be enlarged according to your desire, and that the cramping clauses, against which you had with great reason remonstrated, should be struck out of the printed faculties, and that they were never meant to be where you found them left by an oversight in the secretary's office.

"The Propaganda sends its letters to North America through the hands of the pope's

nuncio at Paris. Mgr. Dugnani, a Milanese nobleman, who succeeds Cardinal Giustiniani D'Oria in that office, is a very judicious and virtuous prelate, to whom you may freely write whatever you judge convenient for the service of religion, or for your own satisfaction, or that of your associates in the ministry. Every thing regarding your Catholic ecclesiastical government is like to pass that channel. The business of your nomination, and consequently of your consecration as bishop in ordinary, or as apostolic vicar, depended upon letters that were expected from France, when I was with Mr. Borgia, who also told me that his Christian majesty had graciously offered eight free places in the seminary of Bordeaux for North American Catholic youths, born subjects of the United States.

"You are like to have other favors from the same hands. The most desirable advantage is to have your jurisdiction well established. Even the see of Quebec met great and tedious difficulties in its foundation, though under a Catholic monarch, and under the immediate protection of the pope.

"My own notion of your situation and circumstances is much too inadequate to encourage me in suggesting any particular advice towards obtaining what I wish most heartily for the general good of religion in the country where you are, and which is principally a free and extensive episcopal authority and jurisdiction, immediately and only dependent on the holy see. When this is once fixed in a person of your prudence, learning, and zeal, then schools, and the maintenance of them; education, also, for civil and ecclesiastical states; industry and harmony among your chosen associates in the vineyard; faith and good life will gradually be every where strengthened and dilated.

"You know that obstacles beset each new undertaking, and that their resistance is commonly more obstinate in proportion to the true good which is sought, being more universal and of more permanent duration. But you know that the Author of all good is infinitely superior to all the authors of evil, and that you certainly have him on your side. . . ."

THE INFANT SAVIOUR.

METHINKS I stand within the manger now,
Gazing upon the infant God, who lies,
Smiling, upon the holy Mother's breast.
Upon his face the light of love beams forth,
And in his eye sweet mercy sits enthron'd,
While on his lofty brow the stamp of heaven
Proclaims him more than mortal—now methinks
I hear the shouting shepherds cry aloud,
Glad tidings, from a hundred hills, and peace
To all the fallen world, for, lo ! a child,
The great Redeemer of mankind, is born !
Oh ! glorious hour, when ev'n the greedy grave
Gave up its victory, and in man's heart
Death's dark winged angel left his sting no more !
Oh ! glorious hour, when his Almighty hand
Hung the bright rainbow of redemption round
A dying and degraded world, and bade
The gentle moonlight of sweet mercy chase
Away the midnight mists of sin and shame !
Then man was truly made immortal—then
The golden gates of heaven, wide open thrown,
Welcomed him home to happiness ; and then
The happy angels, in the halls of heaven,
Awoke, upon their harps of gold, the song
Of gladness and of glory to the Lamb,
Who came to die that wretched man might live.—M. B.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Circular.*—His Excellency, the Governor of Maryland, having recommended the observance of Thursday, the 12th of December, as a day of prayer and thanksgiving, I hereby request the pastors of the Catholic congregations throughout the state, to have appropriate services in their respective churches, on the day aforesaid.

Given at Baltimore, on the 23d November, 1844.

† SAMUEL, *Archbishop of Baltimore.*

Confirmation, &c.—On Sunday, 27th of October, the Most Rev. Archbishop administered the sacrament of confirmation in St. Patrick's church, Washington city, to a large number of persons.

A spiritual retreat for the laity was commenced in St. Matthew's church on the 17th of November, and closed on the 24th. The exercises were conducted by the Rev. John McElroy, S. J., assisted by six other clergymen, who were constantly engaged in the duties of the confessional. Throughout the retreat, the church was filled with the faithful, who came to reap the blessings so propitiously offered to them. We understand that about a thousand persons approached the holy table. The good work was crowned with the blessing of the Most Rev. Archbishop, who officiated pontifically on the last day of the retreat, and gave also the papal benediction.

The sacrament of confirmation was administered on the 10th November, in St. Vincent of Paul's, Baltimore, to 118 persons.

Religious Profession.—On the 22d November, Feast of the Presentation of our B. Lady, Sisters Mary Rose Mudd, of Charles county, Md., Mary Pulcheria Gibbons, of Washington city, and Mary Pelagia Byrnes, of Philadelphia, were admitted to their religious vows, in the Convent of the Visitation, Georgetown, D. C. The Most Rev. Archbishop presided and preached on the occasion.

Fire.—On the evening of Nov. 8th, a considerable portion of the Catholic church property in Frederick city, Md. was in imminent danger of being destroyed by fire; but the praiseworthy efforts of the citizens and fire companies arrested the progress of the devouring element, and won for them the lasting gratitude of their Catholic fellow-citizens.

Young Catholic's Friend Society.—Report.—

BALTIMORE, Nov. 3, 1844.

To the members of the Y. Catholic's Friend Society.

GENTLEMEN: In conformity to the usage which my predecessors have established as a precedent to guide me in the discharge of the final duty which devolves upon me, before retiring from the position which you in your kindness and partiality placed me in, it becomes me to present to you a synoptical view of the proceedings of your government during the term which is now about being closed—to offer to your consideration a statement of the condition of your society, and render unto you, in general terms, an account of our stewardship, leaving to other members of the government the opportunity of giving to you a minute and particular knowledge of the condition of their respective offices, so that we may pass into other hands and under other control the management of those beneficent objects in which we all have so great and so abiding an interest. Before entering upon this duty, permit me to congratulate you for the many blessings which the bountiful hand of infinite Goodness has so abundantly bestowed upon us, not only in our capacity as a society in relieving the wants of those little ones in whose well-being he has a father's care, but also for the happiness and joy which through his benign influence we have been enabled to extend to those houses and around those hearths where suffering and anxiety made sore and sad the hearts of many, giving to them the prospect of better and more constant happiness through the facilities emanating from your benevolent exertion, in extending to them and to their children the opportunity of acquiring a knowledge of those saving truths in which alone are life, happiness and true joy made permanent.

Truly, gentlemen, may I rejoice with you at the bright prospect we have to animate us with renewed exertion in seeking to extend the sphere of our usefulness. The difficulties incident to the formation of this—as to that of every charitable institution—are gradually passing away. In your laudable efforts to cheer the hearts—to relieve the needy—to open the way to the poor and suffering children of humanity—to give to them the possession of those heaven inspired truths—to make them

useful and intelligent members of society, and to enlighten them with the knowledge of the true and living God—you have much to animate and much to encourage you. Society, Catholic society is with you, open to you, and ready to sustain you in your honorable efforts.

Truly, gentlemen, is your cause a great and noble one—'tis charity—its principles are the principles of the great and living Jehovah—the Saviour and Redeemer of mankind—they have been ennobled by his life, sanctified by his sufferings, and hallowed by his death; in him we have a bright and glorious example to animate and encourage us to adopt them, to nurture them, to cultivate them, and again send them forth in all the beauty of their heavenly origin. Yours is indeed a joyous and a generous task, it is pleasing in the sight of God, and honorable before men, it is to seek the child, the helpless child of want—to raise him from the low abyss of misery, and pour the balm of consolation on his wounded spirit—to cherish his heart—to nourish his body, and point him onward to that true source from whence flow temporal peace and happiness and eternal joy. Oh! then, with what pleasure and anxious desire should we, under the guidance of this holy influence, seek with open hands and hearts, and cheerful labor, to extend the bounds of our usefulness, till all, all in this fair city who bear the honorable name of Catholic, be enrolled in a cause so noble, so glorious, and worthy of the true Christian and follower of the Saviour of mankind. The path is open, every member of this society has power and influence sufficient; let it but be exerted and, ere another year will have passed, you will have formed an institution which will be an honor to yourselves, to your church, and the community in which we reside, and fill the mind of every true laborer with pleasure, making him rejoice in the thought that he too has been instrumental in rearing a monument of so much beauty and excellence, and why should this not be? Have we not the past to encourage and incite us to increased exertion? Do we not already number one hundred and sixty members? being an accession of thirty-five to our number since the semi-annual report of my predecessor. Is this not truly gratifying and calculated to make us joyous in the anticipation that our most fervent hopes may yet be realized in the expectation that the day is not far distant when the Catholic young men of this city will be united with us in our pleasing task, sustaining, supporting and encouraging us with their desired presence? The present is the time, the golden period when the honorable resolution should be made of seeking friends, associates and acquaintances, and presenting to them the petition—the humble petition—of the widowed mother, the orphan boy, and the suffering child, and in their behalf asking the small mite

which will make joyous their hearts. Now is the moment to seek this aid, for it is when the cold and piercing winds make sad and desolate the houses of the poor, bringing sorrow, misery and want around them, that we may minister unto them and give them hope. The sum you ask is small, but, like the "dews of heaven," when multiplied it will produce comfort, joy and happiness, and make that which, to the child of want, is the hopeless future, bright and beautiful. Oh! then, in their behalf, do I, of a generous public ask this ray of hope. In its bestowal will you give them joy, and bid them not despond.

It is gratifying to your officers, in presenting to you the history of their term of office, to be able to show that the responsible trusts confided to their care have not been neglected, nor the welfare and prosperity of our society retarded whilst under their supervision, but that with your kind aid they have been enabled to extend the hand of charity and the word of consolation to many poor children who otherwise would have been pressed sorely and sadly by the blighting influences of poverty and want. Your monthly contribution has gone forth. But it is beyond the power of human calculation to trace the enduring consequences which result from this your bounty. None but the all-seeing eye of the Giver of all good gifts can trace the effects of that humble agent which here receives its mission of charity and beneficent design; but guided as it is by the hand of Providence, we may humbly hope that its influence will tend to good for time and eternity. The reports which have been submitted to you will bring more immediately to your consideration the good consequent upon your bounty, as also the result of the labors of your government in the discharge of its duties during the last six months.

Entering upon our terms of office at a season when it was reasonable to expect that but little would be required of us, we have found, notwithstanding this (as you are well aware), that it has been one of the most active in the history of our society, in consequence of the several important measures which have been before you, together with the interest which has been manifested in their regard, and the forbearance which has been shown in the expression of opinions in the exciting discussions which resulted from them, all of which plainly evinces that the true and proper principle is here to guide us in the charitable designs of our association, and make us hope that its usefulness will be perpetuated to the many generations yet to come.

You will learn, gentlemen, from the several reports which have been submitted to you, that bills for the various objects specified, amounting to \$192.79, have been approved by the government, and that \$135.06 have been paid, leaving a balance of unpaid bills of \$57.73. There has been received into the treasury

during the term \$102.84; this, added to \$33.22, which was already in the treasury, makes \$136.06, the amount paid out by the government during the term. The steward has on hand clothing, &c., amounting in value to \$112.96; deducting \$57.73, the amount of your liabilities, there will remain \$55.25 in favor of the society; add to this \$77.75 still due by members, there will remain \$133.00 capital to begin the next term of charitable labor.

This statement will bring to your view the true condition of your society, with the aggregate of our receipts and expenditures, during the last six months. The debt of \$57.73, which is now pending over the society will, I suspect, be a matter of surprise to many. It accrued in consequence of the more extended purchase of one or two articles of almost daily distribution, thereby resulting in a saving of some amount to the society.

We may, gentlemen, confidently hope that these liabilities will not rest long upon us. I feel well assured that when an appeal is made to the charitable Catholics of this community in behalf of those little ones whose welfare we seek, they will freely and nobly assist us, and show that they can act and feel in a noble cause with hearts and hands well worthy of true Catholics and charitable citizens. I cannot, gentlemen, let this opportunity pass without urging upon you the necessity of adopting some measure whereby the more speedy collection of the arrearages of delinquent members may be effected. As our association increases in numbers, the difficulties attending the collection of the monthly fees will become greater, even now it is almost impossible for the book-keeper to insure the speedy and punctual collection of them. I know of no plan better calculated to attain these desired objects, than the appointment of a committee of two to each ward in the city—whose duty it will be to visit those members who may be in arrears, and urge upon them the importance,—the vital importance of punctuality in the payment of their monthly fees.

It may not be inappropriate for me, before closing my report, to call your attention for a few moments, to that department of your association which has been so recently established for the honorable purpose of extending your charitable influence. I mean your Library—your Catholic Circulating Library. It is true that it is in its infancy, it is small. But two short months have elapsed since its connection with your society, and it numbers already nearly two hundred volumes—the voluntary contributions of your members. This, gentlemen, promises much, but who will doubt its final success; it is in the care of Catholics—Catholic young men resolved to accomplish a design which is destined to spread its benign influence through every sphere

and rank of the Catholics of this community. It was honorable in its conception, and is praiseworthy in its designs, destined, as it is, to cast its genial rays alike on the high and the low, the rich and the poor,—to open to them the inexhaustible treasures of knowledge, of truth, of wisdom, and learning; dispensing to all alike the light, the labor, and honorable designs of the good and wise, casting afar from its influence and protection all that is false and useless, seeking none other but the pure gems of literature, with no other hope, no other object, than that of establishing an institution which will tend to the honor, the happiness, and intelligence of our friends, associates, and citizens, and enable us more effectually to carry out our charitable designs in aiding the poor and suffering children of humanity. With objects so pure and holy, who can, who will doubt your success? Charity and usefulness are its fundamental principles—'tis not for yourselves you labor—but for your Creator, his works, and those whom he has blessed and taken under his especial care.

Then will I say to you, with these sentiments as your guide, persevere, persevere now, persevere in your difficulties, and persevere in that success which will surely crown efforts so noble, so honorable, and patriotic. The Catholics in this will surely sustain and encourage you by their liberal aid. Persevere in this, and you will not only be honored and respected here, as being benefactors of mankind, but your efforts in so holy a cause will tend to your eternal happiness hereafter.

This, gentlemen, terminates my term of office; I now return to that position among you which is more congenial to my feelings, my talents, and the station in society which I fill, giving to you my sincere thanks for the kindness and courtesy you have ever extended to me, humbly hoping that He who is the guide and protector of all, will be with you in this, as in all things pertaining to your temporal and eternal happiness.

I am, gentlemen,

With much respect,

Your obedient servant,

JOS. A. SAWYER.

TO CORRESPONDENTS.—We have received an article entitled "*Retrospect of the Past year*," being a review of several publications that have recently appeared in reference to the hostile movements in this country against the Catholic religion. We are much indebted to our learned collaborator of Louisville for this able exposition, which will appear in our January number.

The Epiphany, an excellent poetical article, has also come to hand, and will be published in our next. The author will accept our thanks.

OBITUARY.

On the 9th Nov. at St. Thomas' manor, Charles' county, Rev. Aloysius Mudd, of the Society of Jesus, aged fifty-three years.

On the 25th Oct. at New Orleans, Rev. Claudius Lunel, assistant pastor of St. Louis' cathedral.

At the Purcell mansion near Cincinnati, on the 8th of October, Magr. FERDINAND GREVEN, scholastic of the Society of Jesus, in the 29th year of his age.

At the St. Louis university, on the 12th Oct. Magr. JOSEPH VERDIN, scholastic of the Society of Jesus, a native of St. Louis, in the 21st year of his age.

NOTICES OF BOOKS.

An Abstract of the History of the Old and New Testaments, divided into three parts, &c. by the Ven. and Rt. Rev. Richard Challoner, D. D. Third American edition. Philadelphia: Eugene Cumiskey, 18mo, pp. 234.

This production of Dr. Challoner's pen is so well known to the Catholic world, that any eulogy of its merits is unnecessary. It is intended especially for the instruction of young persons, though it is of great utility to all who wish to take a succinct and connected view of the events recorded in the Holy Scriptures. The present is the third American edition, is well executed, and is accompanied with the approbation of the Rt. Rev. Dr. Kenrick, bishop of Philadelphia.

The Fear of God and Human Respect. Translated from the French. Philadelphia: M. Fithian, 18mo, pp. 35.

The title of this small volume sufficiently indicates that the author's object has been to portray the evil consequences of yielding to the suggestions of human respect in preference to the dictates of duty. The instruction which it conveys is highly important, particularly to youth, and parents would do well to place it in the hands of their children.

Dwigan's Illustrated edition of the Holy Bible, according to the Doway and Rhemish versions. New York.

Parts VI, VII, VIII, and IX of this magnificent work have reached us, and continue to realize the expectations held forth by the enterprising publisher. No VI contains a representation of Christ standing on the earth, and delivering the apostolic commission; in No. VIII will be found a most admirable engraving of the crucifixion, in the richest style of art.

Picot's Series of School Books, for the Study of the French Language. Philadelphia: Thomas Cowperthwait & Co. 12mo.

This series, as far as published, consists of the following works:

1. No. 1.—First lessons in French, consisting of rules and directions for the attainment of a just pronunciation; with select pieces, sentences, and phrases, conveniently arranged for double translation, from French into English, and from English into French.

2. No. 2.—The French Student's Assistant; being a recapitulation of the most important gram-

matical examples and facts of the French language, with a key to pronunciation.

3. No. 3.—Interesting Narrations in French, consisting of Tales, Fables, and Anecdotes, intended for reading, translation, and particularly narration.

4. No. 4.—Historical Narrations in French, for the same purposes.

5. No. 6.—*Fleurs du Parnasse Français*, or elegant extracts from the most approved productions of the best French poets.

An examination of these books has convinced us that they are well adapted for the acquisition of the French language. The method of the author in No. 1 for conveying and correcting pronunciation, and the grammatical summary in No. 2, will be found useful, not only to the young student of French, but to all who desire to refresh their knowledge of this language, without wading through all the details usually set forth in elementary works. In the other portions of the series, the selections have been made with judgment, and cannot fail to afford instruction and entertainment to the reader. All the foregoing works are for sale at MURPHY'S.

Lorenzo, or the Empire of religion, &c. translated from the French by a lady of Philadelphia. Baltimore: John Murphy. 32mo. pp. 311.

This little volume is a republication of the tale which appeared in the columns of the Magazine, and the interest of the narrative, the excellent instruction which it conveys, and the handsome style in which it is printed and bound, all concur to make it a most appropriate book for circulation at the approaching season. Persons of all classes will find it a very useful publication.

Christian's Guide to Heaven, &c. Baltimore: John Murphy. Pittsburg: George Quigley.

Among the prayer books which are so profusely issued from the press, we think that the one before us is destined to hold an important place. It contains some valuable explanations which are seldom found in books of this description, and all the usual devotions of the Catholic church. It is moreover very handsomely executed, and embellished with four highly finished engravings.

Metropolitan Catholic Almanac for 1845. Baltimore: F. Lucas, Jr. pp. 206.

This work will be noticed in our next number.

ECCLESIASTICAL CALENDAR.

- 1 Sunday. 1st Sund. of Advent, semid. cr. and pref. of trin. *Purple.* In Vesp. com. of fol.
- 2 Monday. S. Bibiana, VM. semid. com. of fer. in lauds and mass, in which gl. 3 col. *Deus qui de, &c. Red.* Vesp. of fol. com. of prec. and fer.
- 3 Tuesday. S. Francis Xavier, C. doub. com. of fer. in lauds and mass, in which gl. *White.* Vesp. from ch. fol. (hymn *m. sup.*) com. of prec. and feria and S. Barbara.
- 4 Wednesday. S. Peter Chrysologus, BCD. doub. com. of fer. and S. in lauds and mass, in which gl. in credo. *White.* In Vesp. com. of fer. and S. Sabbas.
- 5 Thursday. Feria, com. of S. in lauds and mass, 3 col. *de BM.* *Purple.* Vesp. of fol. com. of fer.
- 6 Friday. S. Nicholas, BC. doub. com. of fer. in lauds and mass, in which gl. *White.* *Fest.* Vesp. from ch. of fol. (hymn *m. sup.*) com. of prec. and feria.
- 7 Saturday. S. Ambrose, BCD. doub. com. of fer. in lauds and mass, in which gl. and cr. *White.* In Vesp. com. of fol.
- 8 Sunday. 2d of Advent, semid. *Purple.* Vesp. of fol. com. of Sunday.
- 9 Monday. 1st Conception of the BVM. d. 2 cl. with oct. (yesterday) com. of fer. in lauds and mass, in which gl. cr. and pref. te in concep. *White.* In Vesp. com. of fer. and S. Melchisedec.
- 10 Tuesday. 1st of the oct. semid. com. of fer. and S. in lauds and mass, in which gl. and cr. *White.* Vesp. from ch. of fol. com. of oct. and fer.
- 11 Wednesday. 1st St. Damascus, PC. semid. com. of oct. and fer. in lauds and mass, in which gl. and cr. *White.* Vesp. from ch. of oct. com. of prec. and fer.
- 12 Thursday. 1st of the oct. semid. com. of fer. in lauds and mass, 3 col. *de Sp. S. cr. White.* Vesp. of fol. com. of oct. and fer.
- 13 Friday. 1st S. Lucy, VM. doub. com. of oct. and fer. in lauds and mass, in which gl. and cr. *Red.* *Fest.* In Vesp. com. of oct. and fer.
- 14 Saturday. 1st of the oct. semid. as on the 12th instant. *White.* Vesp. of fer. from ch. of Sund. com. of octave-day of concep.

- 15 Sunday. 3d of Advent, semid. com. of octave-day in lauds and mass, cr. and pref. of BVM. *Purple.* In Vesp. com. of oct. and fol.
- 16 Monday. 1st S. Eusebius, BM. semid. com. of fer. in lauds and mass, in which gl. 3 col. *Deus qui de BM. Red.* In Vesp. com. of fer.
- 17 Tuesday. 1st Feria, 2 col. of BV. 3 Eccl. or pre Papa. *Purple.* Vesp. of fol. com. of fer.
- 18 Wednesday. 1st Ember-day. *Fest.* Expect. of deliv. of BVM. gr. d. Less. of 3 noct. of fer. of which com. in lauds and mass, in which gl. cr. pref. d. te in Expect. *White.* In Vesp. com. of fer.
- 19 Thursday. Feria, as on 17th inst. *Purple.* At magn. aut. O Radix.
- 20 Friday. Ember-day. *Fest.* In mass 2 col. of vig. St. Thomas, 3 d. BM. *Purple.* Vesp. of fol. com. of fer. ant. O Clavis.
- 21 Saturday. Ember-day. *Fest.* S. Thomas Apostle, d. 2 cl. com. of fer. in lauds and mass, in which gl. cr. pref. of app. and gosp. of fer. at the end. *Red.* In Vesp. com. of Sund. O Arien.
- 22 Sunday. 4th of Advent, semid. *Purple.* In Vesp. at magn. ant. O Rex.
- 23 Monday. Feria, 2 col. *Fidelium,* 3 d. BVM. In Vesp. at magn. ant. O Emmanuel.
- 24 Tuesday. Christmas eve. *Fest.* Mass prop. *Purple.* Vesp. of fol.
- 25 Wednesday. 1st CHRISTMAS-DAY, or nativity of our Lord, doub. 1 class with oct. AN prop. *White.* In Vesp. com. of S. Stephen.
- 26 Thursday. 1st S. Stephen, Protomartyr, d. 2 cl. with oct. all prop. *Red.*
- 27 Friday. 1st S. John ap. and evang. d. 2 cl. with oct. all prop. *White.*
- 28 Saturday. 1st Abstinence. Holy Innocents, MM. d. 2 cl. with oct. all prop. *Purple.*
- 29 Sunday. 1st Sunday within the oct. semid.
- 30 Monday. 1st S. Thomas of Canterbury, BM. semid. (29th) *Red.*
- 31 Tuesday. S. Silvester, PC. doub. *White.* Vesp. of fol.

SUN'S upper limb rises and sets, (corr. for refract.) M. T.												MOON rises or sets. Mean time.												EPISTLES AND GOSPELS OF THE SUNDAYS AND FESTIVALS IN THE MONTH OF DEC.											
M.	D.	Boston, &c.		New York &c.		Washington, &c.		Charleston, &c.		N. Orleans, &c.		Boston, &c.		N. York &c.		Wash'n, &c.		Char'ton &c.		N. Orleans, &c.															
		rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.	rises	sets.														
1	Sund.	7 10 4	39 7	5 4 34	6 59 4	40 6 44	4 55 6	44 6 38	5 50 0	0 0 0	0 0 0	10 48	4 10	49 11	52 10	53 10	56 11	56 11	56 11	56 11	56 11														
2	Mon.	11 29 6	11 29 6	11 29 6	11 29 6	11 29 6	11 29 6	11 29 6	11 29 6	11 29 6	11 29 6	11 50	11 52	11 52	11 53	11 55	11 56	11 56	11 56	11 56	11 56														
3	Tues.	12 29 7	12 29 7	12 29 7	12 29 7	12 29 7	12 29 7	12 29 7	12 29 7	12 29 7	12 29 7	11 50	11 52	11 52	11 53	11 55	11 56	11 56	11 56	11 56	11 56														
4	Wed.	13 28 8	13 28 8	13 28 8	13 28 8	13 28 8	13 28 8	13 28 8	13 28 8	13 28 8	13 28 8	0 57	0 57	0 56	0 56	0 55	0 55	0 55	0 55	0 55	0 55														
5	Thurs.	14 28 9	14 28 9	14 28 9	14 28 9	14 28 9	14 28 9	14 28 9	14 28 9	14 28 9	14 28 9	2 5	2 5	2 5	2 5	2 5	2 5	2 5	2 5	2 5	2 5														
6	Frid.	15 28 9	15 28 9	15 28 9	15 28 9	15 28 9	15 28 9	15 28 9	15 28 9	15 28 9	15 28 9	3 18	3 15	3 15	3 13	3 4	3 2	3 2	3 2	3 2	3 2														
7	Satur.	16 28 11	16 28 11	16 28 11	16 28 11	16 28 11	16 28 11	16 28 11	16 28 11	16 28 11	16 28 11	4 31	4 28	4 28	4 24	4 12	4 9	4 9	4 9	4 9	4 9														
8	Sund.	7 17 4	26 7	12 4 33	7 6 4	38 6 49	4 55 6	44 5 0	5 0 1	1 31	4 37	5 34	5 34	5 34	5 34	5 34	5 34	5 34	5 34	5 34	5 34														
9	Mon.	18 28 13	18 28 13	18 28 13	18 28 13	18 28 13	18 28 13	18 28 13	18 28 13	18 28 13	18 28 13	5 36	5 36	5 36	5 36	5 36	5 36	5 36	5 36	5 36	5 36														
10	Tues.	19 28 14	19 28 14	19 28 14	19 28 14	19 28 14	19 28 14	19 28 14	19 28 14	19 28 14	19 28 14	6 52	6 52	6 52	6 52	6 52	6 52	6 52	6 52	6 52	6 52														
11	Wed.	20 28 15	20 28 15	20 28 15	20 28 15	20 28 15	20 28 15	20 28 15	20 28 15	20 28 15	20 28 15	8 10	8 10	8 10	8 13	8 24	8 31	8 31	8 31	8 31	8 31														
12	Thurs.	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	9 18	9 21	9 21	9 23	9 31	9 35	9 35	9 35	9 35	9 35														
13	Frid.	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	21 28 16	10 27	10 28	10 28	10 30	10 33	10 36	10 36	10 36	10 36	10 36														
14	Satur.	22 28 17	22 28 17	22 28 17	22 28 17	22 28 17	22 28 17	22 28 17	22 28 17	22 28 17	22 28 17	11 33	11 33	11 33	11 34	11 34	11 35	11 35	11 35	11 35	11 35														
15	Sund.	7 23 4	28 7	17 4 34	7 12 4	39 6 54	4 56 6	49 5 2	5 2 2	0 36	4 37	5 36	5 36	5 36	5 36	5 36	5 36	5 36	5 36	5 36	5 36														
16	Mon.	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	1 38	1 36	1 36	1 34	1 28	1 27	1 27	1 27	1 27	1 27														
17	Tues.	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	24 28 18	2 38	2 37	2 37	2 34	2 24	2 22	2 22	2 22	2 22	2 22														
18	Wed.	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	3 39	3 35	3 35	3 31	3 19	3 16	3 16	3 16	3 16	3 16														
19	Thurs.	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	25 28 19	4 36	4 31	4 31	4 26	4 13	4 9	4 9	4 9	4 9	4 9														
20	Frid.	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	5 31	5 26	5 26	5 22	5 7	5 2	5 2	5 2	5 2	5 2														
21	Satur.	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	26 28 20	6 43	6 42	6 42	6 47	6 38	6 35	6 35	6 35	6 35	6 35														
22	Sund.	7 27 4	31 7	21 4 37	7 15 4	41 6 58	4 59 6	53 5 4	5 4 5	0 43	4 48	5 40	5 40	5 40	5 40	5 40	5 40	5 40	5 40	5 40	5 40														
23	Mon.	27 31 21	27 31 21	27 31 21	27 31 21	27 31 21	27 31 21	27 31 21	27 31 21	27 31 21	27 31 21	7 38	7 42	7 42	7 44	7 54	7 59	7 59	7 59	7 59	7 59														
24	Tues.	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	8 40	8 42	8 42	8 45	8 51	8 54	8 54	8 54	8 54	8 54														
25	Wed.	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	28 32 22	9 44	9 44	9 44	9 45	9 47	9 51	9 51	9 51	9 51	9 51														
26	Thurs.	29 33 23	29 33 23	29 33 23	29 33 23	29 33 23	29 33 23	29 33 23	29 33 23	29 33 23	29 33 23	10 46	10 46	10 46	10 46	10 47	10 47	10 47	10 47	10 47	10 47														
27	Frid.	29 34 23	29 34 23	29 34 23	29 34 23	29 34 23	29 34 23	29 34 23	29 34 23	29 34 23	29 34 23	11 51	11 51	11 51	11 51	11 47	11 47	11 47	11 47	11 47	11 47														
28	Satur.	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	12 10	12 10	12 10	12 10	12 10	12 10	12 10	12 10	12 10	12 10														
29	Sund.	7 29 4	35 7	24 4 40	7 18 4	46 7 15	3 6 56	5 9	9 48	9 44	9 44	10 46	10 46	10 46	10 46	10 47	10 47	10 47	10 47	10 47	10 47														
30	Mon.	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	30 36 25	11 51	11 51	11 51	11 51	11 46	11 47	11 47	11 47	11 47	11 47														
31	Tues.	30 37 25	30 37 25	30 37 25	30 37 25	30 37 25	30 37 25	30 37 25	30 37 25	30 37 25	30 37 25	12 10	12 10	12 10	12 10	12 10	12 10	12 10	12 10	12 10	12 10														

Advent, First Sunday, Rom. xii, 11-14..... Luke xii, 35-34.
Second Sunday, Rom. iv, 4-13..... Matt. i, 9-10.
Third Sunday, Philip. iv, 4-7..... John i, 19-28.
Fourth Sunday, 1 Cor. ii, 1-5..... Luke ii, 1-6.
Christmas, First Mass, Tit. iii, 1-5..... Luke ii, 1-5.
Second Mass, Tit. iii, 4-9..... Luke ii, 15-21.
Third Mass, Heb. i, 1-12..... John i, 1-14.

PHASES OF THE MOON:
D. M. M.
Last quarter, 9 3 50PM.
New moon, 9 8 4PM.
First quarter, 16 10 13PM.
Full moon, 24 9 20PM.

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